

VOL, XXXI. (JOHN C. BUNDY, EDITOR AND) PUBLISHER.

### CHICAGO, NOVEMBER 5, 1881.

### CONTENTS.

FIRST PAGE.-Ingersoll to Black .- A Sharp Rejoinder to the Scoring Ingersoll Received from the Great Lawyer. Mormonism by the Light of Spiritualism.

- SECOND PAGE .- Three Seances with Mrs. Anna C. Cooper Children's Progressive Lyceum, New York. A Summer phomorism, or Wise Folly. The Docin Colorado, Soj tors-Garfield.
- TAIRD PAGE.-Woman and the Household. Books Receiv ed. Magazines for November Received. Magazines for October not before Mentioned. Miscelianeous Advertisements.
- FOURTH PAGE .- Notice to Subscribers. Gardeld's Religlous Opinions. Mr. H. F. M. Brown. The Chicago Progreesive Lyceum. Mediumistic Prophecies-A Timely Criticism. Dr. Tiedemann-Garfield's Physicians. Glad to Quit Russia-The Shadow of Despotism. J. W. Kenyon-Michigan. Strengthening the Index. St. Elmo-Humbug. Laborers in the Spiritualistic Vineyard and Other Itoms of Interest.
- FIFTH PAGE .-- Brooklyn (N. Y.) Spiritual Fraternity. Mis cellancous Advertisements. Special Notices.
- SIXTH PAGE.-What are We to one Another? National Liberal League Congress-Views of a Spectator. Spiritualism at Leadville, Col. Why Is It? Camp Meeting at Cresco, Iowa, Dreamland, The R.strum-Lake Pleasant Camp Meeting. Letter from Kansas. A Mistake, or Something Worse. Letter from Rev. Samuel Watson. What the Times Demand. New Spiritual Church in Green Bay. Dean Stanley's Dream. Spiritualism in London and the Provinces. A Deacon's Prayer. Notes and Extracts.
- SEVENTE PAGE .- List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous **Advariisements**
- EIGHTH PAGE.-Dr. Monck's Beception in New York. An Infallible Test of Truth. Miscellancous Adverisements.

### INGERSOLL TO BLACK.

A Sharp Rejoinder to the Scoring Ingersoll Received from the Great Lawyer.

The debate between Col. Robert G. Ingersoll and Judge Jere S. Black on the subject of the Christian religion, which was published in the August number of the North American Review, was far from being concluded in that issue. In the November number of the same Review, just out, Col. Ingersoll publishes a lengthy rejoinder to Judge Black's reply to his first article. He states that not until his first paper was written did he know that Judge Black was to reply to it. "He expected an answer from some professional theologian, and was surprised to find that a reply had been written by a 'policeman' who imagined that he had answered my arguments by simply telling me that my statements were false." After deprecating certain objectionable portions of Judge Black's article as "blown and tainted with malicious words," Mr. Ingersoll addresses himself a reply which occupies almost one-half the entire magazine, and of which we give the following extracts: The universe, according to my idea. is. always was, and forever will be. It did not "come into being"; it is the one eternal being-the only thing that ever did, does, or can exist. It did not "make its own laws." We know nothing of what we call the laws of Nature except as we gather the idea of law from the uniformity of phenomena springing from like conditions. To make myself clear: Water always runs down hill. The theist says that this happens because there is behind the phenomenon an active law. As a matter of fact law is this side of the phenomenon. Law does not cause the phenomenon, but the phenomenon causes the idea of law in our minds, and this idea is produced from the fact that under like circumstances the same phenomena always happens. Mr. Black probably thinks that the difference in the weight of rocks and clouds was created by law; that parallel lines fail to unite only because it is illegal; that diameter and circumference could have been so made that it would be a greater distance across than around a circle, that a straight line could inclose a triangle if not prevented by law, and that a little legislation could make it possible for two bodies to occupy the same space at the same time. It seems to me that law cannot be the cause of phenomena, but it is an effect produced in our minds by their succession and resemblance. To put a God back of the universe compels us to admit that there was a time when nothing existed except this God; that this God had lived from eternity in an infinite vacuum and in an absolute idleness. The mind of every thoughtful man is forced to one of these two conclusions, either that the universe is self-existent or that it was created by a self-existent being. To my mind there are far more difficulties in the second hypothesis than in the first. second hypothesis than in the first. Of course, upon a question like this, noth-ing can be absolutely known. We live on an atom called Earth, and what we know of the infinite is almost infinitely limited; but, little as we know, all have, an equal right to give their honest thought. Life is a shadowy,strange, and winding road on which we travel for a little way—a few short steps —just from the cradle, with its Inllaby of love, to the low and quet wayside inn, where all at last must sleep, and where the where all at last must sleep, and where the only salutation is-Good-night.

to say that the universe was designed, and therefore there must be a designer. There must first be proof that it was "designed." It will not do to say that the universe has a "plan," and then assert that there must have been an infinite maker. The idea that a design must have a beginning, and that a designer need not, is a simple expression of human ignorance. We find a watch, and we say: So curious and wonderful a thing must have had a maker." We find a watch. maker, and we say: "So curious and won-derful thing as man must have had a ma-ker." We find God and we then say: "He is so wonderful that he must not have had a maker," In other words, all things a lit-tle wonderful must have been created, but it is possible for something to be so wonder-ful that it always existed. One would sup-pose that just as the wonder increased the necessity for a creator increased, because it is the wonder of the thing that suggests the idea of creation. Is it possible that a designer exists from all eternity without design? Was there no design in having an infinite designer? For me, it is hard to see the plan or design in earthquakes and pes-tilences. It is somewhat difficult to discern the design or the benevolence in so making the plan or design in earthquakes and pes-tilences. It is somewhat difficult to discern the design or the benevolence in so making the world that billions of animals live only on the agonies of others. The justice of God is not visible to me in the history of this world. When I think of the suffering this world. When I think of the suffering and death, of the poverty and crime, of the cruelty and malice, of the heartlessness of this "design" and "plan," where beak and claw and tooth tear and rend the quivering flesh of weakness and despair, I cannot convince myself that it is the result of infinite wisdom, benevolence, and justice. Of course, it is admitted that most of the

Ten Commandments are wise and just. In passing, it may be well enough to say that the commandment "Thou shalt not make the commandment "Thon shalt not make onto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the wa-ter under the earth," was the absolute death of Art, and that not until after the destruction of Jerusalem was there a Hebrew painter or sculptor. Surely a commandment is not inspired that drives from earth the living canvas and the breathing stone-leaves all walls bare and the niches desolate. In the Tenth Commandment we find woman placed on an exact equality with other property, which, to say the least of it, has never tended to the amelioration of her condition. A very curious thing about these Commandments is that their supposed author violated nearly every one. From Sinai, according to the account, he said, "Thou shalt not kill," and yet he ordered the mur-der of millions; "Thou shalt not commit adultery," and yet he gave captured maid-ens to gratify the lust of captors; "Thou shalt not steal," and yet he gave to Jewish marauders the flocks and herds of others: "Thou shalt not covet thy neighbor's house. nor his wife." and yet he allowed his chosen people to destroy the homes of neighbors and to steal their wives; "Honor thy father and thy mother," and yet this same God had thousands of fathers butchered, and with the sword of war killed children yet un-born: "Thou shalt not bear false witness against thy neighbor," and yet he sent abroad "lying" spirits to deceive his own prophets, and in a hundred ways paid tribute to de-ceit. So far as we know, Jehovah kept only one of these Commandments-he worshiped no other god. I insist that if there be an infinitely good and wise God he beholds with pity the mis-fortunes of his children. I insist that such a God would know the mists, the clouds, the darkness enveloping the human mind. He would know how few stars are visible in the intellectual sky. His pity, not his wrath, would be excited by the efforts of his blind children groping in the night to find the cause of things, and endeavoring, through their tears, to see some dawn of hope; filled with awe by the surroundings, by fear of the unknown, he would know that when, kneeling, they poured out their gratitude to some unseen power, even to a visible idol, it was in fact intended for him. An infinitely good being, had he the power, would answer the reasonable prayer of an honest savage, even when addressed to wood and stone. Never for an instant did I suppose that any respectable American citizen could be found willing at this day to defend the institution of slavery; and never was I more astonished than when I found Mr. Black denying that civilized countries passionately assert that slavery is and always was a hideous crime. I was amazed when he declared that "the doctrine that slavery is a crime under all circumstances and all times was first started by the ad-herents of a political faction in this country less than forty years ago." He tells ns that "they denounced God and Christ for not agreeing with them," but that "they did not constitute the civilized world, nor were they, if the truth must be told, a very respectable portion of it. Polita very respectable portion of it. Polit-ically they were successful: I need not say by what means or with what effect upon the morals of the country." According to Mr. Black, there will be slavery in heaven, and fast by the throne of God will be the auction-block, and the streets of the New Jerusalem will be adorn-ed with the whighing put while the music ed with the whipping-post, while the music of the harp will be supplemented by the crack of the driver's whip. If some good Republican would catch Mr. Black, "in-corporate him into his family, tame him, teach him to think, and give him a knowl.

edge of the true principles of human liberty and government, he would confer upon him a most beneficent boon."

Mr. Black is too late with his protest against the freedom of his fellow-man. Liberty is making the tour of the world. Russia has emancipated her serfs; the slave trade is prosecuted only by thieves and pirates; Spain feels upon her cheek the burning blush of shame; Brazil, with proud and happy eyes, is looking for the dawn of freedom's day; the people of the South rejoice that slavery is no more, and every good and honest man (excepting Mr. Black) of every land and clime hopes that the limbs of men will never feel again the weary weight of chains.

We are informed by Mr. Black that polygamy is neither commanded or prohibited in the Old Testament—that it is only "discouraged." It seems to me that a little legislation on that subject might have tended to its "discouragement." But where is the legislation? In the moral code, which Mr. Black assures us "consists of certain immutable rules to govern the conduct of all men at all times and at all places in their private and personal relations with others," not one word is found on the subject of polygamy. There is nothing "dis-couraging" in the Ten Commandments, nor in the records of any conversation Jehovah is claimed to have had with Moses upon Sinai. The life of Abraham, the story of Jacob and Laban, the duty of a brother to be the husband of the widow of his deceased brother, the life of David, taken in connection with the practice of one who is claimed to have been the wisest of menall these things are probably relied on to show that polygamy was at least "discour-aged." Certainly Jehovah had time to in-struct Moses as to the infamy of polygamy. He could have spared a few moments from a description of patterns of tongs and basins for a subject so important as this. A few words in favor of the one wife and one husband-in favor of the virtuous and ving home-might have taken the place of instructions as to cutting the garments of priests and fashioping candlesticks and ouches of gold. If he had left out simply the order that rams' skins should be dyed red, and in its place had said, "A man shall have but one wife, and the wife but one husband," how much better it would have been. For the purpose of defending the character of his infallible God, Mr. Black is forced to defend religious intolerance, wars of extermination, human slavery, and almost polygamy. He admits that God established slavery; that he commanded his chosen people to buy the children of the heathen; that heathen fathers and mothers did right to sell their girls and boys; that God ordered the Jews to wage wars of extermination and conquest; that it was right to kill the old and young; that God forged manacles for the human brain; that he commanded husbands to murder their wives for suggesting the worship of the sun or moon; and that every cruel, savage passage in the Old Testament was inspired by him. Such is a "policeman's" view of God. If Jehovah was in fact God, he knew the end from the beginning. He knew that his Bible would be a breastwork behind which tyranny and hypocrisy would crouch; that it would be quoted by tyrants; that it would be the defense of robbers called kings and of hypocrites called priests. He knew that he had taught the Jewish people but little of importance. He knew that he found them free and left them captives. He knew that he had never fulfilled the promises made to them. He knew that while other nations had advanced in art and science his chosen people were savage still. He promised them the world, and gave them a desert. He promised them liberty, and he made them slaves. He promised them victory, and he gave them defeat. He said they should be kings, and he made them serfs. He promised them universal empire, and gave them exile. When one finishes the Old Testament, he is compelled to say: Nothing can add to the misery of a nation whose King is Jehovaht And here I take occasion to thank Mr. Black for having admitted that Jehovah gave no commandment against the practice of polygamy, that he established slavery, waged wars of extermination, and persecut ed for opinion's sake even unto death. Most theologians endeavor to putty, patch and paint the wretched record of inspired crime. but Mr. Black has been bold enough and honest enough to admit the truth. In this age of fact and demonstration it is refreshing to find a man who believes so thoroughly in the monstrous and miraculous, the impossible and immoral-who still clings lovingly to the legends of the bib and rattle-who through the bitter experiences of a wicked world has kept the credulity of the cradle, and finds comfort and joy in thinking about the Garden of Eden, the subtile servent, the flood, and Babel's tower, stopped by the jargon of a thousand tongues stopped by the jargon of a thousand longues —who reads with happy eyes the story of the burning brimstone storm that fell upon the cities of the plain, and smilingly ex-plains the transformation of the retrospec-tive Mrs. Lot, who laughs at a Egypt's plagues and Pharson's whelmed and drowning hosts—eats mapna with 'the Jews, warms himself at the burning bush, maps Korah's company by the hungry earth sees Korah's company by the hungry earth devoured; claps his wrinkled hands with glee above the heathens' butchered babes, and longingly looks back to the patriarchal days of concubines and slaves. How touch.

ing when the learned and wise crawl back in cribs and ask to hear the rhymes and Mormonism by the Light of Spiritualism. fables once again! How charming in these hard and scientific times to see Old Age in Superstition's lap, with eager lips upon her withered breast!

Mr. Black contends (after having answer-ed my indictment against the Old Testament by admitting the allegations to be true) that the rapidity with which Christianity spread "proves the supernatural origin of the Gospel, or that it was propa-gated by the direct aid of the Divine Being Himself,"

Let us see. In his efforts to show that the "infallible God established slavery in Judea," he takes occasion to say that "the doctrine that slavery is a crime under all circumstances was first started by the ad-herents of a political faction in this country less than forty years ago;" that "they denounced God and Christ for not agreeing with them;" but that "they did not constitute the civilized world, nor were they stitute the civilized world, hor were they, if the truth must be told, a very respectable portion of it." 'Let it be remembered that this was only forty years ago, and yet, ac-cording to Mr. Black, a few disreputable men changed the ideas of nearly 50,000 000 of people, changed the Constitution of the United States, liberated a race from slavery, clothed 2000 000 of people with reliver clothed 3,000,000 of people with political rights, took possession of the Government, managed its affairs for more than twenty years, and have compelled the admiration of the civilized world. Is it Mr. Black's idea that this happened by chance? If not, then, according to him, there are but two ways to account for it—either the rapidity with which Republicanism spread proves its supernatural origin, "or else its propagation was provided for and carried on by the direct aid of the Divine Being Himself." Between these two Mr. Black may make his choice. He will at once see that the rapid rise and spread of any doctrine does not even tend to show that it was divinely revealed. This argument is applicable to all religions. Mohammedans can use it as well as Christians. Mohammed was a poor man, a driver of camels. He was without education, without influence, and without wealth, and yet in a few years he consolidated thousands of tribes, and millions of men confess that there is "one God, and Mohammed is his prophet." His success was a thousand times greater dur-ing his life than that of Christ. He was not crucified; he was a conqueror. "Of all men, he exercised the greatest influence upon the human race." Never in the world's history did a religion spread with the rapidity of his. It burst like a storm over the fairest portions of the globe. If Mr. Black is right in his position that rapidity is secured only by the direct aid of the Divine Being, then Mohammed was most certainly the prophet of God. As to wars of extermination and slavery. Mohammed agreed with Mr. Black, and upon polygamy with Jehovah. As to religious toleration he was great enough to say that "men holding to any form of faith might be saved, provided they were virtuous." In this he was far in advance both of Jehovah and Mr. Black. Again, it is urged that "the acceptance of Christianity by a large portion of the generation contemporary with its Founder and His apostles was, under the circumstances, an adjudication as solemn and authoritative as mortal intelligence could pronounce." If this is true, then "the acceptance of Buddhism by a large portion of the generation contemporary with its founder was an adjudication as solemn and authoritative as mortal intelligence could pronounce." The same could be said of Mohammedanism, and, in fact, of every religion that has ever benefited or cursed this world. This argument, when reduced to its simplest form, is this: All that succeeds is inspired. Christianity for a thousand years taught memory to forget and reason to believe. Not one step was taken in advance. Over the manuscripts of philosophers and poets. priests, with their ignorant tongues thrust out, devoutly scrawled the forgeries of faith. For a thousand years the torch of progress was extinguished in the blood of Christ, and his disciples, moved by ignorant zeal, by insane, cruel deeds, destroyed with flame and sword a hundred millions of their fellow-men. They made this world a hell. But if cathedrals had been universities-if dungeons of the Inquisition had been laboratories-if Christians had believed in character instead of creed-if they had taken from the Bible all the good and thrown away the wicked and absurd-if domes and temples had been observatories -if priests had been philosophers-if missionaries had taught the useful arts-if astrology had been astronomy-if the black art had been chemistry-if superstition had been science-if religion had been humanity-it would have been a heaven filled with love, with liberty and joy. A strange story comes to us of a sane cit izen of Springfield deprived of his liberty and sent to the insane asylum at North ampton, Mass. After making due allow ance for the circumstances of the case, it seems to be difficult to believe that an outrage was not committed. It is another illustration of the danger involved in a too easy process of commitment to our insane asylums, and taken in connection with other recent events, it shows the necessity of letting more daylight into these institutions. Watch the doctors, and keep them back where they belong.

### BY HERMAN SNOW.

NO

10

### · INTRODUCTORY.

In preparing the following papers for the columns of the JOURNAL, it is my main purpose to impart aid in a right understanding and appreciation of the great religious problem of the nineteenth century, the so-called Mormonism. To my mind, no one can rightly estimate the character of move-ments of the kind. ments of the kind, as they have occurred at different stages of the world's history, without taking into consideration the constant and varied influence of the unseen world upon our earthly affairs. To summarily dismiss all such seemingly erratic religious developments as imposture and fanaticism is not according to right reason or an enlarged philosophy. To those who look deeply into man's spiritual being, and the wonderful relations of the seen and the unseen worlds, it must appear that there are hidden and intelligent agencies at work in most, if not all such cases. It is true that in movements of the kind there is generally a large mingling of the moral perversity of spirits still in the mortal body, to say nothing of those out of it; and hence they are very far from being perfect presentation of advanced truth.

The introduction and gradual unfoldment of modern Spiritualism-its facts and its philosophy, has supplied the key with which to unlock many of the mysterious developments of the past, a work which has already been done to some extent, as for instance in Allen Putnam's work on the Salem witchcraft. What I have now to offer may do something in the same direction by elucidating the origin and wonderful spread of the Morman faith, not only in Utah, but throughout the civilized world. In doing this it will be necessary for me to give a condensed sketch of the origin, history, and practical operation of that faith.

THE EXTENT SUOII AN UNDERTAKING,

I know as little as any one else about the "plan" of the universe; and as to the "de-sign," I know just as little. It will not do

may be justly estimated from what I shall now give of my personal knowledge and experience gained during nearly a year's intimate connection with the Mormon people, during which I made it my special effort rightly to understand and appreciate them. It happened thus: In the summer of 1863, finding myself unusually under the influence of chronic invalidism and being especially prompted by a friend then a resident of the great Salt Lake valley, I determined upon a trip across the plains, and upon a winter's residence west of the Rocky mountains, - and in order to give emphasis to the sanitary considerations, as well as to aid in another object prominently in viewmean a right understanding of Mormonism—I took passage in a Morman merchandise train drawn by oxen, the slowest possible way of accomplishing the journey.

ACROSS THE PLAINS AND OVER THE MOUN-TAINS.

We left Omaha, July 24, 1863, our train consisting of about 30 wagons and 100 oxen. The captain and his assistant were Mormons of long standing and of large experience in journeys of the kind; but the drivers were nearly all recent converts, just from the old countries, and now on their way to the promised land of their faith. I myself was the only passenger, also the only "Gentile" of the company. Indeed, during the entire trip, I saw and conversed with none but Mormons with the exception -during the latter part of the journeyfrom an occasional call on a lonely telegraph operator, or at some military post on our route. And it was only upon such occasions that I was enabled to glean even a word, and this often strangely confused and perverted, concerning the exciting warscenes then at their very height in this country.

During the first part of our journey, the route followed was one not usually traveled except by Mormon trains, and on which-after the first few days-were to be seen but very few marks of civilization. But as it was at the time when the annual Mormon emigration was in full motion we often encamped in close proximity to one of the "Church Trains" as they are called. On such occasions, I took especial interest in visiting their camps and mingling and conversing freely with the people, who, naturally enough under the circumstances, took me also to be one of their own faith. Were it not for an undue extension of my articles, I might give from my journal, many an interesting and illustrative incident of this journey. I will, however, confine myself to the following extracts as being es. pecially fitted to aid in forming a just idea of the character of this people and of the kind of life they are obliged to lead on the plains.

"CHURCH" TRAINS AND THEIR PASSENGERS.

"Many of these people have come directly on after their voyage across the water; but some of them have had a year or two of sojourn in some Eastern city and thus, by working at their trades have earned something with which to pay their expenses to Utah. All ages and conditions, and nearly all nations are here represented. Un one of the trains as I was told seven different languages were in daily use. Most of the people are largely involved in a general ignorance; but occasionally is to be met one of quite respectable intelligence and education, Religious enthusiasm has been the

Continued on Eighth Page.

### Three Seances with Mrs. Anna C. Cooper.

The prevailing skepticism in relation to Spiritualism admits of various explanations. First: the spiritual faculty is rudimentary in the great majority of mankind; they have no spiritual perception; possessing only the five senses necessary to perceive physical objects and no intuitional or spiritual perception, they very naturally and properly reject what they do not and cannot comprehend. To a person possessing a fairly developed spirituality and comprehencing somewhat clearly the phenomena produced as evidence of spirit communications, it seems very strange that every one does not believe what is to him proof positive. He points proudly to the phenomena, as unexplainable under any other hypothesis. To the person not possessing this faculty, the belief is absurd. He explains it by illusion, delusion, hallucination, prestidigitation, etc. The explanation of prestidigita tion is most plausible, and usually accepted, for the reason that every one of experience knows that the majority of men and women practice fraud unblushingly and systematically for pecuniary gain. Many others are so fond of deception as to practice it simply for amusement and notoriety; nothing is too sacred for them. This is a sorrowful, though true observation, on the moral obliquities of mankind. In this regard Spiritualists have not proved themselves better than people holding other beliefs; in proof of this, witness the many exposures of fraudulent practices of mediums recorded in the columns of this JOURNAL. This observation is so true, that many believers in the Harmonial Philosophy are totally skeptical in regard to materializations. For years this was my attitude.

As a matter of experience, I visited a far famed and much lauded materializing medium, at her own rooms, where I was assured by people whose judgments were good on some subjects, and veracity unquestioned, that I could see the "genuine article," pure and undefiled; where my spirit friends would come out in material forms, and talk with me and caress me. The fraud, however, was too palpable to need exposure. It was not good acting or counterfeiting; it was simply disgusting.

visited other places and saw clever imita tions of supposed spirit forms. In several dark circles with different mediums, phenomena occurred difficult to explain, if materializations were not a fact. Material senses, however, are so easily deceived, that it is unsafe to trust the testimony of any one of them. At Mrs. Laura Mosser's, at a slate writing scance, in a bright afternoon light, the hand which did the writing came from under the table, on the opposite side, and at least four feet distant from the medium. I saw it and felt of it. It was as solid and tangible a hand as mine, floating in the air by its own volition. My com-panion saw it, and felt of it also. That was evidently a genuine materialization.

I have been favored with admission on three evenings, to the materializing scance of Mrs. A. C. Cooper. At the first, a mixed party of thirteen persons of both sexes, and of various ages assembled; the scances were held in the family reception room and parlor. The cabinet was constructed by suspending blankets on a wire stretched across the corner of the room, about eight feet from the floor; the blanket forming the hypothenuse of a triangle, opened in the middle when pushed back by the medium or appearing forms. A caneseated chair was placed in this little corner. on which Mrs. Cooper seated herself. She is a stout lady, was dressed in black, with a white handkerchief about her neck. Outside ottomed rocking chair of the curtain a cane was placed. It is said that the materialized forms sometimes come out and sit upon it. The observers sat in a semi-circle extending from wall to wall, a little distance outside the curtain. Mrs. C. sings, talks, or coughs most of the time, to show her locality when the curtain is closed. When a form appears, she holds back the curtain with her right hand: the form presents itself at her left. Both are visible at the same time. About twelve or thirteen forms appeared the first evening. With one exception, all were robed in female attire, of spotless white, in strongest contrast with the dress of the medium. During the evening each of the spectators was allowed to approach the cabinet and see the spirit materialize. The first form this evening was dressed in a bridal robe. It floated into the opening, and seemed light as air or vapor, yet clear in outline and tangible in form. It bowed several times, and beckoned me to approach. The arms that beckoned to me were only stumps, six inches long from the shoulder, as shown by the movements of the drapery. I arose to approach the cabinet and immediately my friend vanished. As I stood, I could nearly touch Mrs. C. I held back the blanket myself and thrust my head inside to see the materialization. Mrs. C. said: "Wait a moment and look in the corner there, (toward the street) and you will see her An indistinct white substance appearform:" ed, in size about three inches in diameter, and grew until a minute later, when at the side of the medium floated my friend. Her features were as clear cut and tangible as the medium's; very pale, but mobile, for she smiled as she bowed. I could have put my hand on either the medium or the form. A minute later and she had vanished into thin air. Later in the evening this form appeared again, leaning on the arm of a gentleman, The male form was much stouter and taller, with dark hair and heavy whiskers, and dress ed in a black uniform, with sash, sword-belt and epaulets, representing himself as formerly a General in the Confederate service. The medium and the two forms were distinctly visible for at least five minutes. Then the female vanished; the male remained visible for thirty minutes. He pushed aside the curtains, seiz ed the rocker outside, and hoisted it up over his head. Mrs. C. was visible immediately behind him, and cautioned him to be careful and not hurt her.

again and then the dress vanished leaving just the bust; then the bust diminished to a triangular point about fifteen or eighteen inches in length; the head dress disappeared leaving just a band of hair around the face. The form then turned edgewise to show me that it was not thicker than my hand, and then floated away, and came again so near my face as to almost touch it. The face was lifelike, and maintained its composure through all these imitations. It then vanished entirely, but soon materialized again, fully robed, The form purported to be that of my sister, and looked much like her. She showed herself in that way in answer to a mental wish that I might know from the various fragmentary forms and continual changes, that it could not be any earthly human being. Mrs. C. was as much amused and surprised at the exhibition as I was

The third scance, only two present, was held in a room where no scance had before been given. I helped improvise the cabinet. Five forms appeared, four females and one male. My companion's eyesight being quite poor, we sat just outside the blanket, almost touching Mrs C. The forms were more elaborately dressed than at any previous scance. The ladies' dresses seemed to be in the latest styles, and when one of them dematerialized) at the side of the medium the dress settled in thick folds like the finest satin.

To me the strangest part of this evening's performance was discovered when I paid the medium for the seance. A five dollar bill had been placed in my possession by some unseen hand for the purpose. I knew to a penny how much money I had, and know there could be no mistake about it. I alluded to this singular circumstance to my companion. He had lost no money. A similar occurrence happened to me a year previous, with another medium. I offered a ten dollar gold piece for services rendered at various times. She positively declined to receive it, and it was taken from my extended palm by an unseen force. She insisted that we must find it; we searched in every conceivable place, but could not find it. After I had gone it was thrown at her feet

Mrs. C. stands in the cabinet opening, or sits outside, when the materialized spirit forms ap-

pear from the empty cabinet. The differences between the real and the imitations, are palpable. The imitation is stocky, always of considerable weight—150 lb more or less-stands solidly on the floor, runs against chairs, tables or horns, as evidenced by the noise. Its shoes squeak on the floor. It eats candy and drinks whisky. Make itself up as it will, it is always the same to an acute observer. It insists on a very dim light; objects to the use of opera glasses by the observers; never appears or disappears while you watch it, and while the medium is at the same time visible to the observers; in short, it acts just as any person perpetrating a fraud, and fearing detection.

The genuine materialized-forms come and go like the winds. They apparently court familiarity; then when you approach, they van-ish into nothingness. They do not allow you to touch them, but occasionally they touch you, a spongy velvety touch, while the imita-tion is solid. They appear solid and stable, but are as light and evanescent as summer clouds.

The same materialized spirit forms never look twice exactly the same. All of them are noiseless; do not walk, but float. The form is now complete in all its parts-now in fragments-now gone-again in full size and then disappears, all within five or ten minutes. The fraudulent medium can always raise the dead; the true one often fails. The true medium courts goes to your own house and gives the seance, and is always visible when the spirit appears; the pretender does none of these things when skeptical inquirers are present. Preceding the materializing scances, Mrs. C. arranges shawls about a card table so as to exclude the light, places bells, drum, cane, etc. under it, and holds a slate there also. At the last sitting, my silk handkerchief was neatly knotted, showing the number of special spirit friends present. Two call bells and a breakfast bell were rung, and writing was done on the slate, all at the same time. The difference between the first and last of my materializing scances, was as darkness to noontide; the one at the nadir of fraud and deception, the other at the zenith of the strange and mysterious; the one standing in hell' mouth, the other in heaven's gate; the one serving the devil and his imps, the other God and his angels. One's name should be a blot, the other's emblazoned in letters of living light, fitting rewards for the false and the D. B. MORROW, M. D.

darkness of the night, and you will see the eastern skies grow red and know that the morning is with you.

One has gone from our midst, our eyes are dull and dim, therefore we cannot see him; we cannot clasp his hand as of old, but we know that he is here; he has entered the light, he has found that brighter land because his life here was honest, upright, faithful to every

His parents are sad and heavy-hearted, but they are comforted by the knowledge that they are not parted; he has only gone a step in advance, and when the mystical door is opened he will be the first to greet them. His unseen presence is with us to day; he has found health, strength, and eternal youth.

What did he take with him? Not riches, but his honor, integrity, faithfulness. These are the treasures which he had laid up. He did not go as a stranger; to him it was not a leap in the dark; he had been taught that the life beyond is but a continuation of this, and when his eyes closed on things mortal, they opened again in the Summer-land where dear ones were waiting to receive him. They welcomed him with music, for him all was light and joy. The lost are never so near as when we call them dead.

We meet here to extend our loving sympathy to parents and friends, for human hearts are tender, but there is nothing so precious to us as the knowledge of this glorious truth, that life is eternal and these laurel leaves that encircle his picture, speak of victory, of triumph over the earthly." Mrs. Brigham closed her address with a

beautiful inspirational poem. A solo, by Miss Lily Runals was followed by the march without flags, at the close of which each member was handed a bouquet of flowers, and as they passed the desk deposited the flowers in the frame of moss and laurel which encircled his portrait. This tribute of love and esteem was very touching.

Mrs. Cate, a medium and member of the Brooklyn lyceum, stepped to the platform and described a beautiful vision which was presented to her during the address of Mrs. Brigham. She first asked if the partles sitting at the right of the platform were the parents and friends of the deceased; being answered in the affirmative she said it was a test to her, as she was entirely unacquainted with them. She saw the spirit of Willie bending over them and scattering flowers upon them in great profusion. She knew nothing of the arrangement to place flowers about his picture. The lyceum joined again in golden chain readings selected from those in the "Lyceum Guide," prepared expressly for funerals. The closing song, "Beautiful home of rest," and the benediction by Mrs. Brigham, ended the very interesting exercises.

MARY A. NEWTON, Guardian.

### A Summer in Colorado.

A THREE MONTHS' RESUME OF THE DOINGS AND EXPERIENCES OF A MEDIUM-HOW THE PEOPLE OF LEADVILLE AND COLORADO EN-TERTAINED MAUD E. LORD AND THE PRACTI-CAL PROOFS THEY GAVE HER OF THEIR RE-GARD.

### [From an occasional Leadville correspondent.]

A gossippy letter upon an agreeable theme may not be devoid of interest to your readers all of whom know Mrs. Lord by reputation even if they have never witnessed phenomenal evidences of a future existence through her mediumship. She left Chicago in the early summer and came to Colorado in June and a generous almoner of spiritual bounties has she proved to hungry souls in this new field. She arrived in Leadville almost unannounced, but needed no introduction Every body seemed to know her. As an evangel of the gospel of good tidings, or as a refugee escaping from the torrid heat of crowded Eastern cities, she was alike welcome. Cards, calls and invitations at once became the daily routine. From the moment she breathed the pure atmosphere of this elevated city (where the people are nearer Heaven than anywhere else) her "foot was on its native heath." By the best citizens and families and in the most refined social circles, she was received with warm-hearted welcomes. Nor did favorable first impressions grow tame upon a more intimate acquaintance. She is one of those "rare and radiant" creatures who disappoints neither strangers nor friends. To illumine the dark recesses of groping minds with spiritual light, to assuage the sorrow of the griefstricken, to change the be-reaved mother's cry of desolation to one of joy, to console the orphan, to heal the wounds of strife, to soften the agonies of remorse, to inculcate lessons of charity, forbearance and love, to take from death his sting by assuring proofs of a better state of existence to which earth life is but the vestibule-all this is happiness to her, and the mission she was foreordained to fulfill. At the pleasant home of Judge Stansell and his estimable wife her first scances were given. Soon, vacant chairs were at a premium and had to be engaged ahead. Sherented a house and remained the entire summer. The invig orating freshness of the air by day, and its delicious coolness by night, seemed to impart new elements of magnetic and vital force. The majesty of our surroundings (a thrifty city and lovely valley set by the master in a frame-work of snow capped mountains and canopied by a sky of intensest blue) was a constant stimulus and source of boundless delight. She convinced the doubter, confirmed the wavering, overwhelmed the scoffing fool, opened the eyes of the professing Christian to a new sense of spiritual truth, and (as a matter of course) angered an occasional specimen of that class of conceited bigots who can invariably tell "how it is done" and who silence all controversy by noisy iterations of the word "fraud." Lawyers, physicians, merchants, judges, miners, laborers and carnest men and women of all classes and conditions crowded her rooms. Three of our most prominent clergymen representing as many different denominations often saw her. The experiences of all were full of startling novelty and interest. One distinguished member of the bar stated at the close of his first circle that he had witnessed more miracles that evening than he had read about in the Bible from Genesis to Revelations, and that while the former were palpable facts to him, he must accept the latter upon hearsay evidence. A trip to Horseshoe Mountain involving a walk of eleven miles and a muleback ride the rest of the way, was attended by some personal risk that resulted in nothing more than an amusing incident. Mrs. Lord was return-ing with her party when, in attempting to cross a deep ravine, she stumbled and fell, sinking up to her neck in the yielding snow. She partially managed to extricate herself and then rolled over and over down the steep in-cline some seven hundred feet, until at last she was brought to a halt by a rocky projection, and there gathered herself together-what was left of her-considerably scared but unhurt. When it was discovered that no bones were broken and except torn skirts, not even

### a scratch received, the laughter was uproar-

ious

A journey in August to the Holy Cross dis-trict was replete with novel and enjoyable incidents. The party of twelve included the venerable Asa B. Hutchinson (father of the celebrated Hutchinson family of singers "from the old granite State"), James G. Clarke, the well known poet and vocalist, Robert McCracken for ten years a mining superintendent in old Mexico, Rev. Mr. Kershaw of the Baptist Church, Mrs. Wilson superintend ent of public schools in Des Moines, Iowa Miss Minnie Tisdale, a pleasant young lady. the friend, companion and agent of Mrs. Lord and several others. The company were mount ed on a miscellaneous assortment of surefooted mules and horses, and were absent a fortnight. The route over the range through heavy embankments of snow and along narrow trails that admitted the passage of but one at a time, was exceedingly difficult, but no mishap occurred. The conventionalities of city life were discarded. All fared alike, and sumptuously too, upon grouse, speckled trout and the provisions brought with them. Like aboriginals, they squatted around the camp fires by night, and wrapped in warm blankets slept soundly upon the ground in the open air. On Sundays, regular services were held in the "forest primeval," which were attended by scores of miners from far and near who were delighted and when the party left, burned a huge boafire in their honor. Appropriate addresses were delivered, prayers offered, and the singing (as a Vassar graduate might exclaim) was "perfectly splendid!"

One of the most important results of Mrs. Lord's presence in Leadville has been the organization of "a society for the investigation of spiritual truths," so named by the Rev. Mr. Bowker who assisted at the baptism. Judge P. A. Simmons, Judge Rice, and Mrs. M. Hutchinson, Mrs. Moulton and others helped the organizing of this society. It grew with every weekly gathering, and now numbers nearly three hundred members. Reading, singing, instructive conversation, invocation and impromptu discourses on vital topics ren. der the meetings of the society interesting and profitable. As there are several thousand Spiritualists and conscientious investigators in this city and vicinity, the field for converts to the Harmonial Philosophy is large. I would further state that the people in this section are as fearless, liberal minded and intelligent as any on earth, and when they believe, they have the courage to avow their convictions. They are not linked to forms nor rockrooted in the selfishness of creeds.

On the evening of the 22nd of September, there was a benefit for Mrs. Lord, and the Court House (the largest and best appointed room in the city) was crowded. So quietly had the preliminaries been effected that she had no suspicion of what was going on until she entered the hall and was escorted to the platform. The assemblage was called to order by Judge Simmons. Judge Rice, after discoursing eloquently upon Spiritualism, the good it had done and was destined to accomplish, and of her work, presented her, on behalf of her friends, with a beautiful brick of solid silver. His remarks were supplemented by brief addresses from Judge Stansell and Judge Fishback, who also presented her with several \$20 gold pieces, a beautiful oil paint-ing of the "Mount of the Holy Cross," and shares of stock in various mining companies, the voluntary offerings of her friends. Noth ing mean about Leadville as you can plainly e; nor was Miss Tisdale forgotten in this distribution. Her gift was a massive gold, ring appropriately inscribed.

In touching terms Mrs. Lord expressed her

respect and gratitude, yet science, at least socalled, has contradicted itself many times False theories have been advanced lately. and abandoned, and some of those now ac-cepted will soon be rejected. "A sound mind in a sound body" is one of the pet theories of the day, but nothing can be more incorrect than to suppose that these always go together. Some of the soundest minds and of the finest texture have been associated with feeble bodies and even life itself has, in some cases, been prolonged, only by the exercise of a powerful will until some given end was ac-complished, while thousands of the soundest bodies may be said to possess nominds at all. Jentlemen, you generalize too speedily!

The discoverer of a new scientific principle or of the new application of an old one, enjoys his discovery until a higher is made by ome one else, then his enjoyment ceases, because his pleasure is a purely selfish one and depends upon his individual "honor and glory." Religion, on the contrary, rejoices in increased knowledge, let whomsoever he the discoverer; because it is based in generosity -reciprocity is its delight. The happiest creature I ever saw was an old blind, bed ridden woman, ignorant of both philosophy or science, and utterly dependent upon charity. Her tongue never ceased to sound the praises of God and man. It was religion made that woman happy. If "happiness be the end of all things," "'tis folly to be only philosophic. ally wise." This woman chose the direct road; she left the circuitous route to be pursued by the external philosophers.

What does the world need to make it good and happy? Why, simply "a closer walk with God," so to speak. True Spiritualism rives this desideratum : the unquickened intellect will never give it. Why is it that sectarians and scientists are always placing Christ in a manger? Why don't they make room for him at the Inn? The most profitable ex-ercise for us is to make others happy, to relieve their pains and impart to them the knowledge of the source from which our hap. piness is derived that they may "go and do likewise." A very unprofitable exercise is to debate in a spirit of acrimony, some vexed question in philosophy (either side of which is equally valueless) in the columns of the OURNAL or any where else.

With all our boasted knowledge of anatomy we cannot tell how the eye sees, how the brain comprehends; there is always a "missing link," The how, the why, the whereforewhere are the answers?

Will probing a wound help to heal it? Will inflicting pain impart vitality? I wish I could speak trumpet-tongued and tell the people that nature (physical and psychical) is the true physician. The world is full of scientific ignorance, of philosophic shallowness and wise folly. But true "wisdom is justified of her children. Let us pick up a white stone as we walk the beach, when we can, and treasure it when it is ours; but let us not forget that the waves of old ocean are incessantly rolling in upon us, and that soon our foot prints will be washed away. THOS. HARDING.

Sturgis, Mich., Sept. 29th, 1881.

### The Doctors-Garfield.

It is said that the case and the treatment of President Garfield is in a fair way to be investigated. We doubt it. The report of the doctors upon the treatment and the autopsy is published and there will end the investigation. But that report is a wonderful confession of the ignorance and helplessness of the "regu-Tar" profession. The Cincinnati Commercial savs:

### NOVEMBER 5, 1881.

A form, apparently a girl, then floated and settled on the medium's lap, and then dema-terialized, gradually vanishing in full view of all present. Several forms disappeared in this way at each seance.

At the second seance, nine forms appeared one a medium sized old lady dressed in black with a white scarf around her neck, and s black and white head dress. Mrs. C. asked for a drink and her husband went to the next room, and brought it. The old lady, fully materialized, took it from him, and passed it to Mrs. C. who drank, and then she received it back and pretended to drink. She was visible for fifteen minutes, Mrs. C. could be seen at the same time. The male and female forms then came again, all three visible to every one in the room. Some one gave the male my hat, a white manilla. He placed it on his head, and retained it for ten minutes. I then anprosched the curtain, put my head inside, and he placed the hat on it. He could not see very well or could not control his movements: he seemed to feel for my head. While stooping over to receive my hat, I observed the forms had no abdominal organs.

Later, a female form beckoned to me. It was in full dress, with a white head dress, with black hair escaping at the side and back. It disappeared, and in a minute or two came Cincinnati O

### Children's Progressive Lyceum, New York

#### DEATH OF WILLIE GOODWIN-MEMORIAI SERVICES.

Services in memory of Willie Goodwin were held in Republican Hall on Sunday afternoon, October 16th, by the Children's Progressive Lyceum of New York. An invitation having been extended to the Brooklyn lyceum to join us on this occasion, a large number were present. Our beloved member passed from the earth life in July last, during our vacation. A life size, finely executed portrait in colored crayon hung in front of the lesk, encircled by a wreath of laurel, signifying victory. The platform and desk were astefully decorated with palms and flowers. After appropriate golden-chain readings, the lyceum joined in singing; "When for me the ilent oar."

The Guardian then made a few remarks upon the occasion which had called them together, spoke of the faithful and efficient officer, whose seat was vacant, whose absence we mourn, yet in the light and knowledge of the spiritual philosophy we know he has only entered the higher and more glorious life a fittle in advance of the rest of us, where his faithfulness to duty will be rewarded by the brightness with which he will find himself surrounded. She introduced

MRS. BRIGHAM,

who spoke in part as follows:

"Upon all things earthly is written change. The roses come and fade; the lilies blossom and drop from their stems, but the dust of the roses feeds the new roses. Death has even been to man an enemy, something to be feared; but it is no angry God that visits his chil dren and removes one after another to the silent land.' His love never forgets. The socalled silent land is the land of song and the echoless shore' constantly sends its echoes to the land below and every aching heart-throb here is felt there through the never to be bro-ken law of sympathy and love.

'Grief lasteth only for a night; Joy cometh in the morning.'

Man's condition is best represented by night, for man has been wrongly taught. Death is not a plunge into the dark and un-known, but it is the very gate of life. 'Shall we know each other there?' is a question ask we know each other there's is the question was ed by hearts overflowing with tears, but grief lasteth only for the night, and in the darkness your friends stand by your side, but you do not always know it. You reach through the shadow and touch the right hand of the Father and he will surely lead you through the

ing, the enthusiasm was at its height. It was a joyous occasion, not only to the fair beneficiaries but to all who participated in it.

The brick is worthy of a detailed description. It was manufactured from native ore, weighs 52 oz and 20 pwts, and is 1,000 fine. It is polished as a mirror and exquisitely engraved by a local artist, Paul Lyon. On the upper face at the right side stands a stalwart miner with spade in hand and a bucket, lantern and other implements of his calling, at his feet On the left, is a similar figure with a pick on his shoulder; a view of the mountains in the distance. On the centre space is inscribed ' Love and Truth," and underneath "Presented to Maud E. Lord, by her many friends of Leadville, Colorado, Sept. 22nd 1881." On the reverse side appears in German text: "We present to you this small memento of pure unalloyed silver from its native home as emblematical in its whiteness of the purity of your heart, and refined in its material as the principles you have taught us." The above inscriptions cover the upper and lower surfaces respectively. On one side (lengthwise) is an excellent view of the range overlooking Leadville. On the corresponding side (opposite) are the words: "God bless and protect you and the principles you advocate, is the prayer of your many Leadville friends." The ends are exquisitely chased, the whole comprising "a thing of beauty."

If Mrs. Lord's arrival was unheralded, her departure was, in its way, a little pageant. She was escorted to the train by a committee of seven ladies and gentlemen, and amid the hearty "good bye's" and God bless you's" and tearful adieus of scores of friends she passed from our sight.

"It is the unexpected," said Beaconsfield, "that always happens," and she accomplished far more than she had reason to anticipate when she came to Colorado for a summer va cation. She has nobly earned at your hands and those friendly to the cause the plaudits of "well done, good and faithful servant" We

commend our dear good sister to your and their kindly care. Stand between her and harm, crown her with laurels, for lo it is writ ten-Qui meruit, palmam ferat. (Who merits the palm should wear it.)

### Sophomorism, or Wise Folly.

To the Editor of the Religio-Philosophical Journal:

Since the advent of modern Spiritualism a vast amount of labor has been lost on philosophical speculations, and yet of all move ments it is the most practically useful, as it shows the folly of supposing that mere earthly wisdom or acumen can bring happiness. I points directly to the fact that peace of mind soul satisfaction, the end which all men seek is derivable only from the exercise of certain moral and spiritual qualities; in other words that these depend on practical goodness, never on theoretical wisdom. A theory is useful when it furnishes a rule or basic plan for ac-tion, but when our house is built we may put the architectural drawing behind the fire. Phi losophy and science, may, and do, bring a certain self-gratification to their votaries, an individual pleasure, which the world does not, or may not, share. But like all mere self gratification it is evanescent, liable to be disturbed or changed to pain, when another steps before us on our ambitious march.

Happiness is lasting peace of mind; it is a quality of the soul, therefore not attainable by that unassociated external effort whose end is direct self satisfaction. Scientific discovery, it

"It is a ghastly thing to think of the solemn committee of physicians filling the President's room while his wound was dressed and the flexible tube' was poked into the yielding flesh of the sick man, three inches at first, and finally fourteen inches, in a direction opposite from that taken by the ball,"

We believe the physicians in charge did the best they knew. All the resources of their "system" were at command and called into ac. tion and the result is a miserable failure. Several magnetic physicians came a long dis-tance to lend their aid, but it was, of course, spurned as the "regulars" had no faith in such "charlatanism." Their profession is too bigoted and too ignorant to recognize magnetic help as "professional." A good clairvoyant doc-tor would soon have told the location of the ball, would have pointed out that the helpless and blind doctors were probing a pus channel instead of the track of the bullet, and would have seen the blood clot and the danger of the rupturing of the mesenteric artery. Then, with Agnew's surgical skill, something might have been done.

It is a fact well known that Washington was bled to death by the "regulars." Beaconsfield died while the "regulars" were quarreling over his sick body, and Garfield died while the "regulars" were groping blindly in the dark, missing the location and the very track of the ball; missing the real danger and the cause of the death, and finally admitting, in helpless and hopeless grief, that they were all mistaken and had been baffled at every point.

Well, the point we wish to make is this: These "regulars" are asking every State in the Union to pass laws giving them the exclusive right to practice medicine and excluding all but the "regulars" from practice as quacks. Now, hereafter, henceforth and forever whenever they appear, let us smite them right and left, hip and thigh, and brand any fool of a legislator, who votes for their bills, as unfit to make laws for a free people.--Worthington Advance, Minnesota.

Dare to be true: nothing can need a lie.-George Herbert.

The seed dies into a new life, and so does man.—George McDonald.

The best lightning-rod for your protection is your own spine. - Emerson.

Is virtue a thing remote? I wish to be virtuous; and, lo! virtue is at hand.-Confucius.

Religion is that nobler half of life without which nothing stands in a true balance. It wants the same kind of practical training as the other side, and will marvelously help and steady that.

Isabella F. Mayo was in the habit of saying, with a sweet, meaning smile, that "people would be very glad to grow old, if they realized the superior privileges of years, and that growing old is not growing down, but growing up.

The owner of a pair of bright eyes says that the prettiest compliment she ever received came from a child of four years. The little fellow, after looking intently at her eyes a moment, inquired naively, "Are your eyes new ones?"

The colored people of Little Rock are divided as to the needs of the soil. One congregation has been praying for rain while the other asked for continued sunshine. The minister of the wet district sent the following note to the people of the dry: "You folks oughter be ashamed of yourselves. This is true, enhances life's pleasures and advances crosscut prayin' is enough to get the Lord so civilization, and is therefore entitled to our bothered that he don't know what to do."

### NOVEMBER 5, 1881.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

If thou has thrown a glorious thought Upon life's common ways, Should other men the gain have eaught, Fret not to lose the praise.

Great Thinker! Often shalt thou find Whilst folly plunders fame, To thy rich store the crowd is blind, Nor knows thy yery name.

What matter that, if thou uncoil The soul which God hath given, Not in the world's mean eye to toil, But in the sight of Heaven,

If thou art true, yet in thee lurks For fame a human sigh, To Nature go and see her works, That Handmaid of the sky.

Her own deep beauty she forgeto-So full of germs and seeds, Nor glorifies herself, nor sets Her flowers above her weeds

She hides her modest leaves between. She loves untrodden roads; Herrichest treasures are not seen By any eye but God's.

Accept the lesson. Look not for Reward. From out thee, chase All selfish ends, nor ask for more, Than to fulfill thy place. Minnie Dalton

An American who spent some time in the French Provinces, has given a series of studies in a contémporary magazine which is of much interest. It will be borne in mind that life is an entirely different thing in the country and in Paris. The latter has its own code of habits and morals, which are far less worthy of respect than in the former. These extracts are from

FRENCH DOMESTIC LIFE AND ITS LESSONS.

With Americans, self-exposure seems to be a matter of pride. We build our houses so that our neighbors can easily look in at the windows. Our sentiment of privacy is symbolized by the open wire fence.... It is differ-ent with the Frenchman. His domain, his name, his features, his thoughts, his works, everything that belongs to and emanates from him, are sacred. He resists encroachment, moral as well as material. All this is symbolized in France by the stone walls which surrounds domestic life, the germ cell of all that is good in society.....Dinner in France is supposed to be the one great event of the day. So it is, because it is not a feeding operation. On the contrary, this French meal is a domestic symposium in which head and heart take precedence of the stomach. (Here is some. thing which our nation have to learn. Eating is too much like a purely animal instead of social function, and nature takes retribution by giving either grossness or dyspepsia.)

The interest and value of a meal in France, depends more on the social than on the culinary element. Conversation, accordingly, ren-ders the French table unique. French child-ren always sit at the table with their seniors, and mingle with their elders on common ground. People thus educated are capable of talking well, because there is no inward or outward brake on the natural flow of emotions and thoughts. French conversation is not, therefore, an acquired art, but a special grace evolved out of peculiar experiences and habits.

#### FAMILY LIFE. .

is over, time is levot Tecres

1

the best from all. We may learn from the French, economy, thrift, grace, social enjoy-ment in the family circles; we ought to learn how to make companions and friends of our children and our parents; our husbands and wives. The amenities, courtesies and artistic adoraments of life will come with greater ease of material resources among working people. But Heaven forbid that their system of marriage or their subjection of the individualeven to the next highest-the family, should ever obtain in our own country.

In all Latin Catholic races this family relation is considered sacred, as it ought. But one thing is more sacred still--that is the individual. In preserving the freedom and power of the unit we may be less sensitive to the next order. But it is the result of experience to believe that extremes correct themselves, even through great pain and ebullition, and we can not doubt that the French social system is both hollow and superficial compared with the ideal of American family life—an ideal which is yet rather hinted at than realized.

Bayard Taylor in his travels thus alludes to WOMEN IN ANCIENT EGYPT.

It is not generally understood that woman in Ancient Egypt was honored and respected equally with man. There was among the Egyptians a lofty appreciation of the marriage tie. The wife's name was often placed before that of her husband, and the sons often bore the names of the mothers, instead of those of the fathers. Women often sat upon the throne and administered all the affairs of the government. The assertion we so often hear in these days that woman has always occupied a position of subjection to man is glaringly false. In Ancient Egypt he possessed no important right which was not equally shared with her. It is impossible to look upon the statues of that period and not feel what a high degree of culture was fairly claimed by the race. The very household furniture is such as one might buy this day.

THE ORIGINAL "BLUE STOCKINGS."

In a paper on Mrs. Elizabeth Montagu, the "queen of the Blue Stockings," published in Belgravia, the origin of the term "blue stockings" is thus discussed : " One anecdote relates how Mrs. Vesey, one of the principal ladies of the movement, having met Mr. Stillingfleet at Bath, invited him to one of these reunions, then just being established. This gentleman, who was noted for the unfashionable careless ness of his dress, objected that he was not in the habit of appearing in proper equipments for evening parties. 'Oh, never mind,' said the lady, 'come as you are, in your blue stock-ings.' To this, as an addendum, we must add a paragraph from Boswell which completes the anecdote. 'One of the most eminent members of these societies was a Mr. Stillingfleet (a grandson of the bishop), whose dress was remarkably grave, and in particular it was observed that he wore blue stockings. Such was the excel-lence of his conversation, and his absence was felt so great a loss, that it used to be said, "We can do nothing without the blue stockings,' and thus by degrees the title was established. But I think a yet more probable derivation of the term is given in a note to Hayward's 'Life and Correspondence of Mrs. Thrale,' upon, we are told, the authority of a daughter of Lady Greville, who was one of the Bas Bleu. When these assemblies were still in their infancy, Madame de Polignac, being in London, was invited to one of the breakfasts; she wore on the occasion a pair of blue silk stockings. which fashion was all the rage then in Paris: and thereupon her English friends, who, with all their learning, were not above such femin-Three words sum up the leading features of their domestic life; work, play and affection. All work from the eldest to the youngest. also anotes Mill's ' History of Chin

EVENINGS AT HOME IN SPIRITUAL SE-ances; prefaced and welded together by a spe-cles of autobiography; by Miss Georgiana Houghton. First series. London. Trubner & Co., publishers

In this very interesting volume a thought ful and accomplished Englishwoman gives the remarkable experiences of the first half of her twenty-one years of mediumship. She says: "My great aim has been to show 'what the Lord hath done for my soul,' by granting me the light now poured down upon mankind by the restored power of communion with the unseen, in yet fuller measure than had ever hitherto been granted .... I think the history of the quict, steady way in which my medium. ship was gained and pursued, may be a help to those who are entering upon this import ant subject."

Evidently these pages give the sincere and religious convictions of the writer, and the graceful narrations of beautiful facts of spirit presence at her remarkable seances are marked by truthfulness and intelligence-both mental culture and spiritual discernment are ners.

### Magazines for November Received.

The Contury Magazine-Scribner's Month

ly. (The Century Co., New York.) Contents: Portrait of George Eliot; A Diligence Journey

in Mexico; In the Footsteps of Fortuny and

Regnault; Christophe; A Curious Experience; To a Missal of the Thirteenth Century; Around Cape Ann; George Eliot; "When the True Poet Comes;" Costumes in the Greek Play at Harvard; Sunshine in March; Delay; Through one Administration, Physics, Com

Through one Administration; Phoebe; Com-pulsory Lane Routes on the North Atlantic;

The So-called Venus of Melos: Tommaso Sal-

vini; Impressions of Some Shakesperian Char-acters; Enfoldings; My Escape from Slavery;

Eli; Backwoods Visions; Topics of the Time; Home and Society; Literature; The World's Work; Bric a-Brac; Postscript. With this number Scribner's Monthly takes

on its new name The Century Magazine and

tions.

13 and 13 Times Building, 179 Washington St. Elevator on 5th Avenue. THE ONLY MEDICINE \$777 a Year and expenses to accuts. Outfit free. Adoress P. O. VICKDEY, Augusta, Mc. IN EITHER LIQUID OR DRY FORM That Acts at the same time ou GENTS WATERD for the Best and Festers. Selling A Fistorial Books and Bibles. Prices reduced 63 per cont. HE LIVER, THE BOWELS, AND THE EIDNEYS. AGENTS WANTED to cell Pr. Chase's 2060 Re-AGENTS choo Book. Sells at Sight You couble pour oney Address Dr. Chase's Printing Monse, Ann Arbor, Mich. St 1 3:26 WHY ARE WE SICK? Because we allow these great organs to ecome cloqued or tornid, and poisonous imors are therefore forced into the blood that should be expelled naturally. KIDNEY-WORT WILL SURELY CURE KIDNEY DISEASES, LIVER COMPLAINTS, ILES, CONSTIPATION, URINARY DISEASES, FEMALE WEAKNESSES, AND NERVOUS DISORDERS, by causing free action of these organs and estoring their power to throw of disease. Why suffer Billous pains and aches! hy tormented with Piles, Constipation? Why frightened over disordered Kidneys? • Why endure nervous or sick headaches? Dee KIDNEY-WORTand rejoice in health. It is put up in Dry Veretable Form, in the case one package of which makes six quarts of medicine. Also in Liquid Form, very Concen-trated, for those that cannot readily prepare it. trats with equal efficiency in either form. HE II OF YOUR DRUGGIST. PRICE, \$1.00 WELLS, RICHARDSON & Co., Prop's, Will send the dry post-paid.) BUBLINGTON, VT. A New Edition of E. V. Wilson's Book, THE TRUTHS OF SPIRITUALISM. With a fine Photo. Engraving of the Author, S1.50.



W. S.OSGOOD.

29 25 3: 25

0SGOOD & RIGGLE LAWYERS,

M. F. HIGGLE

CHIGAGO.

31 2 23 1

National Publishing Co., Phils., Ps.

CONSULT WITH A. B. SEVERANGE. THE WELL-ENOWE-Psychometrist and Clairvoyant.

Come in person, or send by letter a lock of your hair, or hand writing, or a photograph; he will give you a correct de illucation; of character giving instructions for self-improve-ment, by idiling what faculties to cultivate and what to re-strain, giving your present physics!, mental and self-inal cor-dition, giving your present physics!, mental and self-inal cor-dition, giving your can develop into if any. What business or pro-feedion you are best calculated for, to be successful in life. Ad-vice and counsel in business matters, also, divice in references to maringe; the adaptation of one to the other, and, whether you are in a proper condition for maringe; hints and advice to those that are in unbappy maring relation, how to make their path of life smoother. Further, will give an examination of diseases, and correct disgnosis, with a written preservicion and instructions for home treatment, which, if the petitent follow, will improve their health and condition every time. If it does not effect a cure.

# DELINEATIONS.

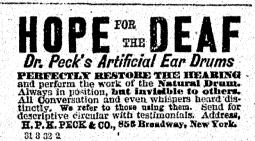
en aleo terats distants hagnetically and otherwise. TERMS:-Brief Defineation, \$1.06. Full and Complete De-ineation, \$2.09. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$300. Full and Complete Delineation with Di-gunesis and Prescription, \$5.00. Address A. B. STATARATER, 218 Grand Ave., Milwaukee, Wis

NEW RICH BLOOD! Parsons' Purgative Pills make New Rich Blood, and will completely change the blood in the entire system in three months who will take 1 pill each night from 1 to 12 weeks be restored t sound healt uch a thing



Nature. (McMillen & Co., New York.) A. weekly illustrated journal of science. This week's issue, as usual, is replete with interest.

Also Cabine: Photo, of E V. Wilson, 50c.; Memorial Pictures, each 25c. For sale by application to Mrs. E. V. Wilson, Lomburd, D. a Pago Co., 11., where all orders will be promptly filled.



AGENTS WANTED IMMEDIATELY for LIFE of CAARE INMEDIATELY for LIFE of CAARE IN FILL D Ablest An'horship: Timest Hinstrations: Lowest Price. Continuing the second static incidents of his hoymaid, strain soft increases the incidents f his havinal; stra any elector to the Pristing and the Tragic story of his Derth. Instast selling Book (P12) and the Statest selling Book 1.11 OLES BACS & CO. Clicinnali and Chicano. 31 8 11

is filled with choice reading and fine illustra St. Nicholas. (The Century Co., New York) Contents: Frontispiece; A Birthday Greeting; Spideree; Little Dancing Leaves; An Old-fashioned Thanksgiving: Murillo's Mulatto: The Knights of the Extension Table; The Little Girl who Tried to Mind: All hallow Eve Myths:

Wallace of Uhlen; The Peterkins Give a Fancy Ball; Slumber Song; Some Balloon Experi-ences; The Little Sister's Sollloquoy; Sir Joshus and Little Penelope; Ollie's Dream; The Verney Ancestor: The Carnivoristicous Ounce; How Johnny's Birthday was Kept; The Tear-ing Tandem; The Fairies Gift; Little Tommy and the Thanksgiving Collection; A. Day on a Desert Island; Elberon; The Francklyn Cottage at Elberon; A. Noble Life; St. Nicholas Treasure-box of Litrature; Recollections of a Drummer Boy: For Very Little Folk; Jackin-the-Pulpit; The Magic Pen; The Letter-box; The Riddle-box.

The Eclectic. (E. R. Pelton, New York.) Contents: The Place of Revelation in Evolution; Arthur Penrhyn Stanley; Rambles Among Books; "Suit the Action to the Word;" Some Advantages and Uses of the Revised English New Testament; A Legend; A Volume of French Souvenirs; How I Found the Dotterel's Nest; Bormus; Kith and Kin; Cherubino; The Mind's Mirror; How to Eat Bread; A False Start; Worry; Miss Rossetti's New Poems; Literary Notices: Foreign Literary Notes; Science and Art; Miscellany; In Memoriam.

tion, while the whole was gilded with affection; it is to me loving in the best sense of the term. In French domiciles, generally, the racket of the machinery of life is not heard; nor is the machinery kept out of sight by furniture and specious formality. Worn features do not betray an undercurrent of toil, care and anxiety. Duty and pleasure, gayety and tranquility seem to be complementary colors in French domesticity. Nor are the comforts and enjoyments of life due to money......The secret of living well lies in contentment: they exhibit a seconity and dignified freedom from petty cares which we rarely encounter.

There are several causes of these social traits; climate and soil, kinds of labor, systems of religious discipline, and the institution of the family; the latter being the most important.

The writer then proceeds to state that the soil is sufficiently fertile, without being too luxuriant, and the climate is free from ex. tremes of heat and cold. Agricultural labor, therefore, is healthful and remunerative and brings far better returns than the same kinds of labor in this country. Then the artistic sentiment so generally cultivated in Francedue to the great emotional freedom which they enjoy-girls rise to both artistic enjoyment and productions, and to that economy which has become a national characteristic. Nothing is wasted, every thing is utilized and tastefully employed.

#### RELIGION.

The article proceeds to explain how the Catholic, submitting his conscience to the church and never taking the trouble or daring to make his own decisions upon moral and religious subjects, is not harassed by doubts or anxieties. This, consequently, tends to keep him cheerful, but it is an undeveloped cheerful ness. On ethical questions he is more a child than an adult.

The necessity of furnishing a dower for the daughter affects the family life. The essay continues: As things now are, property and fortune in the American family are accumulated more for the advantage of the boy than the girl. In France, as soon as the girl is born the parents begin to save for her dot. The individual with us is the unit of society, there its unit is the family. It is there not a sentimental group, but a completed and carefully guarded social compact. Outside the family, individ-uals are, in a measure, so much refuse material: the State affords them protection, but their interests and capacities are not considered in the polity of the country as of chief importance.

#### MARBIAGE.

The formation of a family in France is a serious affair; the likings of two parties are heeded and respected, but they are not the ul-timate criterion of fitness. The important things are a sufficient amount of capital, giving a guarantee that it will be kept up, also a proper degree of social equality. Unions made up of parties of diverse education or means are rare. This is brought about through the management of the dowry system. Hence the formalities of the marriage contract, the moral issues of which are ten times greater than its material issues.

The writer then shows that the constant supervision of the mother prevents the daughter from forming opinions or attachments which are repugnant to the parents. In fact, the girl is kept happy and well instructed by watchfulness and companionship--but she is a child only.

AMERICAN HABITS OF THOUGHT AND LIFE should be eclectic, as we are an eclectic nation, capable of discriminating and selecting every spiritual thinker.

alry.' to show that there was established in Venice, in the fifteenth century, a literary so-clety that distinguished itself by its stockings, which were sometimes of blended colors and sometimes wholly blue. As the founders of the 'Blue Stockings,' however, have left no record of the origin of the term, the reader must take a choice among these several explanations."

### BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philosophical Journal.)

BUDDHA AND EARLY BUDDHISM; By Arthur Lillie, with numerous illustrations by the au-thor. London. Trubner & Co. publishers, 300 Dages"

This handsome volume is the work of an English officer familiar with the languages and customs of Asia, and a student of Buddhism from the best original sources. It is a valuable addition to the facts we are gaining of late in regard to one of the great religious movements in the world, and in regard to a great and spiritually gifted teacher, still held in reverence by hundreds of millions of Asiatics.

The author examines Vedic Brahminism; movements and symbols of Buddhism; the opinions of king Asoka-243 B.º C.-on deity and immortality; and the Buddhist ritual. He thinks that the agnostic views of which we find traces in later Buddhism were an innovation on the spiritual faith and insight of Buddha. In one respect his views are wholly original; he traces Buddhism into America, in Mexican figures, inscriptions and rites of old temples. Philosophy, history and the rich stories of Buddhist lore are given us, in this interesting book, which bears marks of large research.

THE NEW METHOD; OR SCHOOL EXPOSItions. For teachers of rural, village, city, nor-mal and collegiate schools. Showing how the best methods will result in the best school expositions, and the best exposition will suggest the best method of feaching. By R. Heber Hol-brook, Associate Principal National Normal School, Lebanon, O. Author of "Outlines of U. S. History," etc. Indianapolis, Ind., Normal Teaching Publishing House, J. E. Sherrill, Prop. 1881. Price 75 cents; 145 pages.

A thoughtful and experienced teacher, inspired by the idea of calling out and guiding the mental faculties, brings out his idea of expositions, to be kept by teachers, of the daily work of pupils; written, industrial, oral and ornamental, apparatus, plants, sewing, animal's skins, songs, pictures, etc. Thus a rec-ord and test of work done and of thought and skill attained would grow into a school museum, full of interest and value. He holds education as system; training; active growth; power; pleasure giving; spotaneous. The book is suggestive and valuable, and every educator would profit by it.

BERTHA'S BABY: By Gustave Droz. Peterson & Brothers, Philadelphia, publishers. Price 50 cents, paper.

If "Helen's Babies" had been written by an Anglicized Frenchman this would be the book. It is a clean, natural and instructive story,-that is, it instructs the affections by its pictures of child-life.

THE MORTALITY OF THE SOUL AND THE Immortality of its Elements: By A. S. de Pelle-grinie. D. M. Bennet, New York, publisher

A pamphlet of 60 pages, in brilliant yet shal-low style, to prove what is an abaurdity to every Spiritualist and what is unphilosophical to

ing articles.

The Nursery. (Nursery Publishing Co., Boston, Mass.) A finely illustrated magazine for the youngest readers.

Magazines for October not before Mentioned.

Dye's Government Counterfeit Detector (Jno. S. Dye, Philadelphia, Penn.) Contains a descriptive list of counterfeit U.S. Treasury Notes, Bank Bills, Coins and Fractional Currency, and gives means of detection.

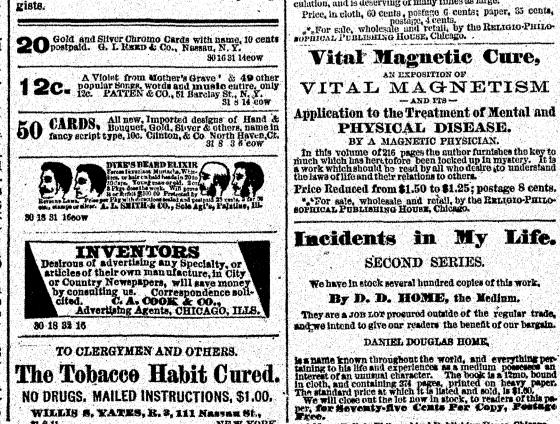
### Twenty Years a Sufferer.

R. V. Pierce, M. D., Buffalo, N. Y.: Dear Sir-Twenty years ago I was shipwrecked on the Atlantic Ocean, and the cold and exposure caused a large abscess to form on each leg. which kept continually discharging. After spending hundreds of dollars, with no benefit, I tried your "Golden Medical Discovery." and now, in less than three months after taking the first bottle, I am thankful to say I am completely cured, and for the first time in ten years can put my left heel to the ground. I am vours. WILLIAM RYDER.

87 Jefferson st., Buffalo, N. Y.

"We hold reunions, not for the dead, for there is nothing in all the earth that you and I can do for the dead. They are past our help and past our praise. We can add to them no glory-we can give them no immortality. They do not need us, but forever and forevermore we need them."-Garfield.

Thousands of women bless the day on which Dr. Pierce's "Favorite Prescription," was made known to them. In all those derangements causing backache, dragging down sensations, nervous and general debility, it is a sovereign remedy. Its soothing and healing properties render it of the utmost value to ladies suffering from "internal fever," congestion. inflammation, or ulceration. By druggists.



11 8 11

NEW YORK.

the possible. Sent by mail for 8 letter stamps. I. S. JOHNSON & CO., Boston, Mass., formerly Bangor, Me. 30 14 32 13

Test trial given. Box'd & shipp'd free. OF Guaranteed first-class Send for Mat No. 2.

136 State Street, MUSIC

A LECTURE

BY GEO. A FULLER.

ALSO

SHADOWS FROM OVER THE SEA,

POEMS

BY ELLA W. STAPLES.

For sale wholesale and retail by the Religio-Philosophical Publishing House, Chicago, 111.

THE

PHILOSOPHY OF CREATION.

Unfolding the Laws of the Progressive Develop-

ment of Nature, and Embracing the Philoso-phy of Man, Spirit, and the Spirit-world.

BY THOMAS PAINE, THEOUGH THE HAND OF HORACE G, WOOD, MEDIUM.

This is a very valuable little work, which has had a large clr-plation, and is deserving of many times as large.

AN EXPOSITION OF

PHYSICAL DISEASE.

BY A MAGNETIC PHYSICIAN.

SECOND SERIES.

DANIEL DOUGLAS HOME,

Address Religio-Philosophical Publishing House, Chicago.

- AND PTS -

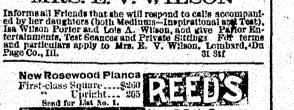
A. REED & SONS

81 8tf

INTIMATIONS

Pemphlet Price 15 cents.

### MRS. E. V. WILSON



Send for List No. 2.

OF IMMORTALITY,



ALLUNDULThe set of the set of the Wilkee Inproved "Peerlee" Makerthe set of the set of the Wilkee Inproved "Peerlee" Makerthe set of the set

### 31 8 82 Geow

### PHILOSOPHIC IDEAS: OR, THE Spiritual Aspect Nature Presents

### J. WILMSHURST.

J. WILMSHURST. In the opening chapter, the problems to be solved, involving the principles of Motion, Life and Being, are stated in thirty-six questions, which are discussed in the volume. The author starts out with the central idea of Panthelstic Deism-all is 60d, 60d is all. In developing his idea he bends everything to one principle-Lore. "It has been sid 'Knowl-edge is power:" more correctly, Being or Love is power, Knowledge isguidance; the two combined - Wisdom." Love translated into dsily life, will make our every day a poem -in the morning, prose; at noon, blank, yerse: afternoon, rythmic: evening, music and metric verse. Motion is the first element in change-the essence of variety. Love, the unity, and Motion, the variety, constitute all-existence. Love in motion, is harmony. Harmony is the elevelopment of love-alit and teach no less. Let your heat example, live will; learn well; teach well, and love will. \* \* Well mate and well educate. Be true philosophers, nowand far ever more."

Price, 35 cents, postage 04. \*\*For sale, wholesale and retail, by the RELIGIO-PERLO-SOFRIGAL PURLISHING HOUSE, Chicago,

# Keligio-Philosophical Journal

JOHN C. BUNDY, Haitor.
And and a second s
J B. FBANCIS.
Associate Haitors,
GILES B. STEBBINS, (

### Terms of Subscription in advance. **me copy one year,.....\$2.50**

6 mos.,....\$1.25 Olubs of five, yearly subscrib-

ors, sent in at one time,.....\$10.00 Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

**REMITTANCES** should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., November 5, 1881.

### NOTICE TO SUBSCRIBERS.

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

#### Garfield's Religious Opinions.

When a great man passes away the evangelical churches try to make capital out of his name by claiming him as especially orthodox after their pattern, or by stretching the truth as many points as possible in that way. After the death of Abraham Lincoln desperate efforts were made in that direction. Every expression of personal respect for a clergyman, or of reverence for any truth in the Bible, was held up and magnified as evidences of his evangelical piety. If he expressed, as he did on fit occasions, reverence for the Supreme Being, a religious trust in truth and right, and faith in great spiritual realities, all this was "confirmation strong as Holy Writ" of his belief in that dogmatic theology which goes by the name of religion-for these poor priests have yet to learn that some of the most spiritual-minded and truly religious persons on earth have no faith in their poor creeds. Honest Mr. Herndon, his law partner who knew him well, has been abused for telling the honest truth about his early skepticism. Yet the facts stand that Abraham Lincoln belonged to no church, accepted no creed, doubted Bible infallibility, visited mediums, and had strong leanings toward Spiritualism. James A. Garfield has just fallen by the wicked act of a base assassin, and we see the same efforts made to show the perfectness (that is the dogmatic narrowness) of his piety. We may as well look at the facts and be simply just in view of them. He was a member, and an occasional preacher, in the Christian or Campbellite church-a body which has no creed save the Bible, holds to an interpretation of the book in accord with evangelical views, yet grants a larger liberty of thought and speech than most churches. In his young manhood he held a discussion (see RELIGIO-PHILOSOPH-ICAL JOURNAL, October 8th) with William Denton, he upholding the Mosaic and Denton the scientific idea of creation. In this debate he showed marked fairness and ability, but he gained new views which he never forgot, and which opened to new avenues of thought and study. To the church of his youth he always adhered, to the religious teachings of a deep-souled mother he always paid reverent regard; yet he saw the light that shone out into wider and richer realms. No word of his is on record condemning people for their religious opinions or sending them to perdition for heresy. He held sacred his own convictions, but held liberty of conscience for others equally sacred, and was free from Phariseeism or dogmatism. The clergyman of Vermont Avenue church in Washington, Rev. T. D. Power; his own minister, said in the Rotunda of the Capitol at his funeral: "He was no sectarian. His religion was as broad as the religion of Christ. He was simply a Christian, bound by no sectarian ties, and wholly in fellowship with all pure spirits. He was a Christologist rather than theologist. He had great reverence for family and relations. His example as a son, husband and father is a glory to the Nation. He sought to do right manward and Godward. He was a grander man than we knew?

opinion based on simple justice, held only by those in the churches of the most thoughtful and liberal class, but opposed by the creed-worshipers. He had, too, a friendly interest in Spiritualism. In a late copy of the Two Worlds is a report of a meeting of the Brooklyn Spiritual Conference, at which Mr. E. V. Smalley of the New York Tribune editorial staff, an accomplished and eminent journalist, was present. He said:

in favor of taxing church property. An

"Your chairman in his opening remarks alluded to the dead President, and I wish to bear tribute to his great, loving heart and true manhood. I have known him intimately for twenty years, and knew him to be sympathetic, generous and good. In his religious views he was broad and catholic in spirit; the church of which he was a member has no creed and gives the broadest freedom to its members. Only a week before the President was shot I was conversing with him, in regard to the spiritual faith and its phenomena, and he related to me some of his early experiences in this direction. I know that he had no censure for those who accepted its faith, and you who are Spiritualists can feel that in the other home he can fulfill the work uncompleted here, and that his influence in moulding and shaping events will be far greater in the beyond than here."

An'Inter-Ocean special correspondent. Mr. J. W. Robbins, who knew him long and well, gives his idea of the progressive future as follows:

"In all time his life will remain a tender memory among his countrymen, and in eternity-in that heaven which he loved to think would be an unending amplitude of spiritual and mental growth--his rank among angels will be higher than it ever was among men."

The eternal psalm-singing of an orthodox heaven, and the hopeless wailing of the damned in hell are gone, and growth in grace and ample scope for work filled the Eternal Life as this great soul saw it. Hs ideas of Deity, duty and immortality gave him sweetness and courage and trust. Religious in a deep and healthful sense he was; spiritual-minded and full of insight, but no dogmatist. He was a representative of a large class of men and women still in the churches yet thinking far beyond them.

### Mrs. H. F. M. Brown.

This worker in the ranks of reform and Spiritualism, we learn from the San Diego Union, passed onward into spirit life, Oct. 8th, at the residence of W. C. Kimball, National City, Cal. From the above mentioned paper we take the following appreciative sketch of her life and public labors:

Mrs. H. F. M. Brown was a native of New Hampshire, and removed to Cleveland, Ohio, where she spent many years. She was a woman of marked character, progres-sive and tolerant, seeking truth rather than popularity, and freely according to others the same freedom of opinion she claimed for herself.

Her active temperament and love of jus-

### Mediumistic Prophecies-A Timely Criticism.

A Missouri subscriber, S. M. Worden, writes as follows on the foretelling, of important events:

"I wish to call attention to an evil. A short time before the convention that nominated Garfield for President, H. H. Brown, I believe it was, had an interview publish ed, between himself and a lady medium, in which she predicted that Grant would be nominated, and that there would be a tragic election, but this did not occur. Recently some one has published a statement of a communication that purported to come from Horace Greeley, stating that Garfield would recover, etc. Now I submit that such public mediums are not useful, and their statements should never see the light. Are they controlled by undeveloped spirits! or are they obsessed? He who was a great medium, often went out by himself to pray. Do these mediums follow his example? I hope that some who are competent will take this matter up and do it justice."

There is too much haste and enthusiasm sometimes, in regard to such prophetic statements of mediums. What is called prophecy is but a finer foresight. If a man spends more than he earns common sagacity would foretell his coming bankruptcy and even approach its date. So a more perfect knowledge may lead to other prophecies. Our civil war was foretold years before it occurred, by men of knowledge and insight in regard to the causes of inev itable strife and "irrepressible conflict." It was foretold also by mediums, in such way and with such accuracy as to indicate the finer insight of spirit intelligences. Whether by spirits in these mortal forms or from the higher life such prophecies are no miracles, but statements of opinion more or less valuable but not infallible. It is not wise to give them publicity without suggesting that we had best wait and see. If does not follow that the medium is of course, untrue, yet the best mediums are least given to such statements, and the less reliable are fond of parading great names in their oracular utterances. "Test the spirits and try what manner of spirit they are of " is always a good maxim; and be not led away by false prophecies bolstered up by high sounding names.

### Dr. Tiedemann-Garfield's Physicians.

Dr. Heinrich Tiedemann has written a four page tract in defense of medical science in regard to the condition of President Garfield. With rare culture as a surgeon, and a spiritual insight surpassed by none, he early arrived at the exact truth in regard to the wound, as the autopsy showed. While he declares that it would be "unjust to assert that a proper diagnosis would have enabled the attending or any other physicians or surgeons to find the means of saving the President, who had, sooner or later under any treatment to succumb to the wound which was absolutely mortal." he shows how greatly and needlessly they erred in their judgment. He says a correct diagnosis was possible, that such was made by himself, and consequently medical science should not be held responsible for the blunders of those who profess it. For he adds: "The public must know that exact science is never at fault."

### Strengthening the Index.

We learn from the Free Religious Index that Mr. B. F. Underwood is to be associated with Mr. Potter in the editorial management of the paper, and that Mrs. Underwood is also to be one of the editorial staff. This is a wise step on the part of the management of that paper and its readers are to be congratulated. Mr. Underwood is a broad, fair-minded man, a close student, a vigorous, conscientious writer and a popular lecturer. The subscription list of the Index ought to largely increase under the new regime.

### St. Elmo-Humbug.

A subscriber sends a flaming bill of a St. Elmo spirit performance, and some one else sends a Starr handbill, and asks about it. Repeatedly we have answered such questions about Elmo, Braddon, Fay, and their like, and don't care to advertise the fellows any more. Such bills tell their own story, no true mediums would send them out.

### Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Iowa has thirteen lady candidates for superintendents of schools.

Frederick Douglass is writing reminiscences of his life as a freeman.

Colored people own four times as great an acreage in the Southern States now, as they did ten years ago.

The saving effected in the annual interest on the public debt by the new refunding act amounts to \$15,370,095.

Some two hundred postmasters will, it is alleged, be implicated in the star-route trauds.

The butter, cheese, egg and milk business of this country is estimated to be worth \$40,000,000 a year.

Two Mormons were rotten-egged at Green Hill, Ohio, the other day for uttering words defamatory of President Garfield.

Mrs. Julia Ward Howe intends to lecture during the coming winter, and has prepared eight papers, chiefly on social subjects.

Under the head of "What the Times Demand," on our sixth page, the Two Worlds gives some practical suggestions.

Sound travels at the rate of 1,142 feet per second in the air, 4,690 in the water, 11,000 in cast iron, 17,000 in steel, and 18,000 in glass.

A national civil service reform association met in New York lately, with delegates from leading cities. E. P. Wheeler, President, Mr, Simes of Boston, Secretary.

Two children of Franklin Rix of Polk county, Iowa, have pink eyes which are too weak to withstand the daylight, but with which they can see with perfect clearness in the darkest night.

The Telegram

**NOVEMBER 5, 1881** 

Vassar college is strongly urged to reject the bequest of Matthew Vassar of \$80,000 for the support of two professorships, because he provided that the money lapse to the city of Poughkeepsie if women were ever allowed to fill the chairs.

Dr. W. H. Russell is now engaged in writing an account of his recent visit to America in company with the Duke of Sutherland and others. The title he has chosen is "Hesperothen: Notes from the Western World."

Lyman C. Howe, the veteran worker, has been lecturing at Binghamton, N.Y. Next Sunday he speaks at Corning, N. Y. He will answer calls to lecture either East or West. His permanent address is Fredonia, New York.

Mr. W. T. Crump, Steward of the White House, has been presented with a handsome gold and silver badge commemorative of his devotedness to the late President Garfield, given by Hanselman Commandery, No. 10, K. T., of Ohio, of which President Garfield was a member.

Rev. O. B. Frothingham, well known to the liberal public everywhere, and in New York City especially, has returned to this country. He is in improved health. He will make Boston his home, and devote himself to literary work. He is engaged already upon the Life of George Ripley.

The great hit of the recent congress of Free Thinkers at Paris was the speech of an illustrious orator who, having inserted his left hand into the breast of his coat, made a passionate gesture with the right and bellowed: "Gentleman, I am an atheist --thank God!"

Miss Fannie Hutchings, daughter of the government's guardian of the Yosemite. California, and the first white child born in the great valley, died there recently. She was seventeen years of age, and was known to hundreds of visitors from all parts of the world.

It is becoming a very general custom in Iowa to elect women to the office of Superintendent of Schools, and so far, those who have been elected have performed their duties to the greatest satisfaction of the public. Under their administration the schools have improved, and the expenses have been proportionately reduced.

Mr. and Mrs. Newman Weeks of Rutland, Vermont, who have been spending some weeks in Minnesota and Iowa, stopped in Chicago two days last week on their way home. Mr. Weeks has long been prominently identified with the spiritual movement, and like all level-headed Spiritualists he is an admirer of the JOURNAL.

A singular religious frenzy has broken out in Nicarauga. The people affected believe themselves recipients of divine communications. Whenever a person feels the divine inspiration of the "communication" he rushes to the church and rings the bell, when the whole population assemble to hear the message from on high. "Faiths, Facts and Frauds of Religious History," by Emma Hardinge-Britten, is full of information as an egg is of meat. giving us glimpses of old faiths and new, and coming up to a Divine spiritual science, "the imperishable faiths and the eternal facts of the religion of the future." Price, 50c.; postage, 5c. Rev. J. M. Flad, an American missionary, who was sent to present a memorial to King John of Abyssinia, reports his journey from Suakin on the Red Sea, to the Abyssinian frontier, with twenty-three camels, laden chiefly with Bibles in the Amharic language. He gives an unfavorable account of the state of the country. The "Salvation Army" recently held a "council of war," when "General" Booth said that the organization now had 245 stations, with 470 officers, 7,000 soldiers 46,000 people attending its meetings every week, and an income of \$250,000 a year. A great "salvation" temple is talked of, to cost \$500,000 and hold 10,000 people. No line in England carries the same number of passengers, or carries them so cheaply and pays so large a dividend, as the underground railroad of London. The passengers last year numbered 110,000,000. Several of the underground and overground railways carry workmen twelve miles a day for two cents, thus enabling them to enjoy cheap houses and country air. A gentleman widely known in commercial and railroad circles throughout the west having taken magnetic treatment at the hands of Mrs. Friesner, 51 North Sheldon street, states that he regards her as a healer of extraordinary power and sure to become justly celebrated. The endorsement of this gentleman is valuable coming as it does from one whose experience and intelligence render him a superior judge. That veteran dead-beat and free lover, Dorus M. Fox whom the JOURNAL has frequently shown up, is now attempting the publication of a cheap Spiritualist paper in Iowa. We hereby warn Iowa people to keep their pocket books closed when Fox wants to "borrow" money or hypothecate securities. He is a cunning, plausible rascal who cannot remain in any place long after he becomes known. Rev. Dr. Robert Laird Collier. Unitarian, formerly of Chicago, has accepted the post of American Consul at Leipsic, having obtained leave of absence from his Birmingham, England, congregation for such time as may be necessary for the restoration of his health. This is not Robert Collyer former preacher at Unity Church, now in New York, but their like names and denomination used to lead to odd mistakes when both were here. Howard, as also is Mrs. T. D. Kayner who we | In his witty way Robert used to call Robert Laird "that totherest Collyer."

During his long illness no minister saw him save once. He said one day to a friend by his bedside:

"I do not need the advice of a clergyman because in the hereafter I shall be judged not by what I have done or thought since my illness, but if this wound is mortal my account in the great book will be closed at the hour when I received it."

In 1877, in Congress, he declared himself

tice brought her before the public in early life, and for more than twenty-five years she labored faithfully with voice and pen to right the wrongs that oppressed humanity. She was a prominent and active Abol-itionist at a time when to advocate the abolition of slavery was as unpopular as to advocate slavery would now be. In this cause she was intimately associated with the leading men and women of the country who formed public opinion on the antislavery question. For several years she published and edited a paper in Cleveland called "The Agitator" devoted to political and religious liberty for both sexes, black and white. As an advocate of Women Suffrage, she has been active and untiring. She spoke, by invitation, before several State Legislatures in behalf of more liberal and just laws for her sex, and had the satisfaction of seeing bad ones repeated or amended by her efforts.

From girlhood to maturity her religious views harmonized with Unitarianism, but on the advent of modern Spiritualism, she investigated and embraced its philosophy, and was ever after an unwavering believer in the communion of spirits with mortals. Her faith was the comfort of her life and made the approach of death most welcome. She stood high among this class of religionists, being at one time President of the United States Spiritual Association, and for years connected with the spiritual-press as editor, publisher and contributor. She traveled and lectured extensively, having spoken in the principle cities of more than twenty States, Her last public work was done in Virginia City and San Francisco. She will be remembered by some of our earlier citizens as dedicating Horton's Hall, while making San Diego a short visit, by a

lecture on Spiritualism. When declining health compelled her to abandon the lecture field, she continued to work organizing and conducting Children's Progressive Lyceums, a work in which she took great delight and was peculiarly successful. Santa Barbara was her last field of labor in the children's cause, and it was with reluctance that she resigned her charge. She published several books for the young and is the author of some small works on social questions.

### The Chicago Progressive Lyceum.

The Chicago Progressive Lyceum gives an entertainment at Union Park Hall, on Wednesday evening, November 2nd. The programme of exercises is attractive and varied, and cannot fail to be highly appreciated by those in attendance. There will be an admittance fee of twenty-five cents charged, and we hope the hall will be crowded.

Mrs. Hattie Davis, the present conductor of the Lyceum, has been connected with it for a long time, and her indomitable will, perseverance and energy, have had a marked influence on its prosperity.

On Wednesday evening, October 26th, the Lyceum sociable passed off very pleasantly indeed. Dancing was the principal amusement, and all seamed to enjoy themselves heartily. Mrs. Maud Lord being present, for a brief season gave tests and described spirits, much to the satisfaction of those surrounding her. Mrs. Lord never tires in the good work; she is unremisting in her labors.

### Glad to Quit Russia-The Shadow of Despotism.

"I need not say," wrote Hon. S. S. Cox, descriptive of his emotions in quitting Mos cow for Odessa, "that there was and is a feeling of relief quite ineffable, in-even a tendency toward Turkey and out of Russia. Why we have had a perpetual disquietude since we stepped on Russian soil, it is hard to define. I have been compelled to write warily of Russian matters, as I know there is espionage over every word sent through its mails. Whether my former letters to you from St. Petersburgh and Moscow have gone through, even with my precautions to have some of them sent under diplomatic envelop, I cannot tell. But there is an unrest and anxiety here much more serious than mere postal irregularities. It may be better expressed, and with reason, when I find the land of the 'cypress and myrtle' within thy precincts, O Stamboul!"

### J. W. Kenyon-Michigan.

At Grand Rapids, October 8th and 9th an Association of Northwestern Michigan Spiritualists was partly formed, and the meeting adjourned to December 9th (second Saturday), to perfect the organization. Mr. J. W. Kenyon of Wisconsin, was made a missionary of the provisional organization. He sends us appointments at Grand Rapids, Nov. 18th; Rockford Quarterly Meeting Dec. 10th and 11th; Pierson, Dec. 17th and 18th, and says he has given thirty-five lectures in the State. His address is Grand Rapids, Michigan, No. 11, Ionia street, and he is ready to answer calls to lecture, if sent 800n.

Th, remains of Emanuel Swedenborg are interred under the old Swedish church in Prince's Square, London. This church stands in an old-fashioned graveyard which is furnished with irregularly placed and quaint old headstones. The sexton opens the church for visitors when requested. The vault of Swedenborg lies under the chancel, and is covered with a marble slab, inscribed: "In the vault beneath this church are deposited the mortal remains of Emanuel Swedenborg, the Swedish philosopher and theologian. He was born in Stockholm, Jan. 29, 1688, and died in London, March 29, 1772, in his eighty-fifth year. This tablet is erected by one of his English admirers in the year 1857, by special permis-

sion.

8

stock, Secretary of the New York Society for the Suppression of Vice, has been arrested on a charge of malicious libel preferred by W. C. Wilson, of Brooklyn.

Mr. Thomas Hughes has written out his reminiscences of the late Dean Stanley, especially with reference to his Rugby life and his work as a pacificator in the high church difficulties at the east of London. The National Temperance Society's Board of Managers have appealed to President Arthur to use his influence to discourage the national drinking customs, and to lessen the great and threatening evil of intemperance. Miss Kate Shelley, the Iowa heroine, has been presented with a watch by the railroad conductors of that State. On the case is engraved a picture of the scene at the bridge where the young woman at the risk of her life stopped the train.

Mrs. Webster of Larned, Kansas, spent an hour with us last week, and from what she says it is evident that a good medium who will give sittings under satisfactory conditions, or a lecturer of ability would do well on the line of the A. T. and S. F. railroad.

The Farmers' Alliance of England have drafted a land bill which will give to the farmer-tenants of England the same rights on tenantry and farm improvements which have been given to the Irish. It will be presented in Parliament shortly.

The Yale theological faculty has adopted the revised version of the New Testament for general use in the college. From this we conclude that for 150 years Yale students have had an "infallible Bible" in which were thousands of errors!

At Bloomington, Illinois., the jailer, Ted Franks, was shot and killed by a horsethief named Pierce. When the citizens heard the news, they gathered en masse, overpowered the sheriff and police, and seizing the murderer dragged him out and hanged him to a tree.

Anna Dickinson's tour has been arranged to commence in Providence on Jan. 2nd. After taking in the principal cities of the West, she will appear in Philadelphia in March. She will present her own play of "Aurelian," and this will be her first appearance in a male part.

The editor lately spent Sunday, at St. Charles, Ill., and called upon Mr. and Mrs. Leonard Howard, those veteran Spiritualists who through Mrs. Howard's remarkable mediumship have made a national reputation. This happy couple have been wedded some fifty-two years and have seen most of the companions of their youth pass on to that higher life toward which they are so rapidly nearing and of which they already know so much. Mrs. O. A. Bishop, one of the most reliable trance mediums of this city, is a daughter of Mr. and Mrs. hear is being developed as a medium.

### **NOVEMBER 5, 1881.**

# RELIGIO-PHILOSOPHICAL JOURNAL.

### Brooklyn (N. Y.) Spiritual Fraternity.

A large and sympathetic audience greeted Mrs. Hester M. Poole, editress of the Woman's Department of the RELIGIO-PHILOSOPHICAL JOURNAL, and who had been announced to speak from our platform from the subject: "The Saviors of the World."

Mrs. Poole is quiet and ladylike, with a subtile magnetic presence that wins the attention of her whole audience at once, and the utmost quiet prevailed during the reading of her address, and the deep and earnest attention of all her hearers, was the strongest evidence of their great interest in the speaker as well as of her theme. It abound. ed in poetic imagery, clear statement of facts and principles, and, t times, showed lofty inspiration born of a deep insight into spiritual laws and forces; a synopsis such as I am able to give, cannot do justice to this lecture. The speaker said:

"The inhabitants of earth have had one refuge amid storm and stress of grief, wretchedness and bereavement; one lamp has shone over a dread waste of waters in the wildest tempest; one hope has survived when all others perished. That refuge, that lamp, that hope has been a dependence upon a Savior.

"I say deliberately, a Savior instead of the Savior, for each age, each race and each clime has fashioned, its own Savior after the pattern of its circumstances and its development. The sacred books of all na-tions contain their histories of those Sayiors, and are guides whereby they may be found. The Zend-Avesta, the Vedas, the Talmud, the Koran, the Christian and Mormon Scriptures, all point the way to some supernatural being, some God-man through whose holiness the unholy can be saved."

The speaker traced these clews in their various ages and peoples, showing that they depended upon the individual personality of what they deemed to be necessary for their salvation, and lost sight of the principles, which were elaborated at length as God incarnate in the individual soul; that all growth must come from within, and that we are all Saviors when we can be in oneness with the Divine Spirit, as was exemplified in the lives of such teachers as Buddha, Zoroaster, Confucius and Jesus. The speaker showed how man was reaching out to find the truth, in morals, science, nature and religion; how that he breaks to pieces some of the old gods and dnds them to be only wood and stone, and so laughs at ancient myths, while he hugs later ones to his bosom. He sneers at spirit, this full grown boy of the 19th century, because it is something which his most delicate instruments are too clumsy to detect. He sees only its coarser residuum and thinks that is all. He is too wise to believe in an illimitable and all pervading spirit filling the uttermost universe with that power, love and light, which throbs and glows with every atom of matter. If he has not reached agnosticism, and often he has. without confessing his hidden skepticism he believes in a literal creation, a literal fall from a state of holiness and a literal Savior, the only Son of God, who was crucified for his sins and who sits on the right hand of his Father pleading for their remission. This is taught in theological schools, is preached from multitudes of Calvinistic pulpits in every part of our land, and when one steps out like Dr. Thomas of Chicago, and is deposed for heresy, the wonder is, that seeing the discrepancy between their real beliefs and their creeds, they do not depose themselves. "Why does new wine chose to ferment in old bottles?" Christianity. pure and simple it would be difficult to define. Perplexing indeed, is it to answer a question respect ing which Doctors of Divinity and Fathers of the Church cannot agree on; one point, only, do they coalesce: the necessity of a Savior! Does it not come, first from that desire of escaping that pit or Hades which is made up of passions and appetites raging and seething in human bosoms like burning lava in the head of a volcano? Is it not founded on the desire to outgrow hereditary imperfections and low developments, which are called total depravity and inborn evil? Is not a yearning to overcome that greed and selfishness which unbalances the scales of justice and leaves men free to prey upon his fellows? The universal desire for a Savior, indicates a universal disease, and calls for a universal reme-We are in the same boat, floating down the same currents, and the same quicksands and shoals are before and around and the same great ocean rolls and reverberates beyond! Shall we founder in its surf, or can we buoyantly and safely ride out upon its peaceful bosom, where tempests are never known and all is tranquil beauty? There is an intuition equally universal that peace and harmony is a natural birthright of the soul. There is a deep seated feeling in every breast that we must and shall find a Savior within the heart of us. We realize that our career is onward over the beautiful, infinite ocean! We know that the man is, in the natural sequence, an unfoldment of a lower to the higher, of a gross, selfish and animal condition to a purer, more spiritual form of being; that common intuition is not only the seal of our kinship with each other, but of a union with the Divine Spirit. It is the expression of the individual spirit; its mode of manifesting itself, which needs saving-that is harmonizing, for the innermost, the spirit essence glows in absolute ardor and purity within the soul, which is its body, just as the outer covering, the shell of matter, with. in which is the soul. For that innermost there is neither evil, nor wrong, nor danger nor suffering. We dare pronounce this to be a fact, since man is so perceived by the most advanced seers of different ages. Plato so taught in the groves of academus, and Socrates taught from that clairvoyance or clear-seeing by the inner vision, which is at the very root of outer vision and alone renders it possible, and as the eyes of the body are necessary to see matter upon its one plain of refinement, so the infinitely finer inner or spirit eye, can only behold spirit. If that spirit light cannot impress its perceptions upon the outer consciousness, shall we therefore, dare to say the objects perceived do not exist? Negative evidence is no evidence. Shining through the intervening soul and through the more or less opaque body, as a jet of flame shines through a chimney and then through a globe of ground glass, the spirit in moments of exaltation illuminates its external memory. It thus becomes aware of its divine origin and ultimate destiny. A spark from the great source of light, struck from delfic centre, it realizes its boundless capacity for holiness, and sees that God incarnate in man is his Savior. From its centre palpitating and circulating by the means of the wave-fluid through that absolute harmony which men call heaven, for it came from the bosom of harmony; each human spirit came from the of the country. She is said to be an excellent great unparticled ocean of Deific spirit, to trance and test medium,

#### be individualized for progressive continuous existence.

These moments but seldom come to some of us, but they are moments of religious awakening. We bathe in love and drink deep and still deeper draughts of these sovereign attributes of immortal life. If these principles are absorbed into our souls so that they become the nutriment, then we have found our Saviors; we cease to depend upon persons, for they are worthy and saving only as they embody these same principles of righteousness. They are the common property of all who put themselves in the attitude to drink them in.

The speaker traced out how we could all come into this divine light and love; also showed how in all the nations were the traditions of son-ship or a Savior born to such age or race, and that exalted motherhood was to be the savior of the race, and in conclusion said: "Wrapped up with the babe as he lies in the manger, the cradle of the race, is an erotic meaning which has a profound significance. There is a reason why the dear mother, free from the stains of mortal passion, is worshiped with her son, in the Roman Catholic Church; why the purified Demeter or Ceres of the Greeks. becomes the mother of a God. Through the sanctity of motherhood, woman embodies all the possibilities of the future. Within her loving arms are sheltered the gems of blessings which are to descendito earth. Each child she bears may become nearer to the ideal God, and may help to redeem the world from sin, ignorance and superstition. The soul which she introduces to an individualized existence, becomes itself a centre and revolves in its special orbit through a progressive and endless career. The nearer he attains to the ideal man, the more are his life and teachings a rebuke to the conventional and organized errors and shams of the day, and he must be crucified. If not in the old ways, then in one fully as effectual. What great reformer but who has suffered martyrdom in the true meaning of the word? His power has come to him through virgin truth in humility and abnegation, and the world cries: "Crucify him, crucify him!" And woman, too, no less pure than the fabled virgin, should be her nature; no less consecrated to high thoughts or noble living; for her tender love and wise counsels will stamp themselves indelibly upon the immortal that buds and blossoms from her parent stem; nor can she fail to look with awe upon a child life which is only partly from herself. It is a spark of the Divine causation, a portion of the eternal good. The new life in its own destiny, contains the germs of its own salvation, and she can only partially change or direct its unfoldment.

Intuitive people, catching gleams of the true light, have looked forward to more complete embodiments of the Divine tenderness and perfection. To their limited vision such an one was a God-a Savior to the waiting world. No wonder that they believed in the ideal mother of such, in the language of Shelley:

"Seraph of heaven! too gentle to be human. Vailing beneath the radiant form of woman, All that insupportable is in thee, Of light and love and immortality! Sweet benediction in the eternal cause, Valled glory of this lampless universe. Thou morn among the clouds; thy living form Among the dead! Thou star above the storm In whom, as in splendor of the sun All forms look glorious that thou gazest on!"

Mrs. Lita Barney Sayles, of Killingly, Conn., a delegate to the Womans' Congress, read a very interesting paper on the work of the Association for the Advancement of Women, at its recent session at Buffalo. Short addresses were made by D. M. Cole Henry J. Newton, of New York City, Dr. Dumont C. Dake, and A. E. Newton of the Two Worlds. Prof. Henry Kiddle is to give our next lecture at Conference, Friday evening, Nov. 4th. Subject: "Shall I be-come a Spiritualist?" Mrs. R. Shepard-Lillie commences a two months engagement with us, and speaks Sundays, 3 P. M. and 7 P. M., through November and December, in the large hall of the Brooklyn Institute.

THE PROGRESSIVE SPIRITUAL SOCIETY OF CHICAGO.—This new society has rented hall, No. 599 Milwaukee A venue, 3rd ogr. and will hold meetings at 10½ A. M OF CHICAGO.-This new society has rented a hall, No. 599 Milwaukee Avenue, 3rd floor, and will hold meetings at 101/2 A. M., lecture by G. A. Brooks of this city; even. ings at 71% o'clock, conference or circulate Fee 10 cents.

Mrs. E. V. Wilson, accompanied by her daughter, Mrs. Isa Wilson-Porter, holds a séance each Sunday evening at No. 16 Paulina street, second door south of Lake. street, at the residence of Mrs. J. W. Gage. Mrs. Porter is the medium. She is at first controlled by an Oriental spirit, who gives in his own language an invocation, and then plays on the piano. She is then controlled by her father, E. V. Wilson, and other spirits, and gives tests to each one in the circle. On Monday she gives private sittings. Mrs. Porter also attends the medium's meetings at the West End Opera House and gives tests. Mrs. Wilson is also present with the "Truths of Spiritualism" for sale, a remarkable book by E. V. Wilson. If the friends in Chicago desire private circles on Saturday evening, and will so notify Mrs. Wilson at Lombard, Ill., she and her daughter will respond to the call. Mrs. Wilson is not making as rapid headway as she would like in the sale of bonds to save her farm. She hopes the philanthropic Spiritualists all over the country will correspond with her in regard to purchasing one or more of her \$100 bonds?

Prof. W. S. Scarborough, a colored graduate of Oberlin, and Professor of Latin and Greek at Wilberforce University, has pub. lished a Greek Lesson Book, the first ever published in this country by a colored man.

### Business Sotices.

Ir all articles that are used in food were as pure as Dr. Price's Cream Baking Powder, we should escape many of the ills of life.

SEE advertisement of Penman's Guide Co., in last week's paper-for perfecting the handwrit-ing it is unequaled.

SHALED LETTERS answered by R. W. Flint, No 1327 Broadway, N. Y. Terms: \$2 and three S cent postage stamps. Money refunded if not an-swered. Send for explanatory circular. \$1-23tf

DR. PRICE's Special Flavoring Extracts are the leading articles of their kind in America

THE WONDERFUL HEALER AND CLAIBVOTANT. Disgnosis by letter.-Enclose lock of patient's hair and \$1.00. Give the name age and sex. Rem-edies sent by mail to all parts. Circular of testimonials and system of practice sent free on ap-plication. Address, MES. C. M. MORRISON, M. D., P. O. Box 2519 Boston. Mass.

THE Perfumes made by Dr. Price are fast superseding all others. Their fresh, fine fragrance is admired by all who use them.

CLAIBVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. close One Dollar, with name and age. E.F. Butterfield, M. D., Syracuse, N. Y. CUBBS EVERY CASE OF PILES. 27-18 Spiritual Meetings in Brooklyn and New



ASTHMA

Dr.Stinson's Asthma Remedy

unequaled as a positiv iterative and Cure for

31 10 22

LERY CORSET

WARNATED SAISLACTORY S

MONEY REFUNCED

31 10 22

31 10 21

O CENTS.

Alterative and Cure for **DUNES** Asthma and Dyspersia, **DUNES** and all their attendant cyils. It does not merely afford temporary relief, but is a permanent cure. Mrs. B. F. Lee, of Belmore, O., says of it: "I am surprised at the specing givers that has toosened my cough and made expectoration easy. I now skeep all might without coughing." If your draggist does not keep it, send for treatise and testimonials to **H. K. PECK & CO.** 

**BALL'S HEALTH PRESERVING** 

PISO'S CURE FOR

Consumptives and people who have weak lungs or asth-ms, should use Piso's Cure for Consumption. It has cured thousands. It has not injur-ed one. It is not bad to take. It is the best cough syrup. Soldeverywhere. 25c. & S1.

CONSUMPTION.

HOW TO PRINT.

idred other th

sp and get by return mail a

and some forty (an) page book called HOW TO PRINT, which gives with

H. P. K. PECK & CO., 853 Broadway, New York-

CORSET.

SOMETHING Entirely NEW.

By an arrangement of fine coiled wire springs, which al-lows the corset to yield readily with every movement of the wearer, the must perfect fit-ting and comfortable corfset ever made is thus secured. Recommended by our best physicians. For sale by lead-ing Dry Goads dealers and seen by mail to any address ou receipt of \$1.50 by

CHICAGO CORSET CO.

Chicago, Ill.

Quickly and

Permanently

CURED

Agents for the Religio-Philosophical Journal.

### NOTICE TO OUR SUBSCRIBERS AND PATRONS IN ENGLAND.

J. J. MORSE, is agent for, and will receive subscriptions for the paper at 55 shillings per year. Those desiring to sub-scribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston E. London, England, Mr. Morse has for sale all the Spiritual and Reformatory Works pub-lished by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSSE. Also James Burns, 15 Scotthampton, Row High Holburn, London, W. C. W., H. Harrison, 33 Great Russell St., London, And Thos. Blyton, 53, Sigdon Road, Hackney Downs, London E.

### HERMAN SNOW'S PACIFIC AGENCY.

All Spiritualists and Reformers on the Pacific Slope can be promptly supplied with the publications of the BELIGIO-PALOSOHICAL PUBLISHING HOUSE as well as Miscellaneous Works at lowest prices by sending to hier man Snow, San Francisco, Cal. Mire. Snow has a table at the Spiritualist meetings, being neid at Ixora Hall, 137 Mission Street, where parties will find the paper and subscriptions taken for esame.

SAN FRANCISCO DEPOT FOR SPIRITUAL

LITERATURE,

And agency for the paper will be found at Albert Mor-ton's, 210 Stockton St. He will take subscriptions for JOURNAL and orders for books.

ST. LOUIS. MO., AGENCY. The Liberal News Co., 620 N. 5th St., has the paper for sale and will supply Spiritual and Reformatory Works pub-lished by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSS

PHILADELPHIA BOOK DEPOT AND AGENCY. DR. J. H. RHODES, 555/ N. Sth St., keeps constantly on hand copies of the paper and Works on the Spiritual Philo-sophy. Subscriptions received and orders for books. Also Daniel Reese, F. G. News Stand. And The Central News Stand, 205 Chestnut St.

### AGENCY AT DETROIT, MICH.

AUGUSTUS DAY, 75 Bagg St., receives subscriptions for this paper. Also keeps a large assortment of works on Spiritualium for sale or circulation.

CLEVELAND, OHIO, AGENCY.

THOS. LEES, 105 Cross St., receives orders for subscriptions to the paper and can invnish the Spiritus! and Liberal Works published by the EXELUTO-PHILOSOPHICAL PUBLISHING HOUSE.

GALVESTON AGENCY. Parties desiring to purchase single copies or to subscribe for the paper or obtain Works on the Spiritual Fhilosophy, may, if they wish, address or call upon J. D. Sawyer and Co., Gaiveston, Texas, CINCINNATI, OHIO, NEWS CO., Have copies of the paper weekly and will accept subscrip-tions and book orders, AMERICAN NEWS CO., NEW YORK. Can supply copies of the paper either at wholesale or retail. VICTORIA, B. C., AGENCY. M. W. WAITT & CO., have copies of the paper weekly and will accept subscriptions and book orders. SALT LAKE CITY AGENCY. Parties wanting to subscribe for the paper will call on Im. Thomas Harris, Sait Lake City, Utah., as he has copies it sale. Can also fill orders for Spiritual and Miscellaneous NEW YORK CITY AGENCIES. S. M. HOWAED, 14 West 11th St., is supplied with the paper, also takes subscriptions and fills orders for Spiritual and Liberal Works. PEORIA, ILL., AGENCY. ADAIR and BROWN keep the paper constantly for LEAVENWORTH, KAN., AGENCY. Persons desiring to see copies of and subscribing for the saper can do so by calling on David Putney, 122 N. 5th St., Leavenworth, Kan, MINNEAPOLIS, MINN., AGENCY. Mins SUSIE M. JOHNSON, 409 Niccolett Avenue, can furnish copies of the paper and take subscriptions, size can fill orders for Spiritual and Reformatory Works. DAKOTA BOOK DEPOT AND AGENCY.

Parties in the extreme north and west will find copies of the paper at B. L. Winston and Co.'s. Mandan, Dakota, also subscriptions, taken and orders filled for Works on Spiritualism and Reform. **ROLLING PRAIRIE, WISCONSIN, AGENCY.** 

JACKSON, MICH., AGENCY.

HOUSTON, TEXAS, AGENCY.

DEPOT.

S. B. NICHOLS. Brooklyn, Oct. 28, 1881.

Mr. F. A. Moore, of Washington, who has been spending his vacation in Wisconsin, passed through this city last week on his return to his duties.

Mrs. A. D. Webster has lately entered upon the work of a public medium and is well spoken of by those who have tested her powers. The lady is the daughter of Mrs. C. S. Scott, known to many of our citizens as a good healer. Mrs. Webster is located on the S. E. corner West Madison and Aberdeen.

Miss Lottie Fowler, whose clairvoyant powers are well-known to many London Spiritualists, has arrived on a visit to this country, and is residing at 2, Vernon-place, Bloomsbury, W. C. Since her previous visit to England she has experienced much trouble and affliction in her family circle, but she is now in very fair health. So says Light.

Mrs. Ida Lewis Wilson, of Newport, R. I., received the highest class medal ever awarded by the United States government for heroic services, Oct. 11th. Mrs. Wilson had, at the risk of her own life, and in circumstances requiring the utmost skill and daring, saved from drowning, on six different occasions, thirteen persons. Her heroism has not been second to that of Grace Darling.

Last Saturday evening, Mrs. S. E. Bromwell gave a reception at her residence, 464 W. Randolph street, in honor of one of her controls, a French physician, it being the fourth anniversary since he assumed special charge of her as a medium. He has given her, she claims, an infallible remedy for a troublesome disease, and has been of great service to her in a variety of ways, and for whom she feels a high degree of gratitude. Prof. Dickenson, the elocutionist, being present, enligened the occasion with a recitation from the French, which was illustrative of the grand truths of Spiritualism. It was enthusiastically received. He was followed by a recitation by Miss Murray, which was listened to with interest. It is the intention of Mrs. Bromwell to close her labors in Chicago for a short time, for the purpose of recuperation and rest; she will visit friends and relatives in various parts

York. NEW YORK CITY.-The Second Society of Spiritnalian hold services every Sunday, at Cartier's Hall, 25 Kast 14th Street. At 11 A. M. and 7.45 P. M. Good speakers every Sunday. Seats free.

NEW YORK CITY.-The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourieenth St., near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spir-itualiam, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5.P. M. The public invited. P. E. FARNSWORTH, Secretary. Address Box 4400 P.O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No 55 West Sord St. (near Broadway), every Sunday at half past ten, A. M., and half past seven P.M. Children's Progressive Lyceum meets at 3 P. M

Brooklyn, N. Y., Spiritual Fraternity.

Sunday Services in the large h il of the Brockiyn Institute, corner Washington and Concord Streets, seven blocks from Fulton Ferry. November and December, Mrs. R. Shepard-Lillie will speak under spirit control at 3 P. M and 7 P. M. Prof. J. Lillie, an accomplished plantst and vocalist, will have charge of music. Conference Meetings held in the lower hall of the Brockiyn Institute every Friday evening. Nov, 1ith. An Experience Meeting. Br. Henry Stade has been invited to be present. Nov. 18th, Organization a Necessity, Judge A. H. Dailey. Nov. 28th, The Sabbath, Deadon D. M. Cole. Dec. 2nd, Col. Wm. Hemstreet. S. B. NICHOLS, President.

Lassed to Spirit-Life.

Passed to spirit life from her home in Newtown, Conn. Oct. 12th, 1881, Mrs. Sally S. Wetmore (mother of the writer), aged 79 years and 8 months. ANNA M. TWISS,



AN ELEGANT PRESENT, A gilt-bound Floral autograph Album only 15c 47 select quotations a story paper & elegant Sample Chromo free with each. G. W. Bocemsdes, West Haven, Conn. St 10 18



MEDICAL DIAGNOSIS, Send lock of pe-sex and One Dollar. Patients coming under treatment, will be credited with this Dollar on their first monthly payment. Different patients, separate letters. Hemedies and treatment for one month, by mail Four Dollars. Address VOGL and ALLEN, Lock Box 2088, Kansas City, Mo. 31 10 24

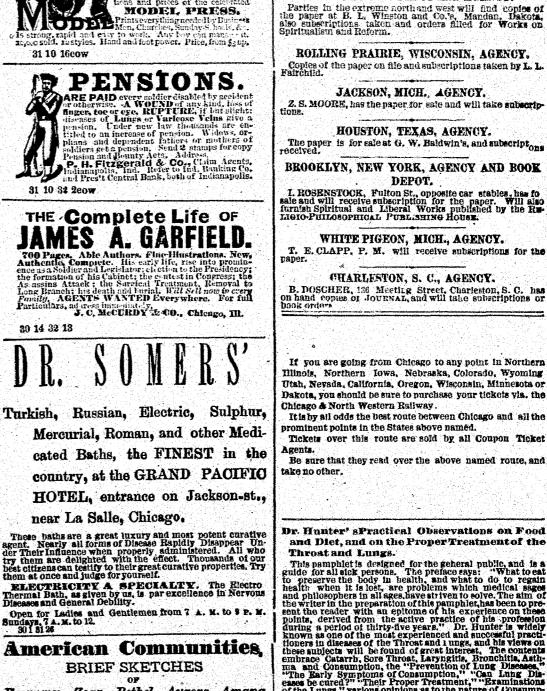


A paper, published at Topeka. Kansas, giving Full and Re-liable State News, Crop and Weather Reports from every County. \$1.00 per year. Sample Copy Free. 31 10 17

SOUL READING. OR

Psychometric Delineations of Character, MARY M. D. SHERMAN would respectfully announce to the public, that she will upon reception of a letter contain-ing photograph, (to be returned,) month of birth, age, single or married, give an accurate description of the leading traits of character with marked changes in past and future life, including birth stones to be worn, and why. Terms \$1.00 and three postage stamps.

Address May M. D. SHERMAN, Box 1205, Adrian, Mich.



Economy, Zoar, Bethel, Aurora, Amano Icaria, The Shakers, Oneida, Wallingford, and the Brotherhood of

the New Life.

BY, WILLIAM ALFRED HINDS. Paper cover, 16 pp. Price, 60 cents; postage, \$ cents. \*For sale, wholesale and retail, by the Raligio-Philo sornioal Publication House, Chicago,

If you are going from Chicago to any point in Northern Illinois, Northern Iowa, Nebraska, Colorado, Wyoming Utah, Nevada, California, Oregon, Wisconsin, Minnesota or Dakota, you should be sure to purchase your tickets via. the Chicago & North Western Railway. It is by all odds the best route between Chicago and all the

prominent points in the States above named. Tickets over this route are sold by all Coupon Ticket

Be sure that they read over the above named route, and take no other.

Dr. Hunter' sPractical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

and Diet, and on the Proper Treatment of the Throat and Lungs. This pamphiet's designed for the general public, and is a guide for all sizk persons. The preface says: "What to est to preserve the body in health, and what to do to regain health when it is lost, are problems which medical sages and philosophers in all ages, have striven to solve. The sim of the writer in the preparation of this pamphiet, has been to pre-sent the reader with an epitome of his experience on these points, derived from the active practice of his pordesion during a period of thirty-five years." Dr. Hunter is widely known as one of the most experienced and successful practi-floners in diseases of the Throat and 1 ungs, and his views on these subjects will be found of great interest. The contents embrace Catarrh, Sore Throat, Laryngitis, Bronchitis, Asth-ma and Consumption, the "Trevention of Lung Diseases." "The Early Symptoms of Consumption," "Can Lung Dis-cases be cured?" "Their Proper Treatment," "Examinations of the Lungs," various ophions as to the nature of Gonsum-tion, "Winter habits and Changes of Climats," "Inhalation Treatment of Lung Diseases," the 'Care of His Fever," lett. The style of the Treatise is well iluminated by its opening paragraph: "The two great forces of life are the *air* we breathe and the food we cat. The two great receptacies of the system for these forces are the *Lungs* and the *Slomack*. The Lungs and the stormack co-work together in imparing strength and life to the system." Orders for the reade supplied by the Western News Com-pany Chicago. Copies can be secured of any bookseller and at the office of the author, 108 State St. 301632 15



OUR TWO DOLLAR WATCH.

WATCHES

OCR TWO DOLLAR WATCH.

WORLD MANUFACTURING CO. 122 Nassan Street, New York.

NOVEMBER 5, 1881.

### Camp Meeting at Cresco, Iowa.

To the Editor of the Religio-Philosophical Journal:

### Letter from Kansas.

#### To the Editor of the Ralisto-Philosophical Journal:

HARMONIAL PHILOSOPHY. For the Religio-Philosophical Journal.

What are We to one Another?

Poices from the People.

AND INFORMATION ON VARIOUS

SUBJECTS PERTAINING TO THE

DY M. E. ELTON.

What are we to one another? Are we stepping-stones to crime, Crowding wayward feet and weary Downward into filth and slime?

What are we to one another Through our daily course of life? Are we stepping-stones for others Up from life's unseemly strife?

What are we to one another? What unto ourselves are we? Do we ever stop to question What a deathless soul should be?

Through the gills which due, We should render tribute due, Through the gifts which God has given Glad for life, and ever living Honest, temperate and true.

Do we realize the blessing Of angelic power to guide? Through the soul's fine intuitions We may yield to spirits tried.

Do we know that it will help us In our struggle to do well? Could we work in bands fraternal We could quench the fires of holl.

Let us live and love together. Let us grow and strengthen thus, Being just to one another As the angels are to us.

### National Liberal League Congress-Views of a Spectator.

In a letter from Boston, Mrs. Diggs of Kansas, after speaking of the return of H. L. Green to the League, and his speech "with tears in, his eyes," at which nobody either cried or smiled, says:

To those who knew of the preliminary wirepulling that had been going on for months previ-ous to the meeting of the Congless, in order to make this pacific resolution serve as an inducement to those Liberals who dropped out of the League on account of its complexion and attitude towards the transmission of indecent literature through the United States mails, the whole affair was exceedingly shallow. In the first place, it was an insult to the intelligence of Col. Ingersoll and the men and women who went out with him, to instruct them that resolutions were not tests of membership. No one ever supposed they were, therefore it was childlish to suppose that this resolution would change the istatus of affairs so that the seceders of last year would return to the League. For, while it is certainly true that the resolutions of a body do not make a constitu-tional fact of markening the dot of the second the tional fest of membership, they do express the sense of that body, more especially when, as in this case they embody and express the chief interest and purpose of its being, they then give a distinctive coloring, and overshadow the constitutional test and purpose of membership, so that in fact the constitution is the dead letter of the law, and the resolution the living spirit. These matters of fact being as well understood one year ago as since the conception of this resolution it is manifestly absurd to suppose that the situation is changed one lots. The spirit which had taken possession of the National Liberal League so inisrepresented the views and opinions of Col. Incersoil and others, that they could not con-scientiously allow it to overshadow them. The League had come to stand for "free" mails and to stand with it was to be practically, even though not technically, committed to the same. The hearty vote, just after Mr. Green got into the fold, for the resolution demanding the repeal of the "Comstock law," was proof that the League con-stituency is of the same stripe as of last year. It has passed entirely into the hands of the repeal-ers and the dividing line is drawn by the logic of the situation if not by its constitution. No man for woman who earnestly desires to protect the youth of our country from the evil of mails "free" for transportation of corrupting influences, can consistently lend the influence of name and effort to put new life in the Liberal Lesgue. On Sunday afternoon, Mr. Chainey's address was heard by a fair audience His extreme disregard fairness toward the churches and the clergy, and his absurd overstatements of their baneful influence upon society, vitlated a lecture which had some fine points and really excellent passages.

Wednesday, Sept. 7th, the first day, being rainy no public meeting was held at the grove. In the no public meeting was held at the grove. In the evening, circles were held at different places, and people became acquainted. Thursday opened the meeting at Price's Hall with conference; A. B. French, Dr. Andrews, Mr. Larkin and others ad-dressing the meeting. Afternoon Mrs. Hinkley described spirits present, from the stand, which were readily recognized, after which Mrs. Van Du-sen gave an address much to the satisfaction of the andience. In the evening, Mr. Freuch gave the audience. In the evening, Mr. French gave a lecture on "The Probabilities of a Future Life," to a large and attentive audience. Friday opened at the grove, with a lecture on the "The Laws of Mediumship," by Dr. Andrews which he discussed ably to the satisfaction of a good audience. In the afternoon, the funeral sermon of Mrs. J. Nichols, who passed to the Summer-land a few days before, was delivered by Mrs. Van Dusen to a large and appreciative assemblage, Mrs. Hinkly again giving tests from the platform.

Evening meeting held at the Hall, it being crowded to hear Mr. French continue the subject of a future life, a splendid address giving much satis-faction to all, whether Spiritualists or not. Saturday meeting at the Hall. Mrs. Hinkly again giving tests, after which Mr. Colby, entranced, gave an address, answering many questions given by the audience, in an able and satisfactory man-

In the afternoon, Mr. French gave an address on "The Spiritualism of the Bible," quoting large-ly from the book, which was heard by a large audience with much satisfaction.

In the evening, after a short conference. Mrs. Van Dusen gave an address on the probabilities of the future, to a full house. Sunday, the 11th, opened at the Grove by Mr. Colby, entranced, an-swering questions of the audience in a masterly manner giving much satisfaction. In the afternoon Mr. Andrews lectured on "The Resurrection," to a large audience with good success, Mrs. Hinkly giving tests at the close. Sunday evening meeting was held at Lyric Hall, as Price's Hall was too small. Mr. French gave the closing address of the meeting to a crowded house in an able and satisfactory manner and the meeting came to a close with much good feeling. Our meeting has been a grand success, though, owing to the rain the attendance was not large at times and we could not pay our speakers as liberally as we wished.

Monday, st a business meeting, the following officers were elected for the ensuing year: Presi-dent, J. Salisbury, Cresco: Vice Presidents, Mrs. S. E. Wadsworth, Lake Mills, Mrs. G. W. Web-ster, Bonair: Treasurer, John Nichols, Cresco; ster, Bonair; 110850101, 00000. Secretary, Ira Eldridge, Cresco. IRA ELDRIDGE, Sec'y.

Cresco, Iowa.

This report of the camp meeting was mislaid, and is just found, which explains the delay.

#### Dreamland.

I dreamed, that I stood on oceap's coral strand, one hundred years from now; and saw gigantic steamships driven by the new motor electricity, carrying daily mails with almost the speed of the wind, from New York to London in ten and a half hours-one cent paid for letters to all parts of the earth and one penny delivered electrical messages all round the globe. Aerial navigation compet-ed with steel ocean steamers. Air ships came and went with the regularity of the tides, freight-ed with human passengers. Science with brain, roled sir, earth and water-crowned heads passe away unhonored and unsung-vast changes like tidal waves had swept over the world. Chemists made diamonds of carbon; gold from clay and sil-yer from tin. Geologista had learned to read all past time, by strata and lamina, knew the origin of all mammalia and discovered that the earth was formed, not created; more than six thousand millions of centuries gone by. I saw railroad trains every half-hour, whiring by on tracks of carboniferous steel; engines driven by electricity, in-stead of steam; passengers eating, sleeping, dancing, reading, lecturing and writing. Everywhere was the stelephone, microscope and telescope-I saw great men and small sitting quietly at home millionairé merchants and railroad magnates, is sued hourly orders from palatial offices by telephone wires to waiting thousands. By microscopic aid, earth yielded her millions of diamond gems and by telescope power, the long hidden secrets of the limitles, shoreless, universe, shone like blazing suns; and wandering comete, in parabolic curves, came forth from heaven's remotest bounds. In vast elliptical halls, sat thousands listening with bated breath, to the heaven-born messages, by angels brought and delivered to wandering millions, through Clays, Calhouns, Websters, Conklings, Beechers, Paines and Ingersolls, great est of all. All religions save one had left the earth, gone into oblivion, never more to return. The bright sun of truth had engraved on all minds, the one true religion; "Do unto others as you would have them do unto you," the religion of humanity; whose author, founder and builder is Nature's God Wars had ceased, navles had rotted; not an armed soldier trod the earth-not an armed vessel rode the seas. Peace, everywhere; peace and love ruled. The world was happy. The United States was North America. The American tongue was the language of the earth. National differ-ences were adjusted by the World's Congress. Government bonds were redeemed-rulers chosen for qualifications-women allowed to vote-com pulsory education prevailed -Ethiopians, China. men, Germans, Irish, Scotch and Indians by miscegenation became Americans. 700,000,000 in numbers, in the United States. Boys had become men-girls women-men and women angels. Mortals sent and received messages from immortals, and angel spirits stood in pulpits and rostrums and painted the glories of the Summer-land on the canvase of the universe. J. M. D. MILLER.

In looking over the reports of the different Grove Meetings, held during the past summer and fall, I am reminded of the fact that perhaps I owe the readers of the JOUENAL a report from this part of the West. Though situated in one of the rural districts outside the advantages of many of our Eastern friends, we still think we have breine anough to comverbend the difference be brains enough to comprehend the difference be-tween superstition and reality, facts and fiction, truth and error, consequently many of us are Spiritualists. We have held Grove Meetings Spiritualists. We have held Grove Meetings every second Sunday of each month from May to October, and intend to continue our meetings October, and intend to continue our meetings once a month indefinitely. The following persons lectured for us during the summer and fall: Hon. Alfred Taylor, Hon. Johnson Clin, Dr. C. G. Castleman, of Olathe, Mrs. Dr. H. Herson, Dr. Arnold, of Michigan, Elder J. T. Jughey, of Paols, and Dr G. W. Skiner, formerly, Massachu-setts. Others seeing our good work thave con-cluded to go and do likewise, an Spiritualist Grove Meetings are now being her in several of the adjoining counties. Our meetings have been interesting, the attendance good, and to use an interesting, the attendance good, and to use an orthodox phrase, we are on the highway to glory, honor and immortality. During the summer we distributed over four hundred papers to the fam-ishing multitude, and I hereby tender the sincere thanks of this Society to the editor of this paper for his liberal donations.

I wish to correct a mistake of the worthy Sec-retary of the State Liberal League, in her report of the organization of the Spiritualists of the State. She says Dr. C. G. Castleman, of Olathe, was elected President. It should be J. T. Haughey, of Paola, Kas. She further says that E. A. Carpenter, of Carbondale, was elected Secretary; it should be E. A. Carpenter, of Wellsville, Kas. I was present at the time and know whereof I was present at the time and allow whereon a affirm. E. A. Carpenter resigned in favor of C. G Castleman, of Olathe, and all communications to the Secretary should be sent to him. E. A. CAMPENTER, Cor. Sec., First Association of Spiritualists of Franklin Co. Wellsville, Franklin Co., Kas., Oct. 17, 1881.

### A Mistake, or Something Worse.

The New York Tribune, of the 8th inst., in giv ing an account of the arrest of the Rev. John A. Lansing, of Brookline, Mass., for swindling Mrs. P. L. Upham (widow of the late Prof. T. C. Up. P. L. Upham (widow of the late Prof. T. C. Up-ham, of Bowdoin College) out of a large amount of property, calls him "a Spiritualist Minister," and states that Mrs. Upham, who is now advanc-ed in years, had also become "a convert to Spirit-ualism." Other daily papers, however, in refer-ring to the same case, state that this clergyman was of the Methodiat persuasion, or an "ex Meth-odist." and a prominent advocate of "Perfect odist," and a prominent advocate of "Perfect Sanctification" or "Holiress." Certain it is that this Rev. swindler (if such he is) has never been known among Spiritualists, so far as we can learn, and his exactimonious style of writing, as shown in an extract quoted by the Tribune, ought to have shown that paper that he is not of us. Here is a sample from one of his letters to Mrs. Up-ham, in reply to her demand for the return of her money:

"I cannot meet with your demands to-night The plans and arrangements were all made in God and I can only move as He commands. Can you not follow the word of God as it came to you first? You know the word to be of God now as you did then. Follow it as you did then. The papers are all drawn in God and are at His dis-

Yours in Christ Jesus, the Lord God. Amen. J. A. LANSING."

This, plainly, is the language of a religious fa-natic, and not of a Spiritualist.

Mrs. Upham we have long personally known as a devotee of orthodox religious revivalism, and intensely opposed to modern Spiritualism, in which her distinguished husband was an earnest believer. That she has of late become a convert to Spiritualism seems quite improbable, consider. Ing her associations. We believe, therefore, that the Tribune has

either been grossly imposed upon in this matter, or that it has wantonly attempted to cast odium upon Spiritualism by representing this sancti-monious swindler as a "Spiritualist minister." We hesitate to accept the latter alternative, in view of the Tribune's late courageous service to Spiritualism .- Two Worlds.

New Spiritual Church in Green Bay.

Ground has been broken at the corner of Madison and Cherry streets for the foundation of a new church building. It is to be erected by the Spir-itusl-Philosophy congregation. When this re-ligious sect first held meetings in this city they were composed of only five persons, lead by the spirit medium J. B. Evarts. They met three times a week, and the first meeting at which they regu-larly organized was held on the 15th day of July, 1876. Numbers increased; many families joining, not only in the city, but in different parts of the county, until now the congregation is composed of forty-eight families. Among these there are eleven mediums, of different ages; one of them, a member of the congregation informed us, com-menced talking at the age of eight years. They at present meet at their hall on Main street, which is now, from the increased membership, too small, and the treasury being in a healthy condition, the congregation lately resolved to build a new church, and purchased the grounds previously

spoken of for that purpose. The building will be 30x50 feet; with 18 feet ceiling: a porch 10 feet square in front of build-ing. It will be lighted by eight windows, three on each side and two in front. The church will have a neat belfry. The building will rest on a stone foundation, and bricked up between the studding. It will comfortably seat over one hundred and fifty. When completed it will have a very neat appearance. The plans were drawn by D. M. Har-teau, and J. X. Lemienx has the contract. The building has to be completed by the lat of December.-Daily State Gazette, Green Bay, Wis.

### Dean Stanley's Dream.

A gentleman recently sent the following letter to the editor of St. James' Gazette, London:

"Your article about Dean Stanley led me to turn up an old journal ia which I found an entry which I think may give those who had not the happiness to know the Dean some faint notion of the learning, the playful humor and the light-heartedness which made him the charm of every society in which he appeared. The following is

society in which he appeared. The following is the entry: 10th May, 1877—Dean Stanley told the follow-ing dream at —: "I was made Pope. The Times knew it, but no one else, and I was to keep it a secret till it, was published in the Times. The great question was what name to take. I decided the the bet on Paul; but the objection occurred that the last Paul was Paul V., and Viths was always unlucky. I repeated in my dream: Sextus Alexander, Sextus I repeated in my dream: Sextus Alexander, Sextus Pius (I have forgotten the end of the line), sub sextis semper perditia Roma fuit. I went to the Atheneum to ask advice. 'Are you 'quite sure' that the last Paul was Paul V.?' The Bishop of —, who always knew everything, said: 'Why not take Gulielmus?'—his own name. I walked into Rome by the Flaminian way. As usual in dreams I had no clothes on. I snatched up a blanket and wranned myself up in it. It looked blanket and wrapped myself up in it. It looked rather like the Pope's white robe. All the cardi-nals came out to meet me. I said: 'They will know by my blanket I am Pope, and what will the *Times* think! if they know the secret first?" With the agony of great thought I woke."

#### Spiritualism in London and the Provinces.

### GOSWELL HALL.

On Sunday evening last every available space was occupied at the above hall, to hear a lecture on "Magnetism as a Science and Art," by Mrs. Wallace (nee Chandos Leigh Hunt), who dealt with the subject in a highly interesting and in-structive manner. She dwelt at considerable length on the many benefits that would accrue to markind from having a thoroughly practical knowledge of magnetism and its uses in the curing of disease, etc., several instances of which were related by the lecturer. But while extolling the virtue of magnetism, the lady did not fail to point out and condemn the abuse to which it had been and might be put by unscrupulous persons. The lecturer generously consented to occupy the platform again next Sunday evening; the announcement of which was greeted with loud ap-plause. It was also announced that the committee had arranged for the holding of a séance every Monday night at the house of Mr. Hawkins. The first will be on October 10th; medium, Mr. Towns. A charge of sixpence each will be made, and after expenses are met, the balance will go to-wards augmenting the Sunday Service fund, which is deserving of more support than has hitherto been accorded to it. The friends seem determined to keep the hall open for the propagation of the cause, and are now very busy in making arrangements for the second anuiversary source, which it is hoped will be a complete suc-cess. A cordial vote of thanks was passed to the lecturer and suitably acknowledged, and a similar compliment to Signor Damiani for his efficient services as chairman concluded a most successful and harmonious meeting .- J. N. G. in Light, Oct. 1324. The Shadows on the Graves .-- In China ancestors are held in peculiar reverence. The Chinese look upon the casting of a shadow over an ancestor's grave as an insult, and resent it with impetuous anger. Chinese ancestors are burled, not in large cemeteries, but in the family burlal grounds. As China is thickly inhabited, the result is that an ancestor's bones may be found resting beneath every few rods of turf. Hence a novel cause of trouble to a telegraph company in that country. The company erected poles on which to hang the wires. The poles and wires necessarily cast more or less of a shadow. Every Chinaman on whose ancestor's grave a shadow rested forthwith arose in his wrath and cut down the poles. The consequence has been as a matter of economy and self-protection the company has placed the wires under ground. Reverence for the dead in China has accomplished what regard for the comfort and safety of the living has as yet been unable to accomplish in this country.

Dr. W. B. Carpenter, of London, a strong opponent of Spiritualiam, must be a very differ-ently constituted man, phrenologically, to the rest of his family. Not long since we published an extract from the life of his brother, P. R. Carthe following extract of a letter of Mary Osrpen-ter's, dated Bristol, July 11th, 1858, we may rea-sonably infer that she, too, was a bellever in Spiritualism:

"I am now alone on this bright Sunday morning, and thankful to enjoy my own company; i.e., the cloud of witnesses and guardian angels who are ever near me, unless dispelled by some dis-turbing element."-Harbinger of Light, Melbourne.

Chas. E. Sanders writes: I like the old JOURNAL dearly. I have a hard time to support my little family, but as I do not pay any tribute to any church, I will take the JOURNAL another year.

S. C. Fay writes: 1 like the straightforward way the JOURNAL combats error, and the carnest desire it has to promulgate what it concoives to be truth. May your life be long and your efforts crowned with success on earth, and your efforts of rejoicing be bright with jowels nobly won, is the sincere wish of a friend.

Evolutionists may talk, but Adam was the prime evil man.

"Has your sister got a son or a daughter?" asked an Irishman of a friend. "Upon my life," was the reply, "I don't know yet whether I'm an uncle or an aunt."

#### Notes and Extracts.

Mediums are often blamed, when sitters are most at fault.

The highest knowledge is a consciousness of ignorance.—Sir William Hamilton.

Each one is but a mode, or expression, or evolution, or manifestation of God.

History-other than New Testament history --is very reticent on the subject of Jesus.

The higher the wisdom, the more incompre-nensible does it become by ignorance.-Herbert pencer.

Each one should be a student in the school of spiritual teachings, seeking to glean a few sheaves of truth from the harvest of thought so fully ripe.

The creed begins with declaring man lost, God, gone angry, to be proplitated. Such a creed keeps the grown man uttering the plaintive wall of a child,

The saddest of all sights is a human being crying after God, shouting for his presence, in-stead of using his reason quietly to learn of the immanent, or all-present God.

When Theodore Parker addressed God as Father and Mother, he only re-echoed from cen-turies long gone by, man's primitive, truly-in-spired thought of Deity.

We know that when once an individual becomes impregnated with any particular doctrine, it is difficult to change him, even when more rational views are presented.

Bible makers, in their suxlety to frighten humanity into submission, have, ever been prone to give the Supreme Intelligence a character wholly incompatible with his goodness, justice and mercy,

As gold is tried in the furnace, so a heart is tried by pain; as precious metals are cleansed from all alloy in the flery crucible, so the torures a spirit who has lived unworthily endure in the future state, are means of purification.

The miser, who has bartered everything that makes life really worth living for that he may hoard corruptible treasure, finds in spirit life that treasure as a stone tied to the wing of a bird; it is a dead weight-an absolute encumbrance.

It is said every good spirit is at liberty to roam through space without let or hindrance; whereas evil spirits, in reality very impotent, though fearfully dreaded by men, are incarcerated in the prison-houses of their own pitiably contracted spheres.

If one desired proof that no such thing as infallible or plenary inspiration has ever been youchsafed to humanity through Bibles prophets, or religious chieftains, the various Bibles of the world, in the clearer scientific light of the nineteenth century, offer that proof. Any who would limit truth in the enclosure of their own already accepted knowledge, have as limited a conception of truth as an insect might have of the universe, who, born at sunrise, dies at sunset on a single leaf, which to him, undoubtedly, comprises all there is of nature.

### Spiritualism at Leadville, Col.

To the Editor of the Religio-Philosophical Journal: Our Association continues to keep its organiza-

tion good, notwithstanding our energetic, truth-ful and much esteemed sister-the organizer and builder of our Association, Mrs. Maud E. Lord-is now no more with us. The faithful and out-spoken Spiritualists of Leadville are determined to hold our organization together, to show the people that we are a power in their midst, and to show to Mrs. Lord, on her return to this city, that her labors in this community have been pro-ductive of greater good than she could have rea-conably expected. We have mediums now being developed, of almost every phase, with a reason-able prospect of excellent results. Among them is a Miss Nellie Walker, being developed as a trance speaker. If she improves in the future as in the past, she will be surpassed by but few now in the field. I think it safe to say that Colorado as a State, and Leadville as a city, stands at the head of the frontier States and cities in spiritual growth and development.

May the good work go on, and may the RELIGIO. PHILOSOPHICAL JOURNAL continue to be one of the great powers to keep the ball of progress in motion, is the desire of your subscriber. P: A. SIMMONS.

Why Is It?

To the Editor of the Religio-Philosophical Journal:

On Tuesday last, as I came down from Big Stone Lake in one of the passenger coaches of the C. M. & St. P. R. R. Co., I noticed four nextlybound Bibles in the four receptacles, placed there by the Company. The coach was crowded with passengers, and, during a ride of twelve hours, not one of those four Bibles was taken from its resting place, notwithstanding there were on board several clergymen on their way to attend conference. The daily papers and novels were plentiful on board and did not lack for readers. Can some good orthodox friend tell us why this is so?

Is the world becoming so depraved that it no more interests itself in the "Word of God?" It certainly looks discoursigns from an orthodox standpoint. One of two alternatives must be accepted-either the world is going back to barbar-ism, or Christianity is not what it claims to be, and although leading intelligent Christians see and feel that their teachings do not take hold of the greatness of thinking minds, they are hardly to concede that with its present intellectnal attainments the world is going backwards. They can take either horn of the dilemma, which is not a very comfortable one.

A. J. MANLY. Minneapolis, Minn., Oct. 17th, 1881.

J. H. Watson writes: I cannot do without the JOURNAL and I expect to be a subscriber as long as I am able to read it. I am about seventyseven years old, and have been a Spiritualist for nearly thirty years, and am stronger in the faith now than ever. It is the only truly philosophical system of religion ever taught by mankind.

II. Plerco writes: Your paper has been a weekiy visitant in our household so long that it seems to be a necessity with us.

### The Bostrum-Lake Pleasant Camp Meeting.

The matter of supplying the rostrum has become one of deep importance. Every day is a Sunday. Besides the regular attendance of Spiritualists, there are always more or less visitors, and if we desire the world to look with favor upon our philosophy, shle exponents must be put upon the rostrum. It will not do to engage a few prominent speakers Sundays. Every day is a Sunday, and there is no speaker too instructive for the week-day assemblages; and if it is neces-sary that a more liberal appropriation be made for this purpose, let it be done. It will be money wisely spent, and no member of the association will demur against the adoption of such a course, When the rostrum has been supplied, then s plan for conference meetings should be devised. The secret of success in all religious bodies is in their conference meetings. Take the class-meet-ing from the Methodist Church, and you have taken the key stone from the arch which supports the whole structure; and when you take from a spiritual association the conference meeting, you vill soon see symptoms of decay. Meetings for the discussion of scientific subjects are well enough in their place, but there are few who are sufficiently unfolded to understand subjects which would be presented for consideration. When the soul is full, there should be place and opportuni. ty for giving utterance to the thoughts which crave expression. We would respectfully ask the business managers if they can not secure the building of a small pavilion on the grounds, to be used for conference purposes, and for lectures in case of rain. We think it can be done, and we know that it would be one of the strongest links to bind these people together that can be wrought upon them. And hundreds whose voices have not been heard in conference for the past few years should not be compelled to hang their harps on the willows and sit in idleness, listening only to the rustling among the leaves .- Olive Branch.

Mrs. S. B. Hart writes: Although we are advanced in years and sight failing, we feel as if we cannot do without the dear old JOURNAL, for out of it we have learned many truths and much of the philosophy of life. May you be strength-ened for your arduous work and be guided aright, is the prayer of a sincere friend.

13

### Letter from Rev. Samuel Watson.

To the Editor of the Beligio-Philosophical Journal:

I see by the last JOURNAL that you are safe at home, and improved in health. I am truly glad of it.

I clip from the Western Methodist notices of the death of two preachers; one of them by a careless "mistake" was given "poison" instead of medicine. The other, having "just preached an impressive sermon and gone home and undressed for bed, sat down to read a lesson from the Bible, and when he turned down the lamp it exploded setting his clothes on fire." These will be set down as "mysterious providences" in their obituarles. God, or Providence, had no more to do with it than any other event. Nothing but sheer carelessness caused their death, and yet there are those who charge God with all such criminal negligence. When will the people learn that if they violate law they must suffer the penalty. I see they have suspended Dr. Thomas for heresy. I would have withdrawn from the church

long since if it had been me. I think he can have a larger influence out of than he can inside the M. E. Church, and be as well or better sustained. The daily Appeal of this city some days since, misapprehending his case, did him as I thought, injustice. I replied in a brief paragraph. It will all work out right in the end. The world moves and if the church does not she will be left babind Memphis, Tenn., Oct. 14, 1881. behind.

#### What the Times Demand.

In dealing with the opposition to Spiritualism we require the exercise of a clear discrimination and a power of analysis which fearlessly separates the crude elements by the most searching ordeal. The subject needs to be handled with the muscular vigor that makes dishonesty howl; that wrings the life out of a lie, while it blots out the trail of the serpent by the foot prints of a man. The process must eliminate the elements of error and injustice, and burn them with unquenchable We need the steady light of a clear and fire. masterly elucidation of every great principle in moral philosophy and psychological science. The cheap tapers which only corrupt the atmosphere by something like a lurid and infernal combus-tion, that renders darkness more visible, may be left to flicker and expire. If the extinguisher is not on his way, we may at least pray in spirit for such an illumination of our chosen teachers as shall put out the uncertain and wandering lights that shoot about in the nether darkness, even as the rising sun extinguishes the will-o'-the-wisps that dance over the desolate moors and dismal swamps of this lower world .- Correspondent of Two Worlds.

A New Hand,-"Can you steer the main-mastdown the forecastle stairs?" said a sea captain to a new hand.

"Yes, sir, I can, if you will stand below and coil

it up." The captain didn't catechise that man any more.

"You are on the wrong tack," said the pilot's wife when the hardy son of the loud-sounding sea sat down on it and arose with the usual exclama-tions. "No," he replied, after a critical examination, "I am on the right tack, but shoot me dead if I ain't on the wrong end of it."-Burlington Hawkeye.

• "Stole any chickens dis week, Brudder Jones?" said a searching class leader to a member of suspiciously-thieving proclivities. "No, sah-tank de Lor?." "You'se done well," said the leader, and passed on, while "Brudder Jones" turns to "Brudder Brown" and whispers: "Lucky he said chickens; if he'd said ducks he'd a had me, shuah!"-New Orleans Times.

Why is a person that never lays a wager as bad as a regular gambler? Because he is no bet-

### A Descon's Prayer.

There are a great many men with the ambilion to rule or ruin churches. One gentleman with this tendency, who had broken up every church that he had ever belonged to, recently joined a hitherto harmonious church and commenced his machinations. This church was blessed with a genial and witty descon, who rose one night at a prayer meeting at which his plotting Brother was present and commenced to lead in prayer:

"Oh! Lord, we pray that Brother Ddie," and the good brothers and sisters opened their eyes wide with surprise,--"O Lord! we pray that Brother D---- may die and go to hell," he continued. Shocked beyond measure the pastor raised his head and was about to rebuke the des-con, when he finished his petition with the words: "For we know that if he goes to hell he will break up the institution in less than a year!" The church was not broken up.--Cape Ann Advertiser.

**R.** Cox, in renewing subscription, writes: The JOURNAL merits all and more than it asks.

S. W. Reece writes: I have taken the Jour-NAL since the great fire and think I shall con-tinue it as long as it is managed as it is.

H. M. Caukin writes: The JOURNAL is the only reading matter I find that aids me in striv-ing for a better life, and it is better than any other intellectual food I have.

Richard B. Ellis writes: I came very near forgetting to renew my subscription in time, but I never forget at home or abroad on mail day when the JOURNAL arrives.

Wm. B. Clapp writes: 1 have taken the JOURNAL ever since I knew of its existence, and believe I was never behind hand in my payments but once, and then it was caused by severe and protracted illness.

'S. A. Thomas, M. D., writes: Living in Sturgis is one Thos. Harding, who occasionally sends the RELIGIO-PHILOSOPHICAL JOURNAL & communication, and what I wish to say of him is this: Outside of his fine ability as a thinker and writer, I have had the privilege of testing his ability as a psychometrist, and find him one among the best. His healing powers are also fair, and those desiring to test those phases of medi-umship, will do well to give him a call.

W. J. Colville says that the second aphere is the condition or state of those who are not wholly earthbound, neither vicious or utterly frivolous, but fair samples of the ordinary man or woman of the world, whose mind and heart are engrossed in material cares, and who consequently give little time or attention to higher matters.

Individuals may wear for a time the glory of our institutions, but they carry it not to the grave with them. Like rain-drops from heaven, they may pass through the circle of the shining bow and add to its lustre, but when they have suck in the arch when they have such in the earth again, the proud arch still spans the sky and shines gloriously on.-James A. Garfield.

Every one who has passed through the sea of dissolution has found that they were never more alive than when they opened their eyes in spirit life, and if they were not intimately acquainted with themselves before, they possessed that knowledge then; not only do opinions formed and expressed follow, but thoughts which were never expressed pass before you like a panorama.

A loving heart and a pleasing countenance are commodifies which a man should never fail to take home with him. They will best season his food and soften his pillow. It were a great thing for a man that his wife and children could truly say of him, "He never brought an angry or ill-tempered word across his threshold." The best likeness of heaven ever seen on the earth is a well-conducted, happy family.-National Record.

Ah! we owe something to the men who have had the courage to disbelleve; and we should hold them in mind tenderly-the men who bore hard names through life, and after death had harder names plied like stones over their memories; the men who wore themselves down with thought, the men who lived solitary and misunderstood, who were called infidels because they believed more than their neighbors!-O. B. Frothingham.

If Spiritualism be true, why do spirits differ-ently describe the Spirit-world? is a question often raised by perplexed inquirers, who are still in doubt as to the truth of the spiritual philoso-phy. An answer—the only intelligent one which can possibly be given to this objection, and which should silence it forever—is the true and rational assertion that because Spiritualism is true, there-fore of necessity, anirita differ in their compute fore, of necessity, spirits differ in their communications.

The Great Pyramid of Gizeh was primarily de-The Great Pyramid of Gizeh was primarily de-signed as a temple to the Sun, and was so con-structed that twice every year the sun would seem to rest on its apex and completely illumine the entire pile. Whatever wonders of masonry may lie conceled within its mystic chambers and gal-leries; whatever occult rites may have been per-formed within, primarily, we repeat, the Pyramid was designed as a standing temple to Osiris, whose glory encompassed it utterly every spring, as the risen victor was about to commence his triumphal m arch through the summer signs, and every autumn, ere he descended into the resim of the wintry constellations, to do battle with Draco the wintry constellations, to do battle with Draco' and his remorseless hosts.- W. J. Colville.

God never repeats himself in nature; but from the cedar of Lebanon to the lily of the vale, he seeks a fresh evolution and efflorescence out of his own grandeur and beauty, that infinite divers-ity may make up the infinite completeness and ity may make up the infinite completences and harmony. Just so it is in human character and moral attainment. God never repeats himself here. He gives to each varied experience. We march not in seried numbers to conquer a common foe; but he leads us through separate paths, each one to struggle with his own adversary alone, that, when the victory is gained and the crown won, each shall have it in a leaf or a chap-let which is unlike any other, so that all together may reflect every possible hue of the divine loveliness.-E. H. Sears,

### **NOVEMBER 5, 1881.**

### RELIGIO-PHILOSOPHICAL JOURNAL.

The National Temperance Society address President Arthur and ask him, in his social arrangements at the White House in Washington, and his appointments and legislative advice, to promote total abstinence so far as possible.

Lumbering in Michigan opens briskly and an army of fifty thousand stalwart men will soon be in the pine forests armed with axes for beace, not war. No liquors in any lumber camp is the usage strictly enforced and liked by most of the men.

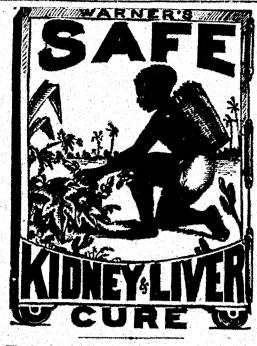
The Detroit Post and Tribune says: "The Marston divorce suit, now in progress at Marshall, is so illthy in the matter of evidence that none but witnesses, physicians and lawyers engaged are permitted in court. The doors are guarded and the public kept out. That's right." Surely it is right, and like cases should always be tried in the, same way.

Judge Jameson, of this city, in his charge to the grand jury a few days ago, called attention to that portion of the revised statutes of Illinois imposing fines and penalties upon "whoever contracts to have or give to himself or another the option to sell or buy at a future time any grain or other commodity, the stock of any railroad or other company, or gold, or forestalls the market by spreading false rumors to influence the price of commodities therein, or corners the market or attempts to do so in relation to any of such commodities." A good move to check "corners" or gambling in grain.

The Kansas Liberal, monthly, 75 cents, comes from Valley Falls: "Total Separation of the State from supernatural theolo. gy. Perfect equality of men and women before the law. No privileged classesorders or monopolies" its motto; and its platform: "Perfect freedom of thought and action for each individual, so far and so long as he does not infringe on the rights of others." It is not, its editor Mr. Harmon says, an organ of any society or league but asks a share of liberal patronage. This is a good start and a fair promise.

The steam ferry boat Algomah, to ply across at Mackinaw for the Detroit, Marquette and Mackinaw Railway, is put out, staunch and strong for ice breaking, costing \$50,000, built by Detroit Dry Dock Company, models by A. M. Kirby. Mr. Kirby is a man of great skill as a ship-builder and was induced to settle in Detroit by the late E. B. Ward, who encouraged and began the ship building at Wyandotte, that amounted to over \$1,000,000 in the past year.

ILLNESS OF THE HON. J. L. O'SULLIVAN. Mr. O'Sullivan has been ill for a fortnight, due to hemorrhage from the lungs, which so alarmed his friends and the doctor that they telegraphed to New York for Mrs. O'-



The leading Scientists of to-day spree that most iseases are caused by disordered Kidneys or Liver. If there The leading Scientists of to-day sgree that most diseases are caused by disordered Kidneys or Liver. If, therefore, the Kidneys and Liver are kept in perfect order, perfect health will be the result. This irnth has only been known a short time and for years perple suffered great agony without being able to find relict. The discover of Warner's Safe Kidney and Liver Cure marks a new eras the order of these troubles. And form as a more that more that being able to find relict. The discover of Warner's Safe Kidney and Liver Cure marks a new eras the order of these troubles. Made from as a mole trouble that being able to find relict. The discover of Warner's Safe Kidney and Liver Cure marks a new eras the order of these troubles. The discover has a mole trouble that the order of these troubles. The discover has a mole trouble the trouble and invigorate both of these great organs, and safely restore and keen them in order. It is a POSITIVE Kennedy for all the discave that cause pains in the lower part of the body-for Toroid Liver-Headaches-Jaundice-Diziness-Gravel-Fever, Agne-Malarial Fever, and all difficulties of the Kidneys, Liver and Urinary Organs.
It is an excellent and safe remedy for females during Pregnancy. It will control Menstruction and is invaluable for Leucorrhese or Failing or the Wondb.
As a Biood Purifier it is unequaled, for it cures the organs that makes the blood.
This Remedy, which has done such wonders, is put up in the LAR-KER'S XZED BOTLE's fary medicine upon the market, and is sold by Druggists and all dealers at \$1.35 per bottle. For Diabetes, enquire for WARNER's SAFE DIABETES CURE. It is SCOSTIVE Hendedy.
H. H. WARNER, & CO., Rochester, N. Y.

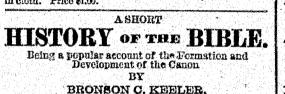
H. H. WARNER, & CO., Rochester, N. Y. 30 14 32 13



**GARRFIELD** Arents wanted for Life of Freeldent Garneld. A com-plete faithful history from cradie to grave, by the emi-neat biographer, Col. Con-cradie to grave, by the emi-neat biographer, Col. Con-orders for from 20 to 50 copies daily. Outsells any other book ten to one. Agents never made money so fast. The book ten to one. Agents never made money so fast. The book sells itself. Experience not necessary. Failure unknown. All make immene profile. Private terms free. Graves STINSON & Co., Portland, Maine. Si 7 10

THE INFIDEL PULPIT. LECTURES BY GEORGE CHAINEY. Delivered every Sunday afternoon in Paine Memorial Hall, Boston, Mass, and Published every Saturday.

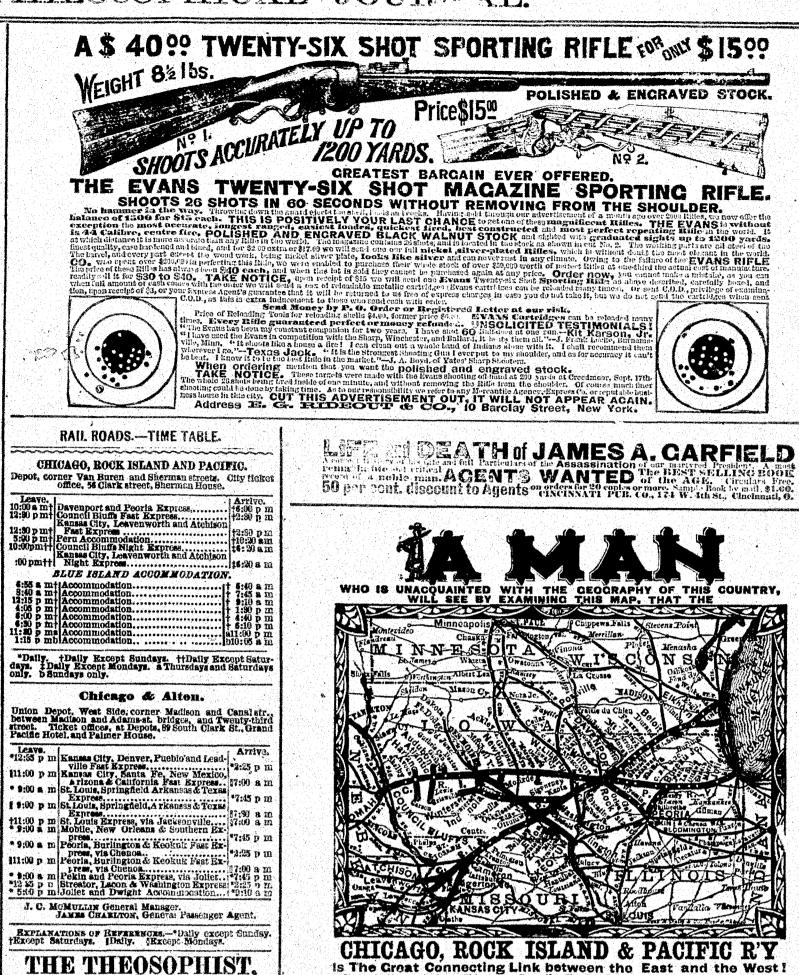
TERMS: \$1.00 per annum; 5 cts. per single copy; 3 cts. per copy for 10 a r more; 2 cts. a copy 100 or more. Send a l orders for the above to GEORGE i. HAINEY, 51 Fort Avenue (Boxbury), Boston, Mass. Vol. 1, is now complete, and has been handsomely bound in cloth. Price \$1.09.





MONTHLY JOUENAL DEVOTED TO -CHENCE, ORIENTAL

PHILOSOPHY, HISTORY, PSYCHOLOGY,



is The Great Connecting Link between the East and the West ! Its main line runs from Chicago to Council ( Steeping Cars for sleeping purposes, and Palace luffs, passing through Jolier, Ottawa, La Saile, Dinning Cars for cating purposes only. One other guesci, Johng, Rack Island, Dayenport, West (great feature of our Palace Cars is a SMORING

#### Continued from First Page,

power which has taken such from their quiet life in the old world into a strange land and among a strange people....

"These emigrants pay, or else bind them-selves to pay \$40 each for their passage which is to go into the perpetual emigration fund of the Church. It is understood, how-ever, that only the sick and disabled are to ride and that all others are to walk, their baggage and provisions only being allowed a place in the wagons. In consequence of this arrangment, I have often witnessed cases which drew largely upon my sympathies, as well as some that were irresistibly laughable. When for instance one of the Church trains would, for the time, be traveling close behind ours the more vigorous and enterprising would walk ahead of their wagons, and perhaps for hours keep close beside our train, thus giving me a fine opportunity to observe their appearance and conduct; sometimes also to liston to their talk. Among these are to be seen healthy and vigorous young women who, doubtless under favorable conditions, might be made to appear quite attractive, but now, with their browned and gypsey-like features and tattered garments, wading in sand and covered with dust-well, they do not look exactly like angels!

"And when at length the Church train would get ahead of ours, there a picture almost utterly sad would present itself. Now would be witnessed the painful efforts of aged and broken down men and of women, often with large numbers of children, to keep up with the others, their imperfect strength and discouraged looks are pitiable to behold."....

"The train now encamped in close proximity to ours on the banks of the Little Sandy creek consists of 65 wagons and nearly 500 persons, presenting quite a lively and picturesque scene. It is Sunday, the day being clear and sunny, so the Mormon leaders, with what they have learned to regard as a highly necessary process in such cases, have had their wagons completely cleared of their loads, every rag of which has been exposed to the sun all day, whilst the banks and waters of the creek have been alive with washings of various kinds. The day closed with a religious meeting, the singing of which seemed to be of a peculiarly wild and plaintive character, though this may be owing to the peculiar surroundings, gathered as we were beneath the starlighted dome of the heavens, in this far off and wild land."....

"Another church train of sixty wagons, and passengers in proportion, is now encamped near us on the banks of the Green river. A death and funeral have transpired among other events of the day—of an old and rather a miserable specimen of humanity, however, who seemed to have no special friends with him, so that not much of an impression was left upon the company. On the contrary the day as a whole, has been characterized by cheerful activity and of decided gaity toward its close. As usual, much of the grotesque mingled with the proceedings. The scene was, in many respects, much like representations I have seen of Gypsy life in England. This I suppose must have suggested itself to some of the emigrants themselves, as I heard one of the young women of unusual sprightliness of manner, singing, as she tripped lightly over the green,

'In the days when we went gypsying.'. The day ended with a lively dance by moonlight, the earth being the dancing floor, and the dresses much as I have intimated in a previous description." of the people. Brigham Young, the great Papal power of Mormonism, has passed away, and with him much of the arbitrary force of Mormon ecclesiasticism. The fulness of that power is gone forever, whilst in its place there has sprung up a reform party, composed of some of the most intelligent and earnest of the Utah pioneers. This may be regarded as a Protestant Mormonism, and is based largely upon the facts and philosophy of modern Spiritualism. It is a growing power in that land which bids fair eventually to undermine and destroy the most objectionable features of the prevailing Mormonism. With this reform party movement I have kept myself well acquainted, having the satisfaction of a personal friendship with several of the leaders, who since my establishment in San Francisco, fourteen years ago, have called upon me repeatedly besides maintaining with me friendly relations by correspondence. An exposition of the principles and progress of this reform party will constitute an important part of the work now in hand.

In my next paper, I propose to give a condensed outline of the origin and early progress of the Mormon faith. San Francisco, Cal.

### Dr. Monck's Reception In New York.

To the Editor of the Religio-Philosophical Journal:

On Saturday evening, October 8th, a re-ception was given to the Rev. Dr. Monck, of England, at the residence of Mr. and Mrs. Henry J. Newton. A large and intel-ligent company of influential Spiritualists was assembled. After music and refresh-ments, Prof. J. R. Buchanan introduced Dr. Monck in a brief and appropriate man-ner as one who had received higher honors abroad than we could confer upon him. who had carried Spiritualism triumphantly through the highest ranks of society and who in addition had shed honor upon the cause by his disinterestedness and courage, having met the fiercest enemies of Spiritualism in England and received the honor of martyrdom by imprisonment under the barbarous laws of that country. Such a servant of the truth was entitled to the warmest and most honorable reception we could give him, which would be simply repeating what he has received abroad, where his generous and disinterested services were known. The Spiritualists of England and Europe after his Imprison-ment and loss of health, presented him, as a token of their respect and sympathy, a testimonial of over two thousand dollars besides having raised a similar sum for his defence during the prosecution. On the committees of these two funds were such leading names as Alexander Calder, President, and Morell Theobald, Honorary Secretary of the British National Association of Spiritualists, Sir Charles Isham, Bart., Baron Holmfield, A. J. Cranstoun, Rev. Stainton-Moses, Hensleigh Wedgewood, J. P., Hon. Alexander Aksakoff, Prof. F. Zollner, of Leipzig, and others. This testimonial from the leading representatives of Spiritualism was the highest honor which has ever been given to any medium, "and I have here," said Dr. Buchanan, "the auto-graph letter of His Highness the Prince de solms, a connection of the English Royal Family, in which he refers to his subscription of \$100 to Dr. Monck's Testimonial Fund having been acknowledged in the spiritual papers as from 'Prince G.'-and expresses his wish that in order to do honor to Dr: nonck, his subscription should in future issues of these papers be acknowl-

restored by spirit power, and although his physical mediumship is for a short time in abeyance, he has received back his old and remarkable power as a healer by laying on of hands, and having been invited by prom-inent New York Spiritualists and other citizens, to exercise his gift and lecture regularly in this city, he has located at No. 205 East 36th Street, where his services as a healer are in great demand and many wonderful cures have been accomplished by him. On Sunday evening, in Republican Hall, he made an eloquent address on the healing power, and having invited the sick among the audience to go on to the platform a number of sufferers responded whose conditions he promptly di-gnosed (clairvoyantly), and after laying his hands only a few moments on each they publicly declared themselves entirely relieved of pain. One was an extreme case of opthal-mia and the patient said: "You have done more for me to-night than all the New York physicians have been able to do." These astonishing exhibitions of the Doctor's magnetic healing power created considerable enthusiasm in the audience, which was greatly increased when a crutch was handed to him and a lady arose in the sudi-ence, declaring that she had long been pain-fully lame and unable to waik, that all medical aid had failed to restore the limb, and that three weeks ago she received one magnetic treatment from Dr. Monck, and from that moment she had been able to walk as well as ever she did in her life, and had not once found it necessary to use the crutch, which she now desired Dr. Monck to keep as a trophy. He succeeded in de-monstrating to the audience by these numerous and prompt cases, that he possesses healing power of the very highest order. He has succeeded in a very short time in winning for himself as high a position in the esteem and admiration of New York and Brooklyn Spiritualists as he enjoyed in the regard of the great body of Spiritualists in England. HENRY J. NEWTON.

### HENRY J. NEWT

### An Infallible Test of Truth.

### ABSTRACT OF LECTURE DELIVERED BY A. J. DAVIS, OCTOBER TWENTY-THIRD.

There is nothing that I know of more eulogized, more talked about, more written of than that so-called indescribable principle, Truth. To call it indescribable is a mistake. Learn to discriminate between what you know and what you think. We are constituted for an infinite experience, greater than any one's conception of a God; people gifted with language to a marvelous extent have never been able to describe it. Truth is a statement, a pres-entation of this or that law or reality, with which the person is in contact and which he wishes to express. Truth is a revelation, not an inspiration. A man from the street looks upon you and sees that which delights him and that which shocks him, and fails to reveal what is working in his thought. Truth is in conformity with reality, with a fact, and the nearer we get to it the more we are satisfied. Sincerity is not Truth. It is merely an evidence of sincerity, that is all; merely says that you are no hypocrite. Sincerity is an exalted virtue, but it has a great many negative elements: dissect it and you will find often that it consists of a lack of power to take a wide view. People are sincere in their

space of over two years, up to the time of his leaving England for this country. His you, through my mental peculiarities. Go health has however, since been remarkably to the bar of common sense, and reason and there stand and give an account of things done in your own head. I am only describ ing to you the route, the elevated way, telling you of Hell and Heaven, of Light and Darkness, of things that have been revealed to me, and you must exercise your own reason and common sense in accepting it. Water is the universal emblem of Truth. Atmosphere is not; it is nitro glycerine and will blow things asunder! Why? Because it is an erroneous compound inconsistent with itself. Let the nitro free and it is calm and peaceful as a sleeping babe. An error is peaceable if let alone, stir it up and there is weeping, wailing and gnashing! Why? Because the good is perverted, put in wrong relations. It makes the Guiteaus of society; the cyclones, the tornadoes of the world.

The elements of Truth are: 1st. Polarity; 2nd. Unity; 3rd. Consistency. What is largely true in New York, is true every Mars, as in London, Paris or New York, is true every where, is as true in Jupiter, Saturn and Mars, as in London, Paris or New York. The beauty of Truth is in its soundness, its completeness, its adaptation. You can never be hurt by it unless you are untrue to it. When searched by the Truth it shakes from the very centre; and there is nothing so tremendous as Truth when it grapples with an unfaithful nature. If a statement is not consistent with itself, you have not the whole Truth, you have only a shadow, a segment. The Bible has but a segment, is only a part of the Truth. Notice the dif-ferent accounts of the same thing; do they harmonize? Are they united? Read its pages for any thing you please, but if you want to find the Truth, go down into the pages of the world and you will find there despite the Bible records, that death existed in the world long before, ages before any human being existed. The light end of life is Spiritualism; the dark end physical death; that is what Truth tells you. Truth makes us free, happy, dignified, glorious and brave. Reason out for yourselves. Don't say I mislead you; but if you tell me you will go as I say—no you don't! you will go just as you see for yourself. A man meets me in the street; he is glowing, thrilling with enthusiasm and flourishing sheets of paper filled with communications from spirits, telling him what a great man they are going to make of him. I say nothing about the sheets, or to-morrow I shall be told I am going back on something, or somebody; but I do say, that neither spirit nor mortal can make of you that which you are not of yourself. Whatever you are qualified for, if you can find it out, work for it, climb for it, be in unity with it, then you will have beautiful interludes of divine influences coming down to assist you. And now let me close with-

#### Error is mortal and cannot live: Truth is immortal and cannot die.

A farmer of Clyde, Allegan county, Mich., has raised 3,000 bushels of onions on six acres of swamp land.

During the recent gale on the coast of Great Britain, it is estimated that 43,670 tons of produce, nearly half of which was coal, was lost.

It is reported that the race nt heavy rains in the Northwest have serio usly damaged the grain in stacks and sheaf, and is ruining the crop of roots.

The Darragh furniture company is the name of a new organization in Grand Rapids, Michigan, capital \$100,000. The felt boot company is another; capital \$50,000.



#### NEURALGIA,

Nervous Irritability, Sulatica and all painful Nervons Digeases.—A treatise by a well known physician, a specialist on these subjects concludes as follows: "Neuraigia is one of the most painful of diseases, and is attended with more or less nervous irritation. Solatica is also a form of neuraigia, and all painful nervous diseases come under that name. Neuraigia means nervo ache, and therefore you can suffer with neuraigia in any part of the body, as the nerves are supplied to every part.

I have for many years closely studied the cause of neuralgia, and the nature of the nervous system, with the many diseases that it is subject to, and have found by actual experience that the true and primary cause of neuralgia is poverty of the nervous fluid—It becomes impoverished and poor, and in some cases starved, not because the patient does not eat, but because what is eaten is not appropriated to the nervous system; there are many causes for this, but Dr. C. W. Benson's Celery and Chan omile Pills have in my hands proved a perfect remedy for this condition and these discases.

Sold by all druggists. Price, 50 cents a box. Depot, 166 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1. or six boxes for \$: 50, to any address.

DR. C. W. BENSON'S SKIN CURE Is Warranted to Cure E C Z E M A, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and

TENDER ITCHINCS on all parts of the body. It makes the skin white, soft and smooth: removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal

bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1, per package. S1 4 S3 S



### **NOVEMBER 5, 1881.**

IN THE GREAT SALT LAKE VALLEY.

1 arrived at Salt Lake City on the third of October-a journey of about ten weeks in all-but remained only a few days, having it in mind to spend the winter in the more southerly part of the Territory, and to return in the spring and make my full exploration of the city and vicinity during the time immediately preceding my return trip. I did not, therefore, now improve my means of introduction to the Mormon lead ers, but soon took my departure southward and resided quietly among the people for about five months. Having much leisure time at my disposal and there being hardly any other kind of books to be found in that region, I occupied myself mainly in a somewhat thorough investigation of the Mormon literature. Rather dry reading I found this to be; but I endeavored to turn my labors to some account by making full notes and abstracts of what 1 read, with some reference to the publication of a volume on my return East. The observation of the habits and customs of the people was not so uninteresting, and this it was which constituted about all the recreation to which I had access.

About the middle of March, I returned to Salt Lake City and became acquainted with many of the Mormon leaders, especial ly with Brigham Young with whom I had repeated interviews, one of which was by especial appointment, lasting from one to two hours, during which an exciting discussion of polygamy and politics took place in the presence of about a dozen of the leading church officials. I also attended regularly the Tabernacle meetings, also an entire four days session of the Annual Conference, taking full notes of the proceedings and writing them out for future use. I was likewise made at home in the office of the church historian, having access to all the published volumes and files of their newspapers; and to some extent, I was allowed to consult the written records of the office.

There was at that time a "Josephite" apostle in the city who, under the protection of the military of Camp Douglass, had been holding meetings of a decidedly anti-Brigham character, the attendance upon which afforded me special insight into the leading heresy of the Mormon church.

On the 30th of April-the earliest possible period to venture upon such a journey, I entered upon my return trip as passenger in what might be called a Mormon official church train, it being made up of prominent officials and missionaries bound for European countries. Among the former were Daniel H. Wells, Brigham Young, Jr., and others of note, making about eighty in all. among whom were several wives of the leaders. This return passage was by mule and horse power, occupying only about five weeks in reaching the frontier station on the Missouri river; it was therefore less tedious and more exciting than the out-ward journey. My entire absence from home was not far from eleven months, during which time I kept a somewhat full journal-account, which has been of especial value to me in preparing the articles now to be published.

During the seventeen years and more since the close of this journey, great changes have taken place in the affairs of Utah and its inhabitants. Among these, the introduction of railroads and of mining enterprises hold an important position. But influences even greater than these have been at work in the social and religious affairs.

A STATISTICS

edged opposite his full name thus: 'His Serene Highness, Prince de Solms.'" Dr. Buchanan read the letter in full in which he court

which he says: "I feel for you the greatest sympathy, and I know you are not alone an honest medium but a kind hearted man for all who suffer. As to your letter I thank you very much for it; I like such long and explicit letters as I think you have great talent for writing, and you should use your talents to write your life. Your mediumship is so wonderful and so convincing to skeptics because the materializations take place in the light "Tchout a cabinet and visible before the eyes of the witnesses, as I can testify from personal experience."

Dr. Monck then presented several other letters expressive of similar esteem from well-known leading English and European Spiritualists, including A. J. Cranstoun, Esq., Baron Holmfield, Sir Charles Isham, Bart., Rev. W. Stainton-Moses. M. A.. (known as "M. A. Oxon") Dr. Kennedy (of America), Dr. Brown, Dr. Stowell, etc. These letters, including Prince Solms', were all written after Dr. Monck's release from prison, and must have been highly gratifying to him as proving how absolute and universal among English Spiritualists, was the conviction that his incarceration was unjust and left no stain upon his honor.

Dr. Monck then gave a very interesting narration of his personal experiences, which greatly interested and pleased his auditors. This he did by special request. He said: "I am always most reluctant to speak of myself. This is the second time I have received such a pressing request in this country. The first was from the President and officers of the Association at Lake Pleasant Camp Meeting, when my expressed reluctance to allude to my own mediumship yielded only to the urgent solicitations of those gentlemen whose guest I was."

Dr. Monck then related his medial experiences in childhood when the spirits rocked his cradle and he communed with the invisibles, and his remarkable career as "the boy preacher," beginning at fourteen years of age in the church of the great English preacher, Spurgeon. He became inspired and preached spiritual truths to audiences of several thousands, and the spirits responded loudly by raps upon the platform. He lived upon his private income and spent his life in the service of humanity without salary. His guardian spirits, however, demanded that he should come out as a Spiritualist without reserve. and sacrifice his church connection and valuable prospects, and their aim was accomplished after his church had been burned down by incendiaries. Since then he has given himself entirely to the work of a lecturer and medium, in doing which he has entirely spent a considerable private fortune.

As a conspicuous Spiritualist and medium he was assailed and imprisoned on a charge unsustained by a particle of real evidence, and preferred against him by the same group of conspirators who had a few weeks prior to this attacked Dr. Slade. Incessant labors and hard persecution undermined his health, and after the imprisonment he suffered from dangerous hemorrhage produced by these wonderful materializations described by the Very Archdeacon and Dean Colley, A. J. Cranstoun, Prof. Wallace, and many others, in which living forms materialized out of his side, and the state of his health compelled him to rest from his arduous labors for the

bigotry and persecutions; victims of fire and torture were victims of sincerity as well. Truth develops itself in giving a characterization of nobility, loyalty, and of

great sweetness. A person who has an undertone of sweetness, of tenderness and delicacy, and at the same time gives evidence of sincerity, will have followers hearers and sustainers, no matter what he preaches; but when the Truth comes squarely up before a congregation, then it begins to rise. Truth is always simple, the more literal persons are in their understanding, the more simple the Truth comes to them What people call Truth has many expressions. Calvin burned Servetus to honor God. We look upon it as brutality, as bigotry. Men are just as sincere, just as earnest, in what they understand as the Truth, although it be the profoundest error; as if it were the Truth itself. Sincerity is no evidence of any thing except that a person is not a hypocrite.

Hypatis, that embodiment of eloquent truth, was murdered by a Christian mob, which was smiled upon by a Christian bishop when in the very act. Paul was eaten by wild beasts. Jesus was given over to death by one of his best friends, and so with many others; as soon as the mass say he is against our God, why, crucify him. All reformers must take upon themselves the cross and go forward with it, through society up to martyrdom, for others. Truth is not found all in one place; it is not local; there are worlds of Truth not visible to us. The worlds o science, chemistry, philosophy, art, music and electricity are filled with Truths invisible to us, but who knows anything about them? You see an announcemen of a discovery in some of these wonderful worlds, but what do you know about it more than the mere announcement? Noth-ing! When the statement becomes a part of your worldly goods, when you have in-corporated it in your being, then for the first time it comes to you as a Truth, though you had heard it forty years before, and it had been constantly ringing the changes on your understanding ever since. When Prof. Kiddle first had the revelation, when the Truth first came to him as a Truth, he thought no one else had ever heard of it What do you know of the world of Truth beyond your own experience? Nothing Experience it, it enters your thought, char acterizes your nature, may modify it, and you may go so far as to practice it somewhat. Truth always has two ends—is light at one, dark at the other. Electricity itself is blackness until it meets with op-position, then it blazes like the sun. Because you do not see the Truth is no reason It does not exist.

Unity is a characteristic of Truth. A lawyer must see that his opponent's story is inconsistent, must be without all unity. A denominational paper in this city, publishes from an article by Mr. Stainton-Moses a graduate from Oxford, a conversation with a spirit, in which the questioner asks: "Is there valuable material in the books of A. J. Davis?" The spirit answers: "Yes, assuredly," (the information is much more valuable coming from a spirit, than if it came from his own spirit,) and then went on to say that Mr. Davis's own mental state and peculiarities had tinctured his writings, and thus truths have been misconstrued and misinterpreted, and this paper makes no more comment upon Truths being misconstrued and misinterpreted, than if it had been printed in the Churchman, the New York Observer or some other paper.

Rabbi Kohler has opened Sunday services in his Jewish synagogue in New York, the Jews feel the business inconvenience of observing Saturday, and their usage may change.

The first prize for oratorical excellence in the Illinois inter collegiate contest held at Bloomington, Oct. 14, was given to F. G. Hanchett, of the Chicago University; the second to Nelson F. Auderson, of Knox College.

The *Reforma*, of Rome, a leading Italian journal, savs that the Irish rising is inexcusable, that Ireland's separation from England would cause ruin to the former, and that the League does not possess the sympathies of Europe.

On the 16th of October, Prof. Moses Coit Tyler, late professor in the literary depart, ment of the University of Michigan, and author of "History of American Literature," was ordained Deacon in the Episcopal church at Ann Arbor, Mich.

Frank T. Ripley writing from Gurnee, Ill., says: "I have been here for 14 weeks, lecturing and giving public tests to good audiences; also holding weekly receptions; rooms crowded, and all will tell you that I have done a good work. Please to say in your paper that I am ready for engagements in any State."

A. J. Fishback, the lecturer, who is traveling with Mr. Winans, the medium, writes as follows from Bement, Ill., Oct. 29th: "We have had excellent success in Bement, and go from here to Milton, Pike Co., Ill., for the 3rd, 4th, 5th and 6th of Nov., 1881." Those wishing our services for lectures and demonstrations of spiritual gifts and powers, can address us for the present at Milton, Ill.

Dr. Peebles, lecturing several times upon different subjects while at home in Hammonton, N. J., starts West again on the 7th inst. On the 9th, 10th, 11th, 12th, 13th and 14th he lectures upon his "Foreign Travels" at Lawton Station, Erie Co., N. Y. This is followed by a course in Battle Creek, Mich., where he formerly resided. And these will be followed by other courses in different parts of the State.

A. B. Roff, formerly of Watseka, and who had some part in the "Watseka Wonder" narrative, called last week. He reports Mary Lurancy Vennum, the medium in that strange but true story, as now a healthy young woman of sixteen years, busy in the household work of a large family, with her parents, with no mediumistic experiences, but a Spiritualist. Mr. Roff's present home is Council Bluffs, la.

### No Woman Need Suffer

when Warner's Safe Kidney and Liver Cure can be so easily obtained and so safely used. Is a Positive Cure for all those Paintini Complaints and Weaknesses second to our best female population. It will cure entirely the worst form of Female Complaints, all ovarian troubles, Inflammation and Ulcera tion, Falling and Displacements, and the consequent

Spinal Weakness, and is particularly adapted to the Change of Life. It will dissolve and expel tumors from the uterus in an early stage of development. The tendency to cancerous humors there is checked very speedily by its use. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indi-

gestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times and under all circumstances act in harmony with the laws that govern the female system. For the cure of Kidney Complaints of either sex this Compound is unsurpassed.

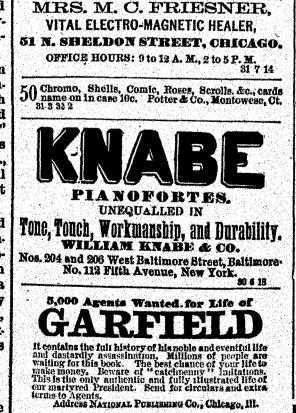
LYDIA E. PINKHAM'S VEGETABLE COM-POUND is prepared at 233 and 235 Western Avenue, Lynn, Mass. Price \$1. Six bottles for \$5. Sent by mail in the form of pills, also in the form of lozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freelyanswers all letters of inquiry. Send for pamphlet. Address as above. Mention this Paper.

No family should be without LTDIA E. PINKHAM'S LIVER PILLS. They cure constipation, billoumen, and torpidity of the liver. 25 cents per hor.

514 B3 3

#### **DOCTOR YOURSELF.**

With Nature's Elements. The greatest invention yet. Magmetized Electric Capsician Plasters. Four in one Will positively cure weak or long backs. Rheuma isom, Neuralgia. Hea's, Lieer and Kidney troubles. Can be used as Electric Hell without aticking. Thousands sold, and not one failure reported. Price by mail, \$1 per pair. Dr S. J. DAMON, Lowvoll, Mass. A book, True Guide to Health, sent free. SI. 4 16 g



81 8 10

17