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ARTS, SCIENCES, LITERATURE

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

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

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For the Religio-Philosophical Journal An Evening Hymn.

BY LITA BARNEY SAYLES.

In thee I rest; the evening shades appear—
Days lit as shadows, and the night draws near;
Lonely and sad I list the passing bell,
And gladly catch thy cheering cry, "All's well!"

In thee I rest; the morning's sultry heat,
And fiery noon have plighted my wearied feet,
Tiring of conflict so unequal made,
I grateful turn to linger 'neath thy shade.

In thee I rest; I grasp thy willing hand
Stretched thro' my darkness from thy better land,
Be thou a friend, my comforter, and guide,
And leave me never till I gain thy side.

Thou, too, art tired; but I will sing my lay
And brighter make for thee this work-a-day,
Thy deeper thought in answering language
drest.

May bring to each the long desired rest.

The years have fled with benediction sweet,
For each hath laid its wisdom at thy feet—
Life's various problems vex my anxious breast,
Solve and absolve; I come to thee for rest.

As o'er the waters, echoing soft and dim
Floats the sweet cadence of the evening hymn,
Thus may, O Soul, thine earnest longings be,
Flooding the vistas of Eternity!

Chicago, Oct., 1883.

The Difference Between the Truly Religious and the Religiously Infidel Man.

BY HON. JOEL TIFFANY.

Col. R. G. Ingersoll introduces his lecture upon "Great Infidels" by affirming the following general proposition: "There is nothing nobler in this world than to benefit our benefactors." In this proposition I think Col. Ingersoll is mistaken. In my estimation, there is possible to all men, a more noble condition, purpose and action, which consists in seeking to benefit and become a blessing to all mankind, whether they have benefited us or not. Said one to his pupils, "Bless them that curse you; do good to them that hate you, and pray for them who spitefully use you and persecute you." He did not believe or teach that benefiting our benefactors only indicated the most noble character possible to humanity; and it appears to me, that the difference manifest in the spirit of the two propositions marks the difference in character between the truly religious man and the religiously infidel one.

Mr. Ingersoll and his class of religiously infidel philosophers, fail to distinguish between that which is religious in man, and that intellectual interpretation of its phenomena, which is known as theology. The religious nature in man is the source from which arises a desire to attain completeness in every department of individual existence essential to bring one to the stature of perfect manhood; and religion asserts the existence of this nature in man, which has needs that the finite and perishable things of existence can not supply. It is the religious nature which gives birth to the aspirations for the imperishable, the immortal, the infinite, eternal and absolute of being in all its perfections. Through the intuitions of this nature, man perceives that existence is not primal—that it is necessarily temporal and mutable; and is a proceeding from a pre-existing cause, which, in the chain of causation, must ultimate in an uncaused cause, or in being itself. And this intuition of the self-existent and self-sufficient is a perception of the absolute in being, and hence, is axiomatic in its assertion.

Religion does not consist in what one thinks or in what one believes, respecting God as a Supreme Being, or as the creator and governor of the universe. The ideals, thoughts and opinions of men, respecting such a Being, respecting his laws of creation and providence, and respecting his methods of dealing with his creatures, belong to the intellectual and moral departments of the human mind, and they constitute one's theology, which always takes character from the intellectual and moral status of the theologian. Religion, as its name signifies, is that presence in man, which calls for union and communion with the Infinite, the Absolute and Perfect in the universe, as the means of supplying the utmost needs of the soul. As a divine monition therein, its nature is such, as to cause the individual to seek oneness of life and character with absolute being, as the source of all that is good, pure, just and true; giving as a result, the highest, holiest and best possible according to the intellectual and moral status of the aspiring individual.

The human individuality, as a mental or spiritual being, consists of a physical, a social, an intellectual, moral and religious nature, united in individual oneness, during the process of individuation. And man being so constituted has an intuitive perception of the needs of these several natures, awakening in him a sense of need. This sense of need begets corresponding desires and aspirations for that which is needed, or which is essential to bring these several natures to completeness. As is instinct to the needs of the body, so is intuition to the needs of the spirit; and whether considered as instinct or intuition, the absolute Presence is thereby signified, moving the individual in the direction of his destiny.

In the human constitution, the office of the religious nature is to cause the soul to seek completeness in each and every department of its being and existence; as, completeness of form in all its beauty; completeness of life in all its functions; completeness of consciousness in all its perceptions; completeness of mentality in all its cognitions; completeness of individuality in its responsibility to the Divine Personality in all its perfect attributes, thus establishing oneness in the individual human through his Divine completeness.

This religious nature, with its faculties and their functions, is constitutional in man. Without this nature, man would be only an advanced animal, having no perception of, or aspiration for, that which is higher or better than the animal seeking the supply of its animal needs. This religious nature in man, like the other natures, buds into being as a mere instinct, demanding something, which the mutable and perishable things of existence can not supply. This instinctive call gives birth to a class of feelings which the feeble intellect attempts to interpret to the understanding, that it may seek the supply of that which is needed; and the interpretation thus given becomes the first external manifestation of the existence and presence in man of this religious nature. These intellectual manifestations of the religious nature made through the feebleness of the intellectual and moral faculties, constitute the diverse theologies through which alone, religion is known to the world.

Each of the several natures constituting humanity, has its period of infancy and incipient development, as the physical, the social, the intellectual, the moral and the religious. Thus one has his infancy in the perceptions and cognitions of physical objects; in the growth and development of the affections; in the unfolding and development of the intellectual and rational faculties; in the moral perceptions and affections, and, lastly, of the religious nature. These several natures in man are each distinguishable from the others; each having distinct functions to perform in bringing the individual to completeness, to the stature of perfect manhood. And the religious nature being the ultimate one in man, and, hence, the last to come to completeness, it can be unfolded in its order only as the preceding natures are developed, and particularly as the intellectual and moral natures are unfolded.

Man cannot attain his perfect destiny except through the unfolding and completeness of his religious nature. To become the finished man he must be able to perceive and respond to all that is good and true in the universe; and nothing is really, and truly religious which does not tend to bring him to this state of cognition and action; because the spirit of religion operating in the soul, becomes that presence moving it to seek the highest and best possible of all that is good and true, in respect to himself and to all others. Religion, in its essential nature and in its normal action, is of God; theology or the human interpretation of its phenomena, and its monitions, is of man. Religion, like its author, is always true; theology, like its author, is always imperfect. Religion operates upon the affections; theology upon the understanding. Men feel religion in the impulse to seek the highest good; they think theology in determining how to seek it. All who investigate the science of ultimates, under the operations of natural law, necessarily become theologians. Mr. Ingersoll, in his lectures upon religious questions, upon the subject of the Gods—of Great Infidels, etc.—is playing the role of the theologian; he is setting forth his system of belief and of disbelief, upon religious subjects; and he differs from those with whom he contends, mainly by professing not to know anything of the subject about which he discusses; in this respect,

acting rather as a theological jester than as a religious teacher. The real difference in religious status between Mr. Ingersoll and other religious infidels, and those with whom they combat, consists in the fact that Mr. Ingersoll and his followers have not advanced sufficiently in the unfolding of the religious nature to become conscious as religious beings; religiously, they are in a state of fetal development, undergoing the process of gestation; and they will sooner or later be born into a religious consciousness, when they will be able to distinguish between what is religious and that which is merely theological. They then will be able to discuss with theologians who have passed that period, questions of theology and of religion.

Most of the theologians, whose dogmas these religious infidels continually mistake for religion, are in their religious infancy; and they see only "as through a glass darkly"; yet they are in advance of their opponents, who, religiously, see not at all. The religious theologian is quite liable to commit many and very gross errors, while reasoning upon religious subjects, because the subject itself can be known only by a spiritual experience, of which the mere intellectual rationalist has no knowledge or even perception. Theologians are quite liable to entertain imperfect and false ideals of God—of his government—of his character, attributes, purposes and motives of action. That this is so, appears evident from the many and diverse systems of theology, which divide mankind and create contending religious sects. And Mr. Ingersoll and his collaborators are much injured and befuddled by them, when they attack these theological windmills, supposing that they are thereby putting down the religious impulse which is summoning the soul to its highest and best state, by comparing it for accomplishing its noblest end.

Now these religious infidels should understand that these theological imperfections, which they so severely criticize, are not chargeable to the imperfections of the religious nature in man or to the impulses or motives proceeding therefrom impelling the soul to seek the infinite, the eternal and absolute of being as the fountain of all that is true and pure and holy and good; on the contrary they should understand that these theological imperfections are due to the undeveloped intellectual and moral status of the individual who is in a state of intellectual and moral infancy. All abnormal and deformed theologies are due to the imperfections of that nature which the religious infidel seeks to deify, to wit, the rational and moral faculties in man.

In every department of existence, which makes man a human being, one commences as an infant; and he unfolds therefrom very slowly by almost imperceptible degrees of advance. As an infant physically, one must be held in lap long before it can sit alone—it must sit alone some time before it can creep—it must creep a long time before it can stand alone—it must be able to stand some time before it can walk and it walks many weeks before it can run. So likewise the infant intellectually must commence and pass many like degrees before it can approach even the threshold of pure intellect and become a philosopher in respect to natural law and the modes of its operations. The amount of intellectual training essential to produce the scholar, even within the ordinary meaning of the term, ought to admonish these religious infidels that they ought not to demand too much of the student, who has made but little progress in the development of his intellectual faculties and powers; who with all his effort to attain the summit of some hill of science, is yet feeling his way at the foot, in the dim twilight of that day he yet hopes to realize. They should remember that the intellectual and logical faculties are not bestowed upon man completely developed at the beginning; nor have we here time fully to develop these faculties. The skeptic can not, as a rational being, deny the existence in man of the intellectual and moral natures, because, in manifestation, they fall so far short of what they are capable of becoming; and because in their revealing, they make known so little, where there is so much to be made known.

Because science has failed so long to give to man a perfect philosophy as an interpretation of the laws of nature, are we to infer that there is no true interpretation to be given? Would Mr. Ingersoll teach that this universal desire to know the Why? the How? the Wherefore? and the What of things? is vain and illusory, leading one to seek for that which is not (?), and for that which can not reward the seeker by making a revelation of that which is sought? The revelations made by and through science during the past few years have been such as to demonstrate the almost infinite possibilities of the human intellect, and yet the arcana of nature have been penetrated scarcely to its threshold in the revelation of its secrets.

If man has made so little progress in advancing his knowledge of physical objects and in respect to relative and finite truths and principles as they appear in manifestations, how much more allowance should there be made for our lack of knowledge and experience in that which pertains to the Infinite, the Eternal, the Self-existent, Self-sufficient and Absolute Presence from which all existence is a proceeding? Of all natures constituting the human the religious nature is the ultimate, and hence, the last to be unfolded and brought to completeness. It is, indeed, the nature for which all others have been created and unfolded. It is the keystone in the arch, without which creation itself would have been a failure—a splendid ruin. And if

Mr. Ingersoll and his pupils have not become so unfolded as to perceive and feel the workings of the living presence of the religious nature calling upon them continually to come up higher, to seek perfection in all the moral attributes, to strive with all their power to become perfect in spiritual status, that they may become receptive of, and responsive to this Infinite Presence, they are not sufficiently advanced to become reliable interpreters of the monitions of that nature either in themselves or in others. If they have not yet felt an aspiration in their souls for the highest, holiest and best possible to their intellectual, social, moral and religious faculties and powers, they have not within their cognition any foundation on which to stand, or any standard by which to ascertain the significance of that nature the phenomena of which they assume to interpret.

(TO BE CONTINUED.)

For the Religio-Philosophical Journal.

Whiskey—And the Liquor Traffic.

Lawyers Disagree—A Leading Iowa Lawyer and Active Prohibitionist Dissents from his Illinois Brother's Views.

Under the heading of "Whiskey—The Disease and the Remedy when Prohibition Fails—A Solution of the Problem," the *JOURNAL* of the 27th inst. contains an article suggesting, as a remedy for the growing evils of intemperance, such legislation as would take from the manufacturer and vendor of intoxicating liquors all opportunity to enforce contracts of which whiskey is the basis or the consideration, and would deny all redress in courts to laborers employed in its manufacture; to common carriers engaged in its transportation; and to landlords whose buildings are used in its traffic.

The article appears to have been written in a spirit of fairness and candor, and by one who would be willing to favor the adoption of such measures as might in his judgment be best adapted to the end proposed. I am of the opinion that the remedy suggested would prove to be more of a failure than any yet devised. The total abolition of laws for the collection of debts would not destroy the credit system, much less would it be able to check the currents of commerce. Moreover, the very remedy recommended, or one much like it, has existed in the statutes of Iowa for more than a quarter of a century, but without any appreciable influence in restraining the liquor traffic.

Section 155 of the Code of Iowa provides among other things the following:

"All sales, transfers, conveyances, mortgages, liens, attachments, pledges and securities of every kind, which either in whole or in part shall have been made for or on account of intoxicating liquors sold in violation of this chapter, shall be utterly null and void against all persons in all cases, and no rights of any kind shall be acquired thereby, and no action of any kind shall be maintained in any court of this State for intoxicating liquors or the value thereof, sold in any other State or country, contrary to the law of said State or country, or with intent to enable any person to violate any provision of this chapter, nor shall any action be maintained for the recovery or possession of any intoxicating liquor, or the value thereof, except in cases where the persons owning or possessing such liquor with lawful intent, may have been illegally deprived of the same."

I have never known of but one effort made in this State since the enactment of those provisions, to collect the value of whiskey and other liquors kept for sale as a beverage, and that was a suit instituted by a saloon-keeper against certain persons, who, without legal authority, destroyed his liquors. Being unable to prove that he kept the liquors for lawful purposes, he was thrown out of court and required to pay the costs of suit. It would take more time than I now have at my disposal, and more space in the *JOURNAL* than you can well spare, for me to give even an outline of the many resistless arguments favoring prohibition, absolute prohibition of the manufacture and sale of intoxicating liquors, as the only practical solution of this difficult problem.

I shall content myself, therefore, with a brief statement of what I conceive to be the one conclusive and overwhelming argument which never has been and never can be met by anti-prohibitionists.

In so far as any law tends to degrade a particular habit or custom and to render it an object of public aversion, it operates upon society as an intellectual and spiritual force, lifting the people out of and above the pernicious influences of the thing condemned. So far as our laws tend to fix the seal of popular condemnation upon the liquor traffic and to expose it to public scorn, they will exert an incalculable moral power in repressing the evils of intemperance.

It has been said that prohibitory statutes have proved to be failures in the matter of their enforcement. While it would be very easy for me to disprove this assertion and show that such laws have been operative over a large proportion of the territory in the States where they have prevailed, nevertheless, for the purposes of this argument, I will concede the correctness of the statement. What then? The answer is, "the enactment of laws never or seldom executed tends to promote in the public mind a disregard for all laws."

This reasoning is neither logical nor philosophical, nor is it supported by experience. Any statute will be enforced whenever and

wherever the desire of the people to that end is sufficiently strong to impel and sustain the officers charged with its enforcement.

We have many laws which are very rarely, if ever, enforced, but it would shock the moral sense of the whole community, to ask for their repeal. Statutes against bribery, betting, adultery, fornication, etc., etc., are seldom executed, but who will for a moment contend that such unenforced prohibitory laws from the bare fact of their existence tend to demoralize society?

The effect of legal sanction is to make a thing reputable and right in the eyes of many persons. People generally wish to be regarded as good and law-abiding, and when the ban of law rests upon any particular habit or custom, they are less inclined to fall into or be controlled by it.

Brewers, distillers, saloon-keepers and their patrons still retain a measure of self-respect, and for that reason they are clamorous for license or for unrestricted liquor traffic. They dislike to be classed with criminals. They want their business made honorable through the protection and sanction of law. Concede, if you please, that the law will not be enforced, is the non-enforcement of a just and righteous law a valid reason for its abrogation or repeal? Does the law derive its right to exist and rule the people from their readiness to yield obedience to its requirements, or from those eternal principles of moral rectitude which should govern men in their social relations with each other?

Some prohibitionists in their earnest opposition to the liquor traffic and in their enthusiastic zeal for immediate relief from its blighting influence, have over-estimated the happy consequences resulting from prohibitory legislation as a coercive measure, and have under-estimated its mighty power as an educational force in moulding the thoughts of the people and directing the destinies of the nation. The law is a potent educator. It impresses the minds of youth that whatever is thereby forbidden is wrong and disgraceful and in some way pernicious or dangerous to them and to society.

The disgrace attending crime is one of the strongest barriers to its commission. The good opinion of others is one of the most powerful motives operating upon human conduct. It should ever be borne in mind that the habits of a people will never rise above the moral standard of their legislation. The highest popular ideal of political need seeks expression in legal enactment. Never in human history has the moral sentiment of a nation's laws been weakened without a corresponding decline in the moral order of the people.

If we would achieve the grandest political results, if we would attain the loftiest heights of national greatness, we must never surrender great principles to meet the temporary demands of an hour. Our government should be built on principles broader and deeper and more enduring than passion, or appetite, or popular caprice. Our laws should be a reflection of the highest political ideals of the people. We should have prohibitory statutes, if for no other purpose, than the moral effect resulting from such manifestation of the popular thought and will. The protection of youth, the stability and prosperity of communities, and the strength and durability of the State and Nation will all be subserved by them.

Let us put upon the statutes, and in our Constitution, State and National, the seal of our condemnation upon the nefarious traffic, and, as rapidly as we can, educate our people to fully appreciate the necessity of enforcing the law, and in the "good time coming" when woman's right to the ballot is properly recognized, there will be sufficient moral power in the people to put an end to the infamous business. J. B. YOUNG.

The Vatican Archives.

A correspondent of the *Frankfurter Zeitung* writes as follows from Rome: "The reports which have lately appeared in Roman papers that some documents have been carried away from the Vatican are founded on fact. To-day I ascertained from a most competent source that all documents which could in any way compromise the papacy have disappeared, the clergy being afraid that sooner or later the Italian government, in conformity with the wish of the people, might take under its protection the treasures of the Vatican, which indeed have been collected with the people's money. To these treasures undoubtedly belong the libraries containing more than 180,000 codes and 400,000 manuscripts, among them being fifty-six gospels in Oriental tongues, written on scrolls. To meet this possible emergency the clergy have been hiding whatever was possible. It will now be in vain to seek for the following most compromising documents: first, archives of extraordinary ecclesiastical affairs; second, archives of propaganda fide; third, archives of the Inquisition; fourth, archives of the congregation of the index, which contain all the scandal of the monasteries. These documents were once kept in the Quirinal, but were transferred to the Vatican by an astute Papal emissary, who persuaded the commander of the Italian troops that the said documents were simply baptismal registers, etc., and without any historical value. Some of them are now well guarded in an old tower near Anagni, and others equally well taken care of. The letters of Pope Alexander VI. are still in the Vatican together with other papers which the pope would never voluntarily place at the disposal of the public. Many of these documents are hidden on secret shelves in the walls and behind other papers."

The Canary's World: A Story with Many Morals.

BY HUDSON TUTTLE.

"The world," exclaimed a canary from its perch, "is no great affair. The difference between my cage and the parlor in which it is hung, is not much. My mistress has one, I the other, and she sighs the most."

Then he hopped up on his perch and looked about, and nodded his head on one side like a philosopher.

"The world is square," he said sententiously; "that is self-evident, for my senses unmistakably say so; square, and about fifty times taller than I. Above is a ceiling, with a big lamp hanging from the centre. The sides rest on a brown and green carpet. There appears to be a strip of something outside, bright and green, which I can see through a clear spot in the side of the room, which my mistress calls a window, and I have seen moving things there, like men and birds, but as they are continually coming and going, this spot I think I see out of, evidently is only a fancy, and I have ceased to look out to do so, regarding it as a waste of time. Really I pity her as she sits there gazing out, not knowing how supremely foolish she is in accepting the hallucination. People come in and go out of this room, so there must be another room like it, and these two rooms make what they call the world."

Poor little canary, with a head full of philosophy, and a good reasoner from the scant data of his observations, but the little he knew made him proud and arrogant, and having settled the problem of the world, he took no further thought. He would sing, and with a flutter of wings, and shake of feathers he began his sweetest refrain. He was an excellent singer, far better than philosopher, and he became infatuated with his own music until he sprang from perch to perch, setting the cage to swinging so violently that in the middle of one of his most charming passages, its support broke, and down it came to the floor with a crash. The bottom fell off, and with wild fear, he flew up into the room and through the open window out into the garden. If he was frightened before, he was now unpeckably so. He flew up into a tree and perched on one of the branches. The sun was shining brilliantly and the garden was ablaze with gorgeous hues of flowers. The wind was rocking and swaying the trees, as though an invisible hand was moving them. A great many birds, some large and others even as small as himself were flying here and there, singing gaily. What did it all mean? What were the clouds, and the sky, and the birds?

When he had somewhat recovered his self-possession, he said: "This is the greatest hallucination I have met with; I was mistaken about the world being a room, it self-evidently is a large garden, lighted by a lamp from a round ceiling. The birds seem to fly with ease, and to be happy, but it is after all, so wide and high, she will be sure to get lost. I'll fly over to the other side, and see how it appears from there."

He spread his wings, and by great effort sustained himself until he reached, or rather fell into a tall reebush. Cage life had not given him strength of flight, and panting for breath, he exclaimed: "That may be delightful for those other birds, but it is in no wise so to me. I wish I were in my cage, where it is not so wide, and one can see to the end, to the top and the bottom."

Just at this moment he saw his mistress at the window, heard her calling to him. His heart fluttered with delight and he flew towards her. It made even the sparrows laugh to see him go from side to side, now up, now down, now beating the air with rapid wings, now scarcely moving them enough to prevent his falling. His full song was now only a pitiful yelp, as he neared his keeper and fell exhausted at her feet. She took him gently in her hand, and with tender words of assurance placed him in his cage.

There he was, now happy and contented, singing rapturous songs, but occasionally he will become thoughtful as the memory of his brief experience is revived, and he says to himself: "I wonder what it could have been? Was it real? Is there such a vast place outside? Oh! there cannot be, evidently I had indigestion from my supper of hard-boiled egg, and that gave me a dreadful dream."

An Extract from Dr. Wolfe's "Startling Facts in Modern Spiritualism."

Dr. G. B. Crane of St. Helena, Cal., requests us to publish the following extract from Dr. Wolfe's book, "Startling Facts in Modern Spiritualism."

"Men do their own thinking; thought is the true standard of manhood. The royal stamp of individuality is affixed to the thinker only. When he speaks, he wields a power over the human mind. His thoughts are organized forces, compelling Nature. Nature stamps him with nobility. Emerson lives a thousand years in advance of the pious multitude who mumble over a rosary or gabble responses before a perfumed altar. To him, how pitiful must seem the thoughtless throng who are harassed by priests to pull the ponderous ear of sect!

"The mental phenomenalists are already clamoring for organization. A new worshiping sect is proposed, and chartered rights are invoked for their protection. Let sturdy men be alert, and slow to encourage the organization of a spiritualistic Church. The proposition comes from the 'Greeks,' those who would be high-priests in the new synagogue, or, from pitiful incompetents. What does organization mean but the surrender of your manhood into the hands of your officers? Men don't think alike. Why should they act alike? Bigots and dogmatists form societies, and build churches, and curse the world. Truthful, honorable, noble men and women are not clannish. Truth is as free as the air, as pervading as the sunshine.

"Spiritualism is not a religion in a partisan sense. It is greater than this: it is a science. With no Church but the universe, with no creed but truth, with no formulated prayer to sustain it, it constructs itself a power to rescue mankind from the sin of ignorance, from the crime of false worship. In its selfhood it will stand the admiration of the world—hale and hearty, when the systems of religion now building churches shall have been forgotten, and their proudest edifices crumbled to decay. To surrender this science into the hands of a wily priestcraft, is to betray the dearest interests of humanity to its worst enemy. The fact is not changed, the guilt no less, or the enormity of the act mitigated in the least, because a multitude of crazy imbeciles or zealots do this degrading thing. The vox populi is not the vox dei.

"Spiritual priests are no more to be trusted than others who claim in an orthodox way to be spiritual teachers. They shut their eyes,

and then, with a 'thus saith the Lord' authority, harangue their disciples. Whether they say wise or foolish things is not to the purpose; the objection is to the special privilege they have to speak without contradiction. No right to reply to a pitiful falsehood is granted, no matter how grossly your judgment may be insulted. The priest, it is asserted, is simply a medium through whose organization a returned spirit speaks. His assumption may be true, or it may be false—how are we to determine? We can not even 'try the spirit,' as the privileges of the order deny your questionings. That is the point of danger. A hook is put into your jaw that it may not open. 'Believe, or be damned,' is the language of our moral pirate. Beware of organization! As well tie your neck to a mill-stone, and plunge it in the sea, hoping to swim, as to freight your manhood with a creed and expect it to live. Consecration to the Church is death to the soul's development. Accept the benison of the priest, and you become a slave for life. The spiritual priest, while under the influence of Jesus, Swedenborg, or Socrates, demands the surrender of your judgment and the homage of your heart. He will soon make a similar demand when no such influence is claimed. This mischief will follow closely upon the heels of the first absurdity."

The True Idea of Resurrection.

To the Editor of the Religio-Philosophical Journal:

A volume, under the caption of "The Freedom of Faith," by an American Congregational minister, Theodore T. Munger, has recently left the press. Trans-Atlantic critics place the author in the same category with Dwight, Channing, Beecher, Hedge, Bacon, Bushnell, Park and Newman Smyth, and this modest volume of sermons contains much of interest to the progressive theologian, and even, perchance, to the Spiritualists—the adjective, progressive, being almost as necessary in the latter case as in that of the theologian. Acting on this belief I submit to your readers the following excerpt from this book:

"Sleep is a realm of vision, where men can be more effectually moulded to divine uses. It is not vacant of spiritual impressions. God gives his beloved not sleep, but 'in sleep,' into that mystery of physical repose that unbars the doors of the mind and withdraws the sentry of the will, the spirit may come as unto its own, and say what it could not when the man is hedged about with wakeful and watchful powers. Shakespeare puts the deepest moral experiences of evil men into their dreams; why not also into those of the good?"

But this is merely profatory, to show the cut of his garments, an odor of cooking before the viands are uncovered. To justify our title, let the following extract serve:

"The view (of resurrection) now offered is substantially this: that the resurrection is from the dead, and not from the grave; that it takes place at death; that it is general in the sense of universal; that the spiritual body, or the basis of the spiritual body, already exists, and that this is the body that is raised up—God giving it such outward form as pleaseth him, and thus preserving that dualistic state essential to consciousness, if not to existence itself. I hold these views as both Scriptural and rational, as according with the essence of the doctrine and the analogies of Nature. Let us notice some considerations that render these points probable.

"The analogy of nature. The continuance of life in the succession of plants and animals does not depend upon the transmission of matter, but of an immaterial principle or entity folded within the least possible amount of matter. The matter does not seem to be essential to the future life except as holding it during a very brief crisis. When an oak is about to become another oak, its life is committed to an acorn—a slight wrapping of matter, and thus left for a few days, till the oak can begin again its general method of existence by air, and light, and moisture, when it lets go the enfolding matter which decays and becomes to the new oak no more than any other matter. It may foster its life by its decay, but it does this incidentally, as any other matter might. The acorn simply covers a crisis in the life of the oak; the continuance of the oak does not depend upon the continuance of the acorn, but rather upon getting rid of it. The principle is universal. The law of succession does not consist of one bodily form entering into another, but of something quite different. As applied to the resurrection, this analogy indicates that future life does not depend upon the preservation of the physical body, but rather upon its loss.

"We find a similar analogy in the animal world. The butterfly emerges from the chrysalis—a perfect creature—not by working up the substance of the worm into itself, but by a growth within it. At a certain stage, the chrysalis may be opened and the members of the winged insect may be seen, two bodies in one; one led through the agency of the other, but not identical with it. The butterfly gains its perfect form, not by assimilating the worm, but by getting rid of it. It is the most beautiful analogy in nature, it's very gospel upon the resurrection—at first a creeping thing, dull and earth-bound, a slight period of dormancy, and then a winged creature floating upon the air and feeding upon flowers; one life, yet possessing from the first the potency of two forms. The Greeks early saw it, and adopted it into their philosophy and literature, using it, however, better than we do. For, misled by false notions of a carnal resurrection, we have argued back upon the analogy and treated it as though the substance of the caterpillar were transmitted into the substance of the butterfly, which is not scientific truth. But the Greeks regarded it as both a body and a soul, not a soul made out of a body."

Let the reader pool-pool the above extract as merely treating of an obsolete tradition, a carnal resurrection, and if he do so, defeat alike Mr. Munger's intention and my own, it may be necessary to remind him that the tradition is not an obsolete one: it has been the writer's fortune, within the past ten years and in our own favored country, to stand beside a dead babe, and listen, silent and disconcerted, to its mother's triumphant refutation of his hope that she, might meet her child hereafter, basing her reasoning on the fact that the little one had died unchristened and was therefore lost, while she, safe in the faith in predestination and a carnal resurrection, would meet her Lord in eternity, and praise him ever. Those outside the rut cannot always rightfully determine how many still travel contentedly in it, such cases being, unhappily, not uncommon.

And permit me, in conclusion, at the risk of being called prolix, if not autobiographical—were I a somebody, others would write it for me, a veritable auto-da-fé, judged by recent autobiographical expositors—to recall a school-day's incident, illustrative alike of Mr. Munger's comparison and of the dangers that sometimes beset the reasoner from analogy. In a certain famous London school,

preparatory for Cambridge University, where the study of collects, *ad hoc omnia genus*, was optional, and where the unfortunate sons of dissenters, who were excused from learning them, were "hooded out" in the place to which had and lacy boys were assigned, the while listening meekly to the unctuous mouthings of their happier fellows and dreading the angry glances of their devout master—in this school, notwithstanding premature endeavors to separate the sheep from the goats, we prompted each other, as good nature prompted us—"Name a material thing!" was thundered, and, duly prompted, "butterfly" was given—"Name an immaterial!" and "soul," from the same good-natured prompter, answered the question. Our pedant learnedly descended on the singular analogy which had accidentally led to the employment of both definitions of the Greek word *psyche*, while the prompter, to whom that portion of the lesson was not new, discreetly, till now, held his tongue. Verbum sap. ALFRED BULL. 447 W. Randolph St., Oct. 7, 1883.

The Sermon by Rev. Mr. Mann.

To the Editor of the Religio-Philosophical Journal:

That was a noteworthy and excellent sermon preached by Rev. Mr. Mann at Rochester, September 16th on occasion of the permanent occupancy by the Unitarian Society of the once "Third Presbyterian Church." The inevitable spirit of progress in religious ideas and methods is ably—even beautifully illustrated; yet withal there is a feeling (with me) of emptiness and want pervading the sermon. The man who could say all these grand things could have said more. Nay! it would seem, should have said more. In enunciating the truth so well he seems, in points, to ignore its logical consequences. The feeling is that he is holding back by a "withholding more than is meto, that tendeth to poverty."

Were I to attempt an analysis of the sermon, the review might be more lengthy than the sermon. One leading feature, however, which I feel disposed to probe, may be illustrated by several quotations, viz.: "We come into a world already Christianized and enter into the inheritance of the ages." "Christianity is a fluent progressive form of faith and worship." "It is the strong point of our liberal Christianity that it does not overlook this religious continuity." "Christianity is not a finished faith or culture; but has from the first been undergoing modifications and the end is not yet." "We have learned that the supreme feature of Christianity, that which keeps it ever young and strong is the fact of its being a living, developing faith, so taking up into itself all truth, profiting by every discovery, keeping in line with all that science teaches."

I merely pause to ask of the first quotation, is it true that we have "come into a world already Christianized," while in fact it is only fractionally so in numbers, and substantially so only in name, as touching some of the noblest reported precepts and practices of Jesus of Nazareth, its reputed founder? Am I not even undervaluing the wisdom of one of his own parables, in assuming the truth of the other quotations, and striving to cram into the old bottle of unprogressive, dogmatic Christianity the "new wine" of the truths revealed during the growth of the ages? It is no wonder the old musty bottle has off times fermented and burst, scattering blood and slaughter in its rotten name.

Where and when did you learn, reverend Brother, that progressiveness was the "supreme feature of Christianity?" Surely not from the old Bible you carried with you to the new church, as a remaining idol for the weak brothers and sisters; for throughout its body (with few exceptions) you find rank conservatism, and on its last page you are forbidden either to "aid unto" or to "take away from the words of the book of this prophecy."

Nay! it is humanity that is "progressive" under the laws of the Infinite, and humanity by the aid of science has chained Christianity to her car of progress; from whence, even now, she howls anathemas at every new discovery tending to lessen her medieval power and prestige; vainly watching and hoping for the days to return when the chains of ignorance and blinded faith may be again welded.

So palpable is this fact, that in many of the hearts of the cultured lovers of the good and true, who find much of both in the example and precepts of Jesus, the very name of "Christianity" savors of disgust and they long for a purified Church of Humanity that will formally assume to find—

"In endless growth all good."

Our reverend friend seems to inculcate in other parts of his discourse, that we can scarcely build wisely without incorporating into our structure, the errors, the rotten fibers, of the past. I here raise the question: "However patiently and respectfully I may recur to the efforts and errors of our forefathers, is not the knowledge of the present, so richly vouchsafed, a far better dependence?" Have we not accumulated knowledge and experience sufficient to frame newer and sounder material into more noble and enduring structures?

One of the requirements of this age is a more rational and better demonstrated knowledge and realization of the continued life of man in spheres of being above and beyond the present. Through this factor, properly applied to other wealth of knowledge, it is safe to think that should rationally look for a life-science more exalted and ennobling than has yet blessed this world. Organizations in this direction, we believe, will prove more powerfully and effectually progressive and beneficent than this clinging lovingly to past blunders, or to the cherishing of the name of Christianity, when its best spirit has never yet practically ruled the world; and is, indeed, found as much or more with the infidel than with the professing Christian.

May we not fairly hope, in such organized pursuit of this rational Science of Life, to be able to feed every root of legitimate growth? Instead of the mixed and mystic theories of unformed humanity, to substitute the truths of Nature both physical and spiritual? Instead of the idol worship of a fictitious "only begotten son" of the Infinite Deity, spiritually wise (for the age), noble, manly and loving (hence specially attractive to the female heart) though he be; and instead of the immaculate Virgin Mother (planned to attract the male worshippers), and instead of the unwholesome excitements of the revivalist, can there not now be formulated a religion for manhood and womanhood in their highest and noblest sense; eclectic of every good that may be chosen either from the religions of the past or from the glorious unfoldings of the present; good for material as well as spiritual growth, and rich in food for every needful and rational human aspiration or human hope?

In conclusion let me express my hearty approval of, and make free to quote some of the closing words from, the sermon, tending doubtless in the same line of thought as that just spoken:

"And so we would keep the church standing in the posture of devotion and with its face turned to the skies, open and eager for the instant revelations of the highest." "Not more anxious to know what is true than to do what is right." "A society for the promotion of goodness." "These are the days of associated labor" "weak and inadequate is the (single) arm of the best man to wrestle with the evils of society." "Depart as we may from the creed of our fathers, we can not afford to relinquish their methods of practical human sense." "To overlook this is to miss all." J. G. J.

Letter from Sydney, New South Wales.

To the Editor of the Religio-Philosophical Journal:

The debate between Mr. Charles Bright and the Rev. Mr. Evans, Baptist minister of Newcastle—our principal coal depot and next to Sydney a shipping port—took place on the 9th and 10th of August. Mr. Evans is only twenty-two years of age, but showed some skill—causticity, perhaps, is a better word—in evading awkward objections. The subject of debate was: "Does science contradict the Bible?" Mr. Evans was very ready to seize upon any remarks from Mr. Bright, wherein that gentleman could not be dogmatic; such, for example, as the existence of God, and triumphantly challenged science to deny the Bible on this point. The following quotation is a fair sample of the style of Mr. Evans, and a good many more who make an idol of the Bible:

"If a Divine Power, Omnipotent, existed (and science did not say it did not), then upon that grand power, that grand centre, all relied, and science being ignorant of that grand power could say nothing to the contrary. Let them take God's Word, etc., etc."

I fancy, Mr. Editor, I can see you smile at this sort of stuff and exclaim with myself, "These be thy gods, O Israel!"

The secular papers are worrying up the faithful of the churches by opening, or rather partially opening, their columns to free thought matters, and numbers of letters pro and con have appeared, but the chief sensation has been the publication of a lecture delivered in Melbourne in the leading Presbyterian church, by Mr. Justice Higinbotham (one of the Judges of the Supreme Court of Victoria, and the possessor of a splendid mentality), on "Modern Science and the Churches." I cannot convey to you the remarkable effect that this masterly lecture has had on the sects—the credulous ones—and greedy ones, too, by the way. They are simply furious, because they know the calm and dignified utterances are true, and are calculated to hold their miserable dogmas up to the contempt and obloquy they so signally merit. The clergyman of the church where the lecture was given, the Rev. Chas. Strong, reviewed the lecture in an able sermon and admitted the truth of the allegations; naturally he has since resigned his connection with the church, and the Presbytery have held a meeting at which nothing but scandalous brawls have taken place. A free thought conference was recently held in Melbourne, but Sydney was not represented by delegates, principally, I believe, because Mr. Thomas Walker, who so recently seceded, or at least professed to do so, from Spiritualism, was chairman or convener, and he is not thought as much of by other people as he thinks of himself. The delegates from New Zealand, the Hon. Robert Stout and Mr. Hudson, returned home via Sydney and the former gentleman lectured on Mr. Bright's platform on "Inspiration." The next conference is to be held in Sydney, but I do not know when.

A smart controversy has been going on in the public press between Messrs. Bright and Lacy, in regard to the management of *The Liberal* newspaper, of which the latter was the starter and editor. Mr. Bright complained that his utterances were mis-reported; Mr. Lacy maintained the contrary, and retorted by accusing the lecturer of misquoting Shakespeare in his published platform motto, which is as follows: "Reason, mighty, strong and effectual." These words are taken from a passage in Shakespeare's play of "Titus Andronicus," act 5, scene 3, commencing, "A reason," etc., referring to a specific case where in a reason mighty strong and effectual is required for killing Lavinia, and Mr. Lacy contends that it is improper to make Shakespeare responsible for the extended significance adopted by Mr. Bright. I purposely do not give my own view of the matter, but if Mr. Coleman (or others of your erudite contributors), will state his opinion, the result cannot fail to be interesting.

Miss Wood, the English medium, is expected here, but nothing certain is known of her movements. I send you by this mail a copy of the *Rainbow*, kindly furnished me by Mr. E. C. Haviland, the conductor of the Sydney Progressive Lyceum. You will notice that the memory of our loved friend, Professor Denton, is kept alive by naming the Children's Museum after him.

The late John Bowie Wilson is said to have communicated since he passed to spirit-life, but I have no authentic corroboration of the statement; although gone from our gaze he is not forgotten, and his memory will be cherished for many a long day yet. I could not help thinking of him and others, a day or so ago, when reading the following verse from a collection of poems by a true poet, A. L. Gordon, who passed over by his own hand some years ago, one who might have been, under better social arrangements, an honored man among his fellows, but whose nature was unknown and unappreciated. He puts these pregnant words in the mouth of a dying stock rider:

"I've had my share of pasture, and I've done my share of toil; And life is short, the longest life a span; I care not now to tarry for the corn, or for the oil, Or for the wine that maketh glad the heart of man. For good undone, and gifts mispent, and resolutions vain. 'Tis somewhat late to trouble. This I know: I would I were the same life over if I had to live again. And the chances are, I go where most men go."

He has gone where we all will go—to the spirit land, where our yearnings and aspirations will have free scope for development, and where social ties and man-made restrictions are unknown. God rest him for a sweet singer who all unconsciously has helped to smooth the rugged way for feet as tender as was his loving but misunderstood, nature. CHAS. CAVENAGH. Sydney, Sept. 5, 1883.

The stimulating and comfort of sympathy none can express save he who has realized it. It has a power like the magnet, unseen but potent, which draws to itself the wandering, scattered particles that exist around it.

Horsford's Acid Phosphate IN IMPAIRED NERVE FUNCTION. Dr. C. A. FERNALD, Boston, Mass., says: "I have used it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."

Kansas Liberal Union.

To the Editor of the Religio-Philosophical Journal:

The fifth annual meeting of the State Association of the Liberals of Kansas was held in Ottawa, October 6th and 7th. The meeting was far more of a success than there was reason to expect. Less than two weeks notice was given and the lateness of the season caused a reasonable distrust of the weather. Nevertheless a goodly number of the earnest workers from various parts of the State were in attendance. There was less of speech-making than at some of our previous meetings, but more earnest and systematic attention to certain necessary business details.

The conference meetings elicited some interesting and wholesome talk. Mr. C. B. Hoffman gave a fine address on "The Industrial Problems of Our Time," embodying Mr. George's theories on the land and labor question. Dr. Castleman's address on Sunday forenoon produced an excellent effect. The Sunday evening session was given to a debate between a Christian minister and Mr. C. B. Hoffman. The minister made the best possible showing for Christianity, but Mr. Hoffman's fine ability to present the rational analysis of orthodox completely overturned the unsound arguments of his opponent. The debate was conducted in the fairest manner and with an utter absence of any thing calculated to rase the feelings of the orthodox listeners, and thus close their ears to the truths of Liberalism.

It was determined to hold a ten days meeting in Forest Park, Ottawa, during the latter part of July or first of next August. There will also be a two days meeting of the K. L. U. in Enterprise, Kansas, some time in January.

The following named persons were elected officers of the Kansas Liberal Union for the coming year: C. B. Hoffman, President; Annie L. Diggs, Secretary; Mrs. L. L. Hilliker, Treasurer; W. W. Fraser, Alfred Taylor, J. E. Sutton, J. T. Haughey, V. P. Wilson and Sarah A. Brown, members of Executive Committee. ANNIE L. DIGGS.

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Woman and the Household.

BY HESTER M. POOLE. (Metuchen, New Jersey.)

HOPE.

Why should I hug life's ills with cold reserve, To curse myself and all who love me? Nay! A thousand times more good than I deserve, God gives me every day.

And in each one of these rebellious tears Kept bravely back, he makes a rainbow shine; Grateful I take his slightest gifts; no fears Nor any doubts at mine.

Then vex me not with chiding. Let me be, I must be glad and grateful to the end. I grieve you not your cold and darkness,—no The powers of light befriend.

—Celia Thaxter.

It is curious to see the great variety of homes which earth bears upon its surface; the mighty and the humble, the high and the low, the wise and the simple. Even a people so homogeneous as those of this continent, have a vast variety of habitations, each with its interests, its beauties or its sorrows; each holding a different civilization, cherishing different characteristics. C. H. Farnham, in Harper's Monthly, gives an interesting account of the Canadian inhabitants. He took board for the summer at St. Paul's bay, of which place he gives the following description:

"The Canadian farm-house where I lived is a low building with a steep, high roof, pierced by dormer windows and two massive chimneys, and the low eaves covered a narrow piazza. The whole place is bald. There are no trees; the little garden, tilled always by women, is without fruit, without shrubbery, almost without flowers. Everything is done by hand, slowly, carefully. The washing is done at the river, with an iron kettle, a tub, and a bench on which the clothes are always built near the road, they seldom have any spring, brook or even well near at hand. Each family draws water in a hogs-head and fills a barrel standing near the door. Cooking is often done over a few stones before a large wooden mortar. The interior of the house is equally primitive. The house is rather cluttered with its few small windows with double shutters, curtained with wall paper. Two panes of each such are hinged as a little window, to be opened occasionally. Nature is thus shut out, because she wears a forbidding aspect in a Canadian winter, but unfortunately no touch of art in the house takes her place. In the living-room are unpainted chairs, a table, a bed, a long bare bench for a sofa. . . . a large black cross in the wall is the only ornament. The parlor is provided with two beds hung with tall, homespun curtains of blue and white checkered linen; breadths of carpet lie on the floor, six inches apart; it is made of rags or of cow hair from the tannery.

"The most attractive part of the house is the room in the garret where the women weave. It is well filled with wool, skeins of yarn, three spinning wheels, a side or two of leather, bundles of straw for hats, piles of woolen sheets and also of linen, rolls of cloth and of flannel, a loom, some chests of linen and homespun suits. I like to sit there now and then while the women spin and weave. This, then, is a Canadian farmer's home, the product of over two centuries of French Canadian Catholic civilization. It is bare and dull. . . . there is not even the beginning of intellectual life.

THE CANADIAN FARMER'S WIFE.

"Madame Tremblay, like most of her class, is a woman in comfortable condition, both mentally and physically. Her face is pleasant—but it has no evidence of intellectual life. The sky, awkward girls are neither bright nor pretty, but they are healthy, content and agreeable, with modest, considerate manners. When the family is assembled it gives a pleasant impression by its atmosphere of virtue, courtesy, quietness, contentment; but you miss, very sadly, even a spark of intellectual light or a suggestion of the possibility of progress. The life of the family is purely objective. They can never by any chance trouble you with an idea or a doubt. The evening lamp never shines on a book or newspaper, or a bit of rich fancy work. The women knit or sew or gossip away the hours. . . . Harvest brought women and children to the fields, and I often went with them to see the scenes of that antique pastoral, Ruth and Boaz. The women gather the dried grain in their arms and lay it across a wither for the binder to bind it in sheaves. Every head is picked up."

The writer then describes the flax swinging in October, for these primitive people make all their cloth for summer and winter wear. Of course all this labor devolves upon the women; their lives are so simple and bare that even then they are less driven than most farmers' wives in the States. Here is an exhibit of their

SMALL ECONOMIES.

"The women of the house spend little time in keeping in order their bare houses or in attending to social duties; they waste no time in making adornments or in intellectual pursuits; the tables are soon cleared of the spoons and the one dish containing the food; the plain, monotonous fare is soon cooked. Pea soup, milk and sour bread are the diet of the average farmer, though a few use salt pork, a cup of tea on Sunday, a very few vegetables in summer and fresh meat in winter. Thus the expenses of the farm and family are very small. The man and his wife and children generally do all the work. If help are hired, wages are low; \$20 and \$25 for a woman; \$80 and \$100 for a man. In some places wages in harvest time are twenty cents a day for a woman and twenty-five for a man. The yearly purchase of some families who live in contentment and independence are fairly represented by this list, viz.: one pound of tea, two pounds of chocolate, two gallons of syrup, and fifty cents worth of raisins, almonds, etc. Whatever else they need they make or acquire of each other by barter. On the more luxurious south shore of the St. Lawrence, it was told that the family of the wealthy farmer of eight to ten members, spends about four hundred dollars per year for expenses of all kinds, including the hire of a woman and two men, and schooling at convents and common schools. . . . Some striking examples of economy are told me. An old servant of one of my friends was bred to careful habits that she wears out her calico robes without washing them, yet she is considered to be neat and clean. Her parents had sixteen children, and they raised their entire family on one paper of pins and one catchium. Thorns were often used for pins, and after all the catchium was clean enough to be sold for a small though important sum. At night about half the family—there were fourteen in all—went into the next room where there were two bedsteads. But they drew out trundle-beds from under these, raised the lid of a large chest, opened

the hollow seat of a bench, and then packed themselves away in these receptacles. They spread a buffalo robe and some blankets for me the first night. 'I ask your pardon, sir,' said M. Tremblay, 'for putting you to sleep here alone. To-morrow the creatures (women) will put up a bedstead for you in there; it won't be so lonesome.'

The exceeding simplicity of such lives is in marked contrast with those of our great centers, where more than oriental luxury marks the high tides of the Nineteenth Century. Truth, that is health and sanity, which is favorable to the best development of the individual, in this case as in others, lies between extremes. Either excess is to be deplored; the restricted, famished life narrated above, and that which allows unbridled license and extravagance. It is a hard thing to find high characters unfolded in either case; but for obeying the inner voice which counsels virtue, truth, honor, the harder life furnishes much the best conditions.

Who Shall Guard the Vatican Library?

The Chicago Tribune answers the question as follows:

"There was no little surprise and satisfaction a few months ago when Leo XIII. in a public letter to three of his most learned Cardinals announced that under certain restrictions and rules, thought to be meant for safe-keeping of documentary treasures, the great library of the Vatican would be thrown open to historians, historical students, and investigators. This tardy concession was very generally commended, and by none more cordially than by non-Catholics.

"The Pope in his letter to the Cardinals complained that the Italian journals had falsified history in order to justify the 'spoliation,' as it is called of the Papacy, and that, not content with that, there had been introduced into the public-school books in Italy and France false statements calculated to poison the minds of the youth of both countries against the Papacy and the divine mission and origin of the Catholic Church. He held that impartial history would vindicate the church, and for that reason he invited students to avail themselves of the treasures contained in the Vatican Library which had so long been kept from the eyes of the investigator and the knowledge of the world. He proclaimed that the history of the world, the church had fostered rational liberty, encouraged progress, patronized arts and learning, and been of incalculable good, especially to Italy. He severely censured the suppression by some historians of important facts, and the false interpretation which they gave to others.

"The Pope seemed to forget that the Papacy itself had been the greatest offender in the matter of suppression. For ages the documentary evidence of the Vatican was as a sealed volume to historians and investigators. Excommunication was pronounced against anybody who invaded its sacred precincts, or assisted any person to peep into its dust-covered tomes. Documents which would throw a flood of light on some of the most important events of the world's history were hidden away, and though they were known to exist no person could get at them under pain of anathema or death. Only the most meagre facts of the great Council of Trent, at which the creed of the church was formulated, are known. Documents giving every detail are believed to be in the great library, or at least to have been there. No historian has yet been able to obtain access to them.

"Despite the jealous dog-in-the-manger policy of the Vatican authorities, the Protestants Guizot, Renke, and Milman were enabled to do justice to the beneficent influence of the church in the early ages of Christianity and in the Middle Ages, and vindicate the Papacy from the harsh censures of the more reckless historians of the post-reformation period. Knowledge of the benevolent intentions, excellent motives, and prudent policy of the good Pope was kept from the world that the misdeeds, prodigies, and crimes of infamous Pontiffs might not give scandal to the faithful.

"If it is true, however, as stated in our dispatches, that the Papal authorities have been guilty of abstracting some of the important documents of the library, they will be guilty of that which they have blamed in others—suppression of facts—and the act of Leo XIII. in opening the library to investigation will have lost all its grace.

"The charges made by Protestant and non-Catholic historians against the Papacy are mainly connected with events which the abstracted documents would explain. These documents are the archives of the Propaganda Fide, which would show the means by which the church extended its spiritual and temporal sway; the archives of the Inquisition, and those of the Index Expurgatorius. The letters of Alexander IV. are of no more importance than the suppressed memoirs of the Georges. Even the most bigoted Roman Catholics of the present age do not care to defend the conduct of the utterly profligate Pontiff. The suppression, concealment, or destruction of the other documents named in the dispatches will, however, put Leo XIII. and his subordinates in an unfavorable light before the world. It would have been much better for him to keep the great library closed than to have opened it in part and keep back documents of value."

Natural and Induced Spiritual Gifts.

To the Editor of the Religio-Philosophical Journal:

In a movement like this, where so much attention is given to mediumship and spiritual gifts of various kinds, we must not forget, that we as individuals can use these same powers largely for ourselves, if we only know ourselves as the spirits of men "grown wise unto salvation" know us. In other words, we can throw ourselves into clairvoyant states, by which we can accomplish the same wonderful effects through our own spiritual powers, as the practical mesmerist can in controlling a subject, whether that mesmerist be in the flesh or out of it.

I have in my mind one gentleman, an able physician and student of psychical law, who goes so far as to claim that no sensitive is brought under control by and through another will, but only by virtue of his own—having in mind a control on the earth plane between man and man. Also another able student of the same law, who has written a book in answer to the one Judge Edmonds wrote regarding Spiritualism, wherein he claims that while he believes in the honesty of mediums he at the same time believes that all spiritual manifestations proceed from the involuntary or back brain, and all depend upon the personal powers of the medium without any spiritual control from without.

In both cases, these learned and experienced men fail to see that there is an induced as well as a natural exaltation of the spiritual powers, which produces the wonderful phenomena witnessed inside and outside of the spiritual movement.

In fact, while we are learning so much about spirit control—so much of what the spirit can do through a mortal organism, we seem to forget, that before the spirit can control a medium, he or she must hold themselves passive, or in other words, surrender the keeping of their own powers to another. If a spirit can act through us, when passive, can we not act through ourselves by virtue of our own will, providing we understand the laws of our being as well as they.

The movement comes to individualize man; to teach him to know himself; to make him finally master of himself, and all that in him is—in short, "a law unto himself in all things."

What the spirits can do for us as mediums, we can do for ourselves, as creatures made in the image of the Divine Father. Spirits are but mortals gone higher, and we are now being taught, in Spiritualism and out of it, the truths regarding our being that will give us powers like unto them, even while upon earth. Is not the practical mesmerist a controlling spirit as much as any controlling spirit out of the flesh? I think you will admit it. Of course, we gain larger freedom of action when out of the body; but we have like powers with our teachers in the spirit-world, and they certainly want us to see ourselves as we really are—epitomes of divinity itself, with eternal unfoldments before us of all the powers and attributes of Deity.

Therefore I say; seek not so much to be controlled by spirits, as to learn how to control yourself in all things. This is the great end toward which all development leads, and "He who controls himself is greater than he who takes a city." Let us study the laws of our being, and knowing them, trim the sails of our life boat in harmony therewith.

In no way can the world be reformed so well as by each one trying to reform himself; and when each unit of the great whole does this the millennium is not far away, and the kingdom of Heaven on earth no myth. Brooklyn, N. Y. W. J. CUSHING.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

DRIFT FROM THE SHORES OF THE HERETIC AFTER. By George Eliot. Translated by Amaranth. Philadelphia, 1883. 94 pp. Price, 25 cents.

This little book claims to be a series of communications from the ascended spirit of George Eliot, projected through the mentality of a Philadelphia lady, or, as a Spiritualist would say, written through the "mediumship" of the lady. This latter, however, the author would repudiate; since the book denounces strongly "spirit control" and Spiritualism generally, as usually understood. "No cure half so great," says George Eliot in the book, "half so degrading, half so soul and body destroying, as the thing called 'spirit control,' ever came to the deluded children of men. You who have eyes to see may see the effect upon mortals in the purblind, uncertain, shivering, quivering creatures who go about among you and whom you may well name 'mediums,' for they are neither themselves, nor are they anything else, but a sluice through which may pour as it lists all the uncleanliness of all worlds." The following explanation is given of the mode of production of the book: "In transmitting my thoughts to the present writer, I no more 'control' her than if in earth-life I sat down by her side, and we exchanged thoughts, which were subsequently transmitted to paper. . . . We communicate by brain telegraphy precisely as all thought is transmitted everywhere, but strong enough in this case to be sentient, because of the sympathy, because of the power of our magnetic connection."

Now, this is precisely what we Spiritualists call inspirational or impressional "mediumship!" The distinction made between her "brain telegraphy" and our "impressional mediumship" is without a difference. According to her own showing, "Amaranth" is as much a medium as Mrs. Powell, Mrs. Champion, Mrs. George, or any of the other inspirational mediums of Philadelphia. "Amaranth" evidently desires to be considered as above the ordinary plane of mediumship, so much so that her inspirational powers transcend those of all so-called mediums; she occupies a position unique and exalted, topping all others. Not only is she in closest communion with one of the greatest female minds our planet has produced, but that communion is of a nature distinct from that realized by all other mediums. All through the volume, "George Eliot" indulges in extravagant praise of the medium, "my Amaranth," as she repeatedly calls her. She speaks of Amaranth as probably her "sister atom since the dawn of eternity," for looking backward and forward neither beginning nor end can be found of their "work together." The first assistance towards the light received by George Eliot at her entrance into the spirit-life was not from spirit guardians in the spheres, but from "my Amaranth"—how received is not specified.

Do the contents of this booklet bear out the assumptions of the author? Is there aught in it probative of its emanation from such a mind as that of George Eliot, and demonstrative of its mode of production being so superior to other mediumistic publications? The answer must be in the negative. No rational mind could conceive of George Eliot writing such a book. There is nothing in it at all reminding of its alleged author. How absurd to think of this learned lady ridiculing and spitefully abusing modern scientific research and the most eminent scientists of the world. Imagine George Eliot talking of Huxley, Tyndall, Lyell, Spencer, in the following strain: "impudent idiots," "idiot's poring over the magnified legs of flies," "matter-crazed creatures," "scavengers of geology and the sciences, rag-pickers of astronomy, and swill-gatherers of chemistry," "dross and refuse of human understanding, hump backed in intellect, soul-emptied specimens of ages of false and distorted teachings," "addled idiots," and soon *ad nauseam*. Such low invective could never be made use of by George Eliot, and it is profanation of her honored name to ascribe to her such a thing. Several poetic effusions are found in this book also, purporting to come from Alice Carey, and Mrs. Browning.

The book tells us nothing new or valuable concerning material or spiritual things. Its object seems to be the laudation of the "medium" Amaranth and the advertisement of her husband as a "Hygienic (sic) and Magnetic Physician." Twelve pages are devoted to the latter, including accounts of his wonderful cures of otherwise hopeless cases, all written by the Doctor himself. Of course George Eliot would be glad to write a book for publication in order that the husband of "my Amaranth" her "sister atom from eternity," might justly blow his own trumpet as a "Hygienic" Physician.

GRATUITOUS DISTRIBUTION IN AMERICA OF AN ENGLISH TRANSLATION OF THE MAHA-BHARATA.

An Association in India, composed of learned native Hindus, called the *Datarya Bharat Karayata*, has for several years past been engaged in publishing, for gratuitous distribution to Sanskritists and learned societies, translations of leading Sanskrit works. At present an English translation of the *Maha-Bharata* is being published. This work is the longest epic poem in the world, being about eighteen times as long as Homer's *Iliad*, or some 220,000 lines. It is of an encyclopedic character, in the matter of Hindu mythology and legendary lore. The work is to be distributed gratuitously, as above, but a number of copies will be reserved for sale to other parties desiring them.

The Manager and Publisher of the Association, Babu Protaba Chandra Roy, has written me requesting me to send him a list of the literary and other societies in America, interested in Sanskrit literature, to which copies of his publications may be sent. I shall be pleased, therefore, if any reader of the *JOURNAL*, having a knowledge of any such Society, will be duly transmitted to India. Any person who may wish to procure a copy for himself, can obtain information as to terms, etc., by addressing the Babu at 307, Upper Chitpore Road, Calcutta, India.

I have just received a communication from Mr. James Burgess, editor of the *Indian Antiquary*, Bombay, India, and author of the "Archaeological Survey of Western India," five vols., "Cave Temples of India," etc., in which he says, "It is several years now since I wrote my account of Elephanta, but were I to publish it now, no opinion in it would be modified. The work is exclusively a Shaiva temple, of the character in vogue in the 8th and 9th centuries. There is no trace of Vishnavite worship in it, much less of Krishna. Of the latter there are, however, traces in the Badami temples [which date from the sixth and seventh centuries], as indicated in the *Indian Antiquary*, vol. vi, and my *Archaeological Report*, vol. v. It is astonishing how popular erroneous information is. Maurice and Edwin Arnold have more followers than Weber, Monier Williams, or Spence Hardy." Maurice is the author of the theory of the Elephanta group being a representation of the tyrant attempting to destroy the infant Krishna. Edwin Arnold's *Light of Asia* describes the mythical Buddha, while Spence Hardy's works discriminate between legend and history. W. M. EMMETTE COLEMAN, Presidio of San Francisco, Cal.

A Partial List of Magazines for November Received.

THE NORTH AMERICAN REVIEW. (Published at 30 La Fayette Place, New York.) The liveliness and the sterling worth of the articles contained in the November number of this magazine satisfies the requirements of the most exacting reader. Senator H. B. Anthony writes of "Limited Suffrage in Rhode Island," giving incidentally a highly interesting sketch of the early constitutional history of that little commonwealth, and setting forth the considerations which influenced its people in restricting the exercising of the electoral prerogative. "Dr. Hammond's Estimate of Woman," is reviewed by Mrs. Lillie Doreux Blake, Miss Nina Morris, Mrs. Sara A. Underwood and Dr. Clemence S. Lozier.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Autograph and Photograph of Queen Victoria at the age of nineteen; The Bull-Fight; An American Artist in England; Madame Modjeska; In Rome; The Celestial Passion; The Silverado Squatters; The Scenes of Cable's Romances; Tourguenoff in Paris; Youth and Death; Age and Death; Dr. Sevier; Queen Victoria; Glimpses of Paris; Thought-Fall; The Bread-winners; The Birds' Thought; Nature in England; Semitones; The Impression of a Cousin; The Capture of Jefferson Davis; Friendship; Terra Incognita; Mrs. Knollys; The Two Darks; Topics of the Time; Open Letters; Brice-à-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Ralph Waldo Emerson; An Ethical Study; Russia After the Coronation; Memories of Ischia; Modern Dress; The last Words of Cleopatra; A Polish Love-Story; An Italian Prince on his Travels; Ivan Tourgenieff; Salmon-Fishing; The Bride's Chamber; The Stages in Relation to Literature; The Pathetic Element in Literature; The Gods of Canaan; Li Hung Chang; In Pitti; A Scene; Benvenuto Cellini; Literary Notices; Foreign Literary Notes; Miscellany.

THE ART MAGAZINE. (Cassell, & Co., New York, London and Paris.) Contents: Cupid's Hunting Ground; The Lower Thames; American Pictures at the Salon; Pictures of the Ring; Fashions for the feet; Calais Gates; A Sculptor's Home; The Story of a Phœnician Bow; Comedy at Court; The Chronicle of Art; American Art Notes.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: Richard Wagner; Kitty Clover; Summer is departing; Timely Topics; Among the Hills; Home and Society; Fashions for November; Publisher's Department.

THE PANSY. (D. Lothrop & Co., Boston.) An interesting monthly for the youngest readers, with pretty stories and illustrations

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DARDANELLE, ARK. Dr. M. M. Croom says: "Brown's Iron Bitters is the best medicine in the world and is effecting miraculous cures."

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The Whitest Heads Nearest Heaven.—An aged Christian with the snow of time upon his head, may remind us that those points of earth are whitest which are nearest heaven.

There is an old Hebrew proverb which runs: Make haste when you are purchasing a field, but when you are to marry a wife, be slow.

Mr. Cable will contribute to an early number of *The Century* the as-yet-unreported address on "The Lease System in Southern Prisons," which he delivered at the recent Conference of Charities at Louisville, Ky. The reading of this paper is said by persons who were present to have been one of the striking features of that interesting and important meeting. Mr. Cable has made a careful and passionate study of the prison systems in all the Southern States, and the exposition he makes is likely to be of interest to the public of the whole country.

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

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

CHICAGO, ILL., Saturday, November 3, 1883.

NOTICE TO SUBSCRIBERS.

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

A Brahmo Somaj Preacher in the United States—A Remarkable Hindoo Spiritual Movement.

Several times, mention has been made in our columns of the Brahmo Somaj congregations and preachers among the upper class of Hindoo—the Brahmins. Baboo Protap Chunder Mozoomdar, one of their leading ministers, an educated and accomplished gentleman and a ripe scholar, has lately visited England, is now in this country, and has been treated with marked attention in both lands. An orthodox Congregational Church in Boston was the first offered to him, and its minister, Rev. Dr. Duryea, presided at a reception given him at the Hotel Vendome, and spoke in a broad and liberal way on that occasion. The audacious Joseph Cook gave a long introductory talk at the church, not at all in unison with the Brahmo Somaj views, but rather, in part, an effort to convert the noble pagan. But he happily escaped, and has since been speaking in Unitarian churches. This eminent Hindoo and his co-workers at home do not take the Christian name, yet the Brahmo Somaj ideas are theistic, intuitive and spiritual, not tinged or shaped by agnosticism or materialism, but affirmative of great spiritual realities and interior truths, and with a recognition of spiritual communion. Mr. Mozoomdar gives, in his summary of its views; "a belief in the duty of communion with the spirits of holy men, both living and departed;" and Baboo Chunder Sen, one of its great leaders, thinks himself a spirit-medium, inspired at times in his speaking by supernal intelligences, once on earth, now in the higher life.

The Brahmo Somaj is thus in unison with the spiritual movement in this country, and in Europe, on this vital and central truth, and its intuitive morals, and high standard of ethics and practical conduct ought surely to command respect and enlist sympathy. That our readers may judge of this we copy from the Christian Register a

SUMMARY OF BRAHMO SOMAJ BELIEFS.

By P. C. MOZOOMDAR.

The Brahmo Somaj believes that God is, that he is a spirit, and that he is One without a second.

That God is a personal and living God, with the infinite attributes of truth, wisdom, love, holiness, power, glory and peace.

That God is present in us, and with us. He directs all the functions of our body and mind according to fixed laws. He watches over all our thoughts and actions. His spirit surrounds us, and fills us, and is the cause and centre of all physical and mental forces.

That God is present in all the aspects and laws of nature, and nothing that takes place takes place without his will and power.

That as God's general providence superintends over the affairs of all mankind and the world at large, so his special providence presides over the circumstances and destinies of individual men, and leads them through mysterious ways from evil to good.

That there is a double nature in man; viz., his body and his spirit. His body is perishable, but his soul is immortal.

That the immortality of the soul means eternal progress in goodness and godliness.

That without faith in a future existence religion is impossible.

That every man is responsible for his deeds and thoughts.

That inward as well as outward sin brings its own punishment both in this life and in the life to come. The punishment of sin is the degeneracy and anguish of mind, and sometimes bodily afflictions also, which produce the anguish of mind.

That righteousness brings its reward of eternal peace both here and hereafter.

That sin is the willful violation of God's laws, both material, moral and spiritual.

That righteousness is conscious and willful obedience rendered unto God in the trials, occupations and temptations of life.

That there is neither a material heaven nor a material hell; but that heaven and hell are the states and relations of a man's being, according to the merits of his life, both here and hereafter.

That there is a spiritual relationship and future union of souls in heaven.

The Brahmo Somaj believes in the existence and divine authority of conscience, which lays down for man the dictates and prohibitions of God.

That the foundation of all religion is laid on the spiritual instincts of man which are imbedded in the nature of the soul.

That faith is the organ (through which the perception of spiritual realities is possible, and prayer is the law without which spiritual progress is impossible.

The Brahmo Somaj believes in the harmonious mission of prophets and great religious teachers, through the lustre and power of whose teachings and examples we discern what is salvation and spiritual life.

The Brahmo Somaj believes Jesus Christ to be the chief of all prophets and teachers.

The Brahmo Somaj believes in the harmony of all scriptures, and in the efficacy of studying them, but believes in the special efficacy of studying the Bible and the Hindu scriptures.

That according to the needs and tendencies of mankind, at different times, and in different countries, the providence of God introduces and carries out particular dispensations or phases of religion, with the object of delivering nations and individuals from sin and misery, and of enlightening them with truth, holiness and peace.

The Brahmo Somaj, in its progressive developments in principle as well as in life, constitutes such a dispensation, and it therefore calls itself the New Dispensation.

The Brahmo Somaj believes Theism to be the dispensation of the age. It will include all previous dispensations. It will harmonize with every form of scientific and philosophical truth. The forms and modes of the development of Theism will differ in different countries and communities, but its spirit will be the same everywhere.

The Brahmo Somaj fully believes that Theism will be the religion of the future.

The Brahmo Somaj believes in the inspiration and truth-teaching power of its apostles. This inspiration is more intense in some men and less intense in others.

The Brahmo Somaj believes that the gift of inspiration is natural and universal. That men have been inspired and commanded by God to do great things in the past, and men can be also inspired at the present time as well as in the future. But that men commissioned to carry out the special purposes of God are gifted with special inspiration for those purposes.

The Brahmo Somaj believes the position and mission of women in the Theistic Church to be very high; and unless and until men have learnt thoroughly to purify their hearts in regard to women, and to honor them, Theism will not take root in this land.

The Brahmo Somaj believes in the solemn duty of the communion of the spirit of man with the spirit of God. It does not believe in mediation, but in an immediate spiritual vision of the perfections of God. This is Worship.

The Brahmo Somaj believes in the duty of communion with the spirits of holy men, both living and departed. This is Brotherhood.

The Brahmo Somaj believes in the duty and utmost efficacy of prayer for spiritual and not for material benefits.

The Brahmo Somaj believes in the great duty of public and joint worship.

The Brahmo Somaj believes that the brotherhood of men enjoins the great duty of sincerely loving and doing service to each other, both material, moral and spiritual.

The Brahmo Somaj believes religion includes every manner of good work and every description of social reform. But it does not believe in any work or any reform, the spirit of which is not strictly and faithfully subordinated to religion.

The Brahmo Somaj believes in the harmony of different orders of religious culture, such as meditation, prayer, good work, asceticism, and religious wisdom.

The Brahmo Somaj believes in the utmost sanctity of domestic life. It holds the fidelity or attachment and conduct between husband and wife to be one of the holiest sacraments of human life. It believes every household duty should be performed in the spirit of religion. Because it believes without religion no household can be happy and pure.

The Brahmo Somaj believes it to be a duty to honor the professors of all religions, and only to beware of the hypocrite and evil doer.

The Brahmo Somaj believes in the sacred and solemn duty of propagating its own faith by missionary agencies, and converting men to its religion.

The Brahmo Somaj believes in the sacred duty of preserving and cherishing and cleansing this material body with which God has clothed man's soul so long as life remains. But it also believes in suffering hardship and moral discipline, which subdue and control the carnal instincts of human nature.

The Brahmo Somaj believes in the sacred and supreme duty of cultivating and encouraging the independence of thought, will, and convictions. Everything that tends to enslave man's nature is an evil. It also believes in the great duty of subordinating individual opinions, habits, and inclinations to the general welfare of the community.

The Brahmo Somaj believes in the ultimate triumph of good over every form of evil, of truth over every form of falsehood, and of the true faith over every form of unbelief.

Such large ideas as these—and such practical efforts for woman's elevation, for a higher and nobler civilization, and for progress in all practical good as they inculcate—are gaining ground among the educated Hindoos—a class of large influence. Mr. Mozoomdar is not a Spiritualist in the technical sense of the term. Believing in the "vision of God," he says: "I do not mean phantoms, rappings or voices in the air," but an "inward realization."

His Oriental method of looking at truth is like that of Emerson, the transcendentalists and the Spiritualists. He preached in the Church of the Disciples in Boston, following the form of his Brahmo Somaj worship and was introduced by Rev. James F. Clark, the minister, as a helper in "universal religion," a teacher in "the remarkable movement which began with Rammohe Roy." An extract from his discourse will show how a spiritual minded Hindoo looks at Western thinkers. He said:

I have often found fault with the way in which Western thinkers commune with nature. It is entirely through the chemist's laboratory, the astronomer's telescope. They try to disenchanted this marvelous structure of beauty. But their Aryan forefathers, when they looked out on the map of the great heavens or around on the solitudes and wildernesses and sublimities of our magnificent landscapes, felt that the outward form was a delusion, that all harmony was the harmony of the soul, that there is a peculiar music which is sung by the eye to the inner spirit, a peculiar sweetness which the ear pours through itself into the bosom of the soul, a peculiar meaning and teaching conveyed to the spirit of man, when he communes with the outward structure of the world. It is a mighty and marvelous book; but he who reads the true meaning learns that wisdom which gives him prosperity here and hereafter, he learns to realize God's presence as an all-pervading force.

What is this force? All force, according to the Hindus, is God-force; and we confidently assert that the time will come when the pendulum of thought shall swing in the other direction, and scientific men shall recognize the fact that all force is God-force. If God-force is enthroned in the world, if it is the light of God's force that gleams from every eye, if it is the smile of supreme blessedness that manifests itself through all the forms of joy and peace in the world, we feel that life becomes sanctified. In our church, therefore, we hold that, though matter be essentially different from mind, and the body mysteriously and radically different from the spirit, yet all the phases of life—the beauties and harmonies, the intelligences, the glories, the beneficences—all are but scintillating sparks from the eternal conflagration of God's presence, without and within. This is the first principle of our belief in the new church.

The next principle is prayer. How can we commune with this presence? We do not believe in formal, routine prayer, in incantations and recitations, and candles and vestments and things written in black ink and in red ink. We believe prayer to be entirely a spiritual transaction, spirit communing with spirit. The law of prayer is the law of faith.

In their meetings the Brahmo Somaj teachers use a collection of Scriptures from different religions, Pagan and Christian, on the same plan as the compilation by G. B. Stebbins, "Chapters from the Bible of the Ages."

The Right Register.

We clip the following from our highly esteemed Unitarian exchange, The Christian Register, and commend it to some of our Unitarian friends who are repeating acts of bigotry and narrow sectarianism which will be repudiated in another quarter of a century by those who step into their shoes. The JOURNAL joins hands with the Register and Investigator in deprecating bigotry. We have less toleration for Spiritualist bigotry than any other:

"The editor of the Investigator has this reminiscence in regard to Theodore Parker, which contains as well a rebuke of Unitarian bigotry, which we do not consider of any more value than any other kind of bigotry: 'Many years ago, when our printing office was in Washington Street, we were looking out of the window one day, and saw Mr. Parker engaged in conversation with one of his friends. Presently there came along a pompous Rev. Dr. of the Unitarian tribe; and Mr. Parker attempted to shake hands with him, but the Rev. Dr. refused, and hurried past, as if he said, 'Stand by, for I am holier than thou.' Such was the style in which Unitarian ministers generally (not all) treated Theodore Parker; but now they claim him as their own, and have found out that he was a great and good man. 'So runs the world away.' The salutation which the reformer often receives from bigots while he lives is, 'Crucify him!' but, after his death, they sing 'hosannahs' to his name and memory."

Not the Object.

To the Editor of the Religio-Philosophical Journal: I don't know anything of the truth of your claim about spirit intercourse; I would like to have it proved to me. If you will direct me to a good business medium and the spirits will help me to recover my losses made on the Board of Trade, I shall be a convert.

We ought to publish your name, but as you are only one of a host of equally selfish and silly people, we leave you for the fool-killer who is on 'your track and will find you in time, unless you learn wisdom from your adversities. To mend fortunes is not the object of spirit return and communication. Spirits can be better employed than in aiding gamblers of any sort, whether in grain, stocks or cards. Neither is it within the province of returning spirits to run the business affairs of people here, however legitimate the business may be. The prime object of spirit communion is to furnish evidence of continuity of life beyond the grave; and this it does to the satisfaction of all who persistently strive for the demonstration.

Concentrated Spiritualism.

Under the above heading our English contemporary, The Herald of Progress, publishes the platform of the American Spiritualist Association on its editorial page, with the following remarks:

"Facts, when formulated, indicate relations towards each other, the knowledge of which relations become the philosophy to explain and illustrate them by. As a concise exposition of the philosophy of Spiritualism, the platform of the American Spiritualist Association is appended, as showing what our Trans-Atlantic brethren are doing in their efforts for unity in sentiment and labor among them."

Marcus Kronberg, lately a wholesale jeweler at 106 Madison Street, was the first Chicagoan who ever voluntarily chose the fire as a means of reducing his mortal body to ashes. He was, a few days ago, cremated at the Crematory of Dr. Le Moyno, of Washington, Pa. After the incineration only about five pounds of ashes remained.

Reception to Mrs. Lita B. Sayles.

One of the busiest women in Chicago during the week of the Women's Congress was Mrs. Lita Barney Sayles; years of experience had taught her how to make things run smoothly at these annual gatherings. From Monday morning until Saturday she was seemingly ubiquitous; city editors of daily papers voted her a most affable and efficient business woman, and the women of the Congress fully agreed in this. The Congress having closed, Mrs. Sayles had a little time to devote to her Spiritualist friends, of whom she had many in the city; some had met her before and more only knew her through her contributions to the press.

To give these friends an opportunity to meet her guest, Mrs. J. C. Bundy invited them to an informal reception in honor of Mrs. Sayles on Tuesday evening of last week. The parlors were filled with prominent Spiritualists, and well known mediums; a number of guests being present from distant suburbs. After the usual introductions and an hour of conversation, Miss Florence Holbrook put the company into a listening attitude by some fine execution on the piano; Mr. Bundy then spoke as follows:

MR. BUNDY'S REMARKS.

Of all the numerous gatherings in our home, at which most of those present have attended, none has afforded me more pleasure than this. The guest whom you have come to greet this evening is well and favorably known to you as a critical, painstaking investigator of the phenomena, a generous and earnest supporter of worthy mediums and workers in Spiritualism. What pleases me better still is that she is a Spiritualist in more than the mere acceptance of the phenomena; she is what every Spiritualist should be, broad and catholic in her views and deeply interested in every work having for its object the elevation of humanity. Mrs. Sayles realizes that while a knowledge of a future life and spirit return is of vital importance, yet its pursuit is not the prime object of this life, it is only incidental; she feels that our first duty is to help one another here and now, and in doing this she is not fettered by narrow sectarian bonds, but is free to work with all having the same laudable aim, however widely their religious views may differ. Actuated by these feelings, Mrs. Sayles with other Spiritualist ladies, has for years been an active member of various associations having for their object the betterment of her own sex, notably Sorosis and the Association for the Advancement of Women. Having completed the special work for which she came to this city, and being about to return to her New England home it has seemed to us that the Spiritualists of Chicago should accord her at least as much attention and as warm a greeting as she has received from those in this city, who only know her as a worker in philanthropic schemes.

Mrs. Sayles, on behalf of the numerous friends here assembled and of those who are unable to attend, I extend to you a cordial welcome to our city and hope you will carry away such pleasant memories of your stay that they may lure you back again at no distant day.

MRS. SAYLES'S RESPONSE.

LADIES AND GENTLEMEN:—I have to thank you all for coming to meet me to-night, and our kind hosts, Col. and Mrs. Bundy, for inviting you. I have great pleasure in looking upon the faces of these my Western friends—for we are all friends through our common faith—I had almost said—but mean instead, our common knowledge. This life is short, at the best, and it is well to take each other by the hand as often as possible and bid good speed.

From our more crowded East, the great truths of Spiritualism, which we acknowledge, quickly sped to your broad prairies and magnificent cities, and to the hearts of your people, which are as broad and magnificent as the country they call their own. Spiritualism has taken, and is taking its own time and way to do its own work. It is permeating all society and even the churches, with its occult phenomena, its satisfying philosophy, and its liberalizing spirit. We must not, however, allow ourselves to be egotistical, and to say that all the liberalizing tendencies of the age proceed from Spiritualism directly, but give the endeavor of each true soul that has seen a gleam of light through the darkness of the past and recognized it, all the credit due. It has been largely owing to the teachings of pioneers in the liberal thought which we now denominate Universalism, Unitarianism and Free Religion, that the advent of modern Spiritualism became possible. And at this time, the prejudices against this latter-day religion and philosophy, are giving way continually before the growth of the same liberalizing sentiment which preceded its birth. Spiritualism has given fresh impetus to the free-thinking spirit of the age.

As you probably are all aware, I came to this city at this time, specifically to attend the Congress of Women which concluded its sessions last week; and I am very glad to be able to inform you this evening of a fact which has never yet been published to the world: that among other methods seized upon by the Spirit-world to benefit ours, we may conscientiously reckon that of the Association just referred to. The Association for the Advancement of Women was founded by the matured thought of a Spiritualist medium, and had been present with her for a long time before it was brought to the notice of Sorosis, of New York, of which Club she was then President. The name of this medium may be well known to the very oldest Spiritualists present, but not to the younger portion of the friends, for it is many years since circumstances took her from our lecturing field. Her maiden name was Charlotte Beebe, and she married Mr. Wilbour of Rhode Island, and resided in New York at the time of the inception of this Congress.

This earnest woman, staunch and true to day as ever, had long been imbued with the idea of uniting the specialties and branches of the reform work in which women have for years been laboring, under a system and a head; she presented her conclusions upon the subject to the members of her Club, asking their co-operation with, and adoption of, her scheme. She told them, however, that if they did not choose to act with her in the matter, she should inaugurate the movement alone, as the times were certainly ripe for it and plenty of other women would come to her aid. They immediately acquiesced and formed a committee to forward the proposed Congress, and the results have proved that Mrs. Wilbour was right in her far-seeing judgment and in the imperative need of attending to the call she had received. The women of our Nation to-day, who have interested themselves in the growth of their

sisters or have taken a place themselves in the world's work, universally recognize the value of the formation of such an Association, and fellowship its aims, and most of its methods. No public claim, previous to this, has ever been put forward to a spiritual origin for this Association, but to those of us who know the methods and the power of the Spirit-world, no other conclusion is possible.

Many movements beside this, which are for the amelioration of the ills of humanity and the upbuilding and growth of the spirit, could be shown, were the facts published, to have taken their rise by the special action of the inhabitants of the Spirit-world. Let us, as each new manifestation of their loving care and wonderful power comes to our knowledge, take courage, and aid by our own endeavor, to help the world on to its victory over error.

Mrs. Ophelia T. Shepard, Mrs. Mary A. Fellows, Dr. S. J. Dickson and Judge Holbrook followed Mrs. Sayles with felicitous remarks, which we regret were not taken down, as aside from their personal nature they embodied views which need to be more widely disseminated and generally adopted. Mrs. C. T. Thacher enlivened the evening with some brilliant piano music, and Miss Holbrook recited in her finished style greatly to the edification of her listeners. At a late hour the friends bade Mrs. Sayles good-by and a pleasant journey home.

High English Authority.

Light of London represents the highest culture as well as the scientific thought of Spiritualism in England. Hence the following notice appearing in that paper for October 13th, is of special value, in that it shows the rating of the JOURNAL in England as well as America:

"The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, edited by our esteemed friend and correspondent, Colonel John C. Bundy, is as fearless and outspoken as ever. It may always be depended on to take a sober, common-sense view of all matters relating to Spiritualism, asking only a fair field and no favor. It has won many friends on both sides of the Atlantic, and by its firm and consistent attitude in the conflict between purity of life and free love, and between genuine and fraudulent mediums, has made itself a power for good for Spiritualism, especially among the outside public. However much they may differ from the special views of the JOURNAL, the American secular press always has a good word to say as to the singleness and honesty of purpose of its management."

GENERAL NOTES.

President Arthur has designated Thursday, November 29, as a day of national thanksgiving.

Hon. A. S. Avery, the long-time popular postmaster at Morris, New York, gave us a call last week.

A. B. French has been lecturing at Birmingham, Ohio, and at Sturgis, Michigan, to large audiences.

Mr. O. P. Kellogg will speak at Vineland, N. J., during the month of November. All communications for him should be sent to Vineland, N. J., care of A. C. Cotton.

A Syracuse, N. Y., correspondent writing us last week says: "We expect Mr. Mand Lord here in a few days;" Chicago friends may therefore expect to see her—after a while.

Two Hebrews have been sentenced to four years' imprisonment for setting fire to a synagogue at Coslin, Pomerania, for the purpose of obtaining the insurance.

Mrs. Mary A. Fellows is now prepared to make lecture engagements for the fall and winter. She may be addressed at 375½ Johnson Place, Chicago. Mrs. Fellows is well and favorably known in Chicago as a pleasant speaker.

Albert Smith, Esq., the able Swedenborgian, will lecture for the Brooklyn Spiritual Fraternity, Friday evening, Nov. 2nd. Subject: "All knowledge which is to be everlasting must be obtained objectively" (Oahspe, Book of Luke, chap. 6, verse 10).

After a long and bitter strife between the physicians and the priests in Portugal, the principal municipalities have issued decrees making cremation absolutely optional in most cases, but quite as absolutely compulsory in districts where plagues shall have been officially declared epidemic.

Geo. H. Brooks organized a society of Spiritualists at Albany, Wis., October 6th. He delivered several lectures there. He also lectured at Monroe, Madison, Manchester, Darien, Portage, Otego, Janesville and Beloit, Wisconsin. Last week he went to Detroit, Michigan, where he has an engagement to lecture.

TEN THOUSAND seekers after the truths of Spiritualism should this winter be induced by our readers to become subscribers to the JOURNAL. No person who is really an investigator can afford to forego the advantages accruing from a weekly reading of the JOURNAL, freighted as it is with the best thought of the best writers and full of the experiences of level-headed investigators, and speculations of philosophers.

Dr. Kay, the Scotch Presbyterian minister who got into trouble recently for attending at the performance of "Hamlet," by Henry Irving, has not given up his love for the theatre. A Scotch newspaper in noticing one of the performances of Mr. Toole, the comedian, at Edinburgh, says: "In one of the private boxes sat the Rev. Dr. Kay, with two young ladies and a boy beside him. The reverend gentleman appeared to be much amused."

Mr. Labouche says that English artisans do not go to church because they do not understand one half the parsons tell them and don't believe the other half; that educated men prefer heresy because the heretics at least attempt to bring their religious thinking into some sort of harmony with common sense and human experience; that the orthodox clergy rely chiefly upon female influence because women don't care about reason.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

Completeness.

O love that all my being wails! O love that shields my life from storms! O love that ever impulsive wills, And every fitting fancy fills!

A Young Lady at Black River Falls, Wis., Revives on the Eve of Her Burial—A Terrible Experience.

Dr. J. B. J. Baxter, of Milwaukee, Wis., formerly surgeon of the Second Wisconsin Volunteers, returned lately from Black River Falls with a remarkable story of seeming raising of the dead.

The young physician, on Dr. Baxter's arrival, related the circumstances to him, with a request that he attend the funeral.

Judge Tiffany.

I share the interest of your correspondent G. L. Genesee, Ill., in the return to the field of spiritual labor of Judge Joel Tiffany, of your city.

Two neighbors, Mr. Jones and Deacon Johnson, fell into a discussion upon the edible qualities of certain kinds of game.

J. Frank Baxter's Tests.

To the Editor of the Religio-Philosophical Journal:

I am glad to see the JOURNAL giving editorial testimony in the Baxter case, and to add mine to it.

On the 1st day of September, 1883, I was at the Yearly Meeting of Friends of Human Progress at Hemlock Hall, one mile west of North Collins Station, Erie Co., N. Y.

Another: I was called by a telegram from Auburn, N. Y., to attend a funeral on Sunday, Saturday, 23d, I was called to speak, and before doing so, took my leave of the people with whom I had expected to stay to the close of the meeting.

On arriving at Auburn Sunday morning, I related the communications as nearly as I could, and was informed that Mr. Warden was general freight agent for the Southern Central R. R., and Mr. Knapp, to whom the message was sent, was superintendent of the road.

Mr. Howe in his admirable letter gets a little away from the issue, in some places. The point in Mr. Baxter's case, so far as Spiritualists are concerned, is not whether he is a medium—that was long ago settled in the affirmative beyond dispute.

The Spiritualists of Saratoga Springs Express Confidence in Mr. Baxter.

To the Editor of the Religio-Philosophical Journal:

At a gathering of the Spiritualists of this place last evening it was unanimously agreed that we should express through the JOURNAL our full confidence in the integrity and honesty of Frank Baxter.

As in our lives, so in our studies, it is most becoming and most wise to temper gravity with cheerfulness, that the former may not imbue our minds with melancholy, nor the latter degenerate into licentiousness.—Pitt.

Baxter's Mediumship and Honesty Held in Doubt by a Correspondent.

To the Editor of the Religio-Philosophical Journal:

We received the copy of your JOURNAL containing Baxter's explanation, but there are some points in it which I do not think are satisfactorily explained.

1. The Saratoga slips were partly printed ones, instead of "but a very few." In the batch there were twenty or more, and it is clear from his own statement that he had the system pretty well worked up ahead.

2. Why did he state to me when he came in that Monday night, that he did not know whether he left the envelope of slips, the money (part silver and part bills) and the lectures at his house or at the hall, if the following, which I quote, be true?

J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

I have just finished reading J. Frank Baxter's letter regarding his recent troubles in Georgetown, N. Y., also your editorial comments upon the same.

Before the accused had an opportunity to answer the charges, he, Beals, of West Winfield, New York (it is claimed with great truth) made an examination of the notices, and at once pronounced them a clumsy fraud, that the writing was not like Mr. Baxter's, and that Mr. Baxter did not leave the papers where found but that they had been put there by some unknown person to injure Mr. Baxter and the cause generally.

J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

In the matter of J. Frank Baxter I am pleased to see you promptly come to the assistance of one whose life you know to be beyond reproach, and your hearty endorsement of his character should cause spirits to leap with joy and praise.

Henry Slade's Receptions.

To the Editor of the Religio-Philosophical Journal:

This well-known phenomenal medium is giving weekly receptions at 222 W. 36th St., New York City. On Thursday evening the three parlors were filled with about fifty persons.

The writer proposed the following conundrum: "In communicating, does the spirit revolve with the earth? In other words, if the spirit-hoive be stationary, and the sitter antipodal, does the spirit come around the globe, or through it?"

Here Owasso "turned the tables" on us, as he often does on the heads of the sitters: "If the spirites explain things, people don't believe 'em, but tell 'em they lie. Great many folks puzzle themselves about senseless. What if the spirites do revolve when you revolve? The whole spiritum atmosphere revolves, too, and you are no more out of sight one time than another.

A Singular Story from Olean—The Murder Seen in two Dreams.

The New York Tribune in a dispatch from Hornellsville, N. Y., says:

It is now strongly believed that a young man, William Scott, of Olean, who it was supposed met his death by being run over by the cars was in reality murdered, and his body placed in a position to indicate that he had been killed by the cars.

Organization.

In an editorial on Organization, the Herald of Progress of England, says:

"Spiritualism betrays fewer of the elements conducive to the establishing of an effective organization than any other denomination. In relegating hell and devil to the lumber-room, we have deprived ourselves of a whip which, in its efficiency as a means of drawing men together and infusing their benighted souls with the spirit of earnestness is only equalled by the self-seeking spirit which pervades most communities."

Education. "The truth is," said an intelligent and earnest gentleman, speaking of the ignorance of the South the other day, "there ought to be a stringent compulsory education law enforced throughout the States."

A Ghost's Triumph.

The remarkable case of Miss Teresa Condon, who came from Ireland to Erie, Pa., to claim the farm of her brother Michael, who died ten years ago, has been decided by a verdict in her favor.

She claims to have sold all her effects and crossed the Atlantic in obedience to the ghost's request. In her search for evidence of fraud she stumbled across certain facts, that bore unmistakable evidence of crookedness.

PAYSON'S INK. In the BEST, No preparation. Used with any kind of pen for marking any fabric. Popular for decorative work in linen. Received Gold Medal at Philadelphia, 1876. Established 1850 years. Sold by all Druggists, Stationers & News Agents.

A PRIZE. Send six cents for postage, and receive free, a credit box of goods which will help you to more money right away than anything else in this world.

Employment for Ladies. The Queen City Superior Company of Cincinnati, Ohio, is manufacturing and introducing their new "Electric" Sewing Machine.

THE World Watch Stationery. The World Watch Stationery is the latest selling article on the market. Contains 25 sheets note paper.

NOTICE. SPORE-KILLER. A new medicine that destroys the germs of disease, thereby preventing Malaria, Fevers, Contagion, Diphtheria, and all kindred disorders.

MRS. L. B. HUBBELL. Box 1413, Norwich, Ct. WHAT WAS HE? OR JESUS IN THE LIGHT OF THE NINETEENTH CENTURY.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. BY WILLIAM DENTON. This work presents some of the conclusions arrived at by a study of the fossil records and geology of a fair outline of what paleontology reveals regarding his parentage, life, and resurrection.

HOME CIRCLES. How to Investigate Spiritualism. SUGGESTIONS AND RULES. TOGETHER WITH Information for Investigators, Spiritualists and Skeptics, AND AN OFFER TO EXPOSERS AND CONJURERS OF \$1,000.

COMPLETE WORKS OF ANDREW JACKSON DAVIS. Comprising Twenty-nine Uniform Volumes, all Neatly Bound in Cloth.

Nature's Divine Revelations. The Physician, Vol. I. Great Harms. The Teacher. The Sorcerer. The Thinker. Magic Staff—An Autobiography of A. J. Davis. Morning Lectures, Being 24 Discourses. A Better Key to the Scriptures. Aralia, or Divine Quest. Approaching Crisis, or Truth vs. Theology. Generalia, Containing Harmonical Answers to 1,500 Children's Progressive Tricolumn Manual. Death and the After-Life. History and Philosophy of Spiritualism. Harbinger of Health. Harmonical Man, or Thoughts for the Age. The Temple—on Messianic Prophecy. Philosophy of Special Providences. Free Thoughts Concerning Religion. History and Philosophy of Spiritualism. The Inner Life, or Spirit Mysteries Explained. The Fountain, with Glimpses of New Meanings. Tale of a Physician, or Seeds and Fruits of Crime. Genesis and Ethics of Conjugal Love. Views of Our Heavenly Home.

In Vain the Tinsels.

Go, call the stars from out the skies, To feign the raiiance of her eyes; Braid filus of gold with sunbeams rare,

The Little Slavov. The North China Herald gives an account of the home life of the boy Emperor of the Celestial realm, who is now 11 years old.

What Keeps Mormon Women in Check. A ghastly burial ceremony is in progress in the holiest polygamy has on the superstitions of these creatures. Every wife that is buried has a black cloth laid on her face.

Found His Savior. Gen. Lew Wallace says that he was converted to Christianity by Col. Ingersoll. He was inclined to be skeptical as to the divinity of Christ.

Water-Power Applied by Wire. M. Marcel Deprez, French electrician, who has identified his name with the transmission of power by electricity along wires of small diameter.

The Horse. It has been proved that the Aryans of the Central Asiatic plateau used the horse when Europe was in the Stone Age.

For relieving Throat Troubles and Coughs. "Bronchial Troches" have a world-wide reputation. Sold only in boxes. Price 25 cts.

Jew and Gentle. Jews and Christians were never anywhere more completely separated than during the past season in the Catskills.

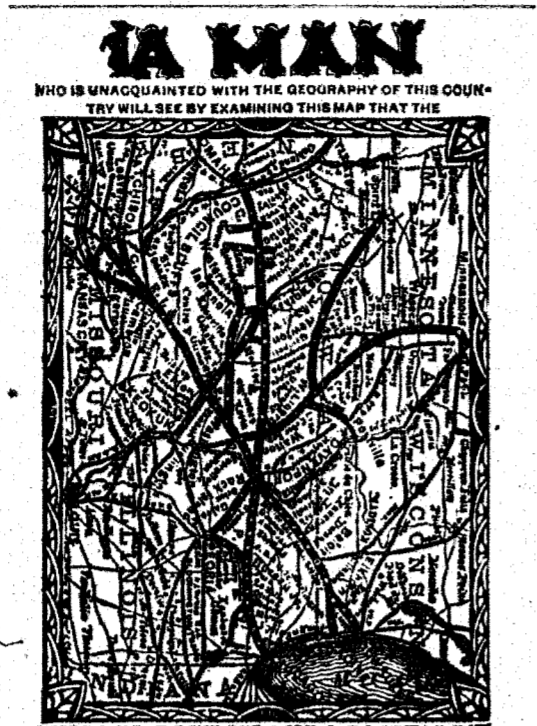
SANTARIUM. Riverside, Cal. The dry climate cures Noses, Throat, Lungs, full idea, 30p., route, cost free.

The Ostrich. On the ostrich farm near Anaheim, Cal., ostrich chicks are being hatched at the rate of one a day.

Dr. Benson's Pills are invaluable in nervous diseases. Dr. Hammond, of New York.

Cause of Cholera. A member of the German commission which went to Egypt to investigate the cause and nature of cholera declares that he has found that a person afflicted with the disease is filled with living thread-like "organisms," to be seen only with the microscope.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman Streets. City Ticket Office 556 Clark Street, Sherman House.



CHICAGO, ROCK ISLAND & PACIFIC RY. By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Minneapolis and St. Paul.

FREE GIFT! A copy of my Medical Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Neuralgic Catarrh.

BIBLE CRITICISMS. Being Extracts from the Biography of Leonard B. Field.

INGERSOLL'S INTERVIEWS ON TALMAGE. BY ROBERT G. INGERSOLL. This is the well known Author's latest work—being six interviews with him on six sermons by the Rev. T. D. W. Talmage, D. D., to which is added a Talmagean Catechism.

POPULAR SONGS BY THE LILLIES. "Uncle Benjies Song," AND "A Hundred Years to Come."

THE DOCTRINE OF THE UNKNOWABLE, WITH A NEW SYNTHESIS. By David Eccles.

THE APOCRYPHAL NEW TESTAMENT; Being all the Gospels, Epistles, and other pieces, now extant, attributed in the first four centuries, to Jesus Christ, his Apostles, and their Companions.

NEWSPAPERS AND MAGAZINES. Banner of Light, Boston, weekly, 8. Medium and Daybreak, London, Eng., weekly, 8. Light for All, Oakland, Cal., semi-monthly, 10.

LIGHT FOR ALL. Oakland, Cal. Has a Free Circle every two weeks, and a Free Spiritual Reading Room, with all the Spiritual Journals on file.

THE SPIRITUAL LIGHT. An Eight Page Monthly Journal. Devoted to the Phenomena and Facts of Spiritualism from a True Religious Standpoint.

J. D. HAGAMAN, CHATTANOOGA, TENN. The LIGHT will open its columns as a Broad, Progressive and Liberal Journal, and will give fair and equal expression to all forms of thought.



LYMAN C. HOWE, Fredonia, N. Y. AMERICAN COMMUNITIES, BRIEF SKETCHES OF Economy, Zens, Bethel, Anora, Amara, Iaria, The Shakers, Gulls, Wallingford, and the Prophetism of the New Bible.

ROME, NOT BETHLEHEM, THE BIRTH PLACE OF JESUS! Astonishing Discoveries by the Pagan Priests of Rome. Transcribed by the late M. Faraday.

VITAL MAGNETIC CURE, AN EXPOSITION OF VITAL MAGNETISM and its application to the treatment of MENTAL AND PHYSICAL DISEASE.

PARTURITION WITHOUT PAIN. A Code of Directions for Escaping from the Primal Curse.

JUDGE WAITE'S HISTORY OF THE CHRISTIAN RELIGION TO A. D. 200.

THE CHRISTIAN RELIGION TO A. D. 200. Many consider this one of the most important books of the present century.

PARSONS' PURGATIVE PILLS. Will completely cleanse the blood in the entire system in three months.

CONTRASTS IN SPIRIT-LIFE; and recent experiences of SAMUEL BOWLES.

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Religion versus Spiritualism.

BY E. A. CHAPMAN.

I have read Mr. Geo. Lieberknecht's criticism of Religion versus Spiritualism, No. 1, and am more than ever convinced that religion does not refine, civilize or spiritualize those who have it. He has convinced me that religion cannot be eradicated or suppressed. The same religion he had when a youth is with him still. It was indeed "brought back" to him, as he says, "much improved." But, all do not have religion who claim to have it. They have religion who are bound by the creeds and dogmas of some system of theology. The word religion is incorrectly applied to almost every motive or rule of action, whether good or bad, in life. Webster says, "The practice of moral duties, independent of the commands of a divine lawgiver, is not religion, and yet almost every relation or duty in life is called religion." The old saying may fitly be changed to, "what is one man's religion is another's poison." Civilization is entirely due to the arts and sciences. It is philosophy, as based on reason, and not faith, that is fitting the world with true, noble men and women. Destroy religion and all persecution and intolerance would cease, and we should no longer be threatened with a religious revolution with God and the priests at the head of this government. Take away science, and how quickly would religious fanatics cause a pandemonium of war and carnage. An ignorant man with plenty of religion is the most dangerous character on earth. Guiteau and Freeman were fine examples. Science represses the barbarous instincts of such men. The instinct of their aspiration, which Mr. L. calls religion, makes them religious fanatics. With such it is the "fire-water" that destroys their reason, and it would have been far better had they never heard of it. Practical Spiritualism is exactly what they need. As I see it, Mr. Lieberknecht has religion in a modified form, is not dangerous because his knowledge and the progressive spirit of the age repress it. His criticism breathes a spirit of bitter hostility to those who differ with him, just as the writings of religious fanatics have always done; not a kind, charitable word or motive for being or doing good in his entire criticism. He believes the spiritual phenomena is simply to enable us to get religion. I may be wrong, I hope I am. But a careful examination, I think, will verify what I say. He complains because I "extol verities," sneers at reason; am "downright ridiculous," "coarse," "harsh," "crude," "silly," "half informed," "ignorant," "contemptible," "superficial," "what I write is 'atheistical drivel and rant.'" Spiritualism never got through me, "no impression is made on my innermost soul," "an observer of facts only," and my "experience bears no fruit," etc. As I see it, it is Mr. L.'s misfortune, not mine, that he should criticize in such terms. It is certainly unfortunate as an illustration of what Spiritualism as a religion will do for mankind. Mr. L. defines religion as being "the instinct of aspiration;" takes its root in the nature of man; cannot be suppressed or eradicated.

Webster says that religion is "faith and worship as based on the creeds and dogmas of some system of theology;" also "the practice of moral duties in obedience to the commands of a divine lawgiver." Now, take your choice, Lieberknecht or Webster. According to Lieberknecht, religion may mean anything that a person aspires to do or become; for all aspiration, whether good or bad, "takes its root in the nature of man." The instinct of aspiration must be like the thing desired, therefore religion may be avarice, licentiousness or love of fame. If, after all, the "instinct of aspiration means faith and worship," etc., Mr. L. must have been incubating a new system of theology with creeds, dogmas, divine commands and possibly a bible, better adapted to the needs of humanity than what he calls the "effete absurdities" of the old systems. If by "the instinct of his aspiration" he has found a divine lawgiver, knows where he is, what he is like and proposes to do, and can give us evidence of it, as Moses did, we may become followers of Lieberknecht and cease worshipping the golden calf, Science.

He says that religion cannot be eradicated or suppressed, and then writes, "as a youth I felt genuine religious emotions; as I became older I gave up belief in a hereafter and was free from religion—I embraced Spiritualism, and it brought religion back to me in a much improved form. Prayers of gratitude to the divine power and goodness that ordained these things for us welled spontaneously."

If religion cannot be suppressed or eradicated, how did it happen he was "free from religion" during that interval. If Mr. L. is to be the Moses of this new dispensation, he should be more careful about such pitfalls of inconsistency. The religion which "was brought back" to him was the same old religion and he proved it by using the same old cant: "Prayers of gratitude to the divine power and Goodness welled up," instead of to his spirit friends.

Pray, would it not be just as consistent for "prayers of gratitude to well up" when the divine power and goodness causes earthquakes, cyclones, and contagious diseases to sweep over the earth. Perhaps "prayers of gratitude should well up" for gravity, chemical affinity, attraction and repulsion, etc., etc. These laws are similar in action and results to those by which our spirit friends communicate with us. Let us not do work by halves, but give "the Divine power and goodness" all the glory. But what does he mean by "divine power and goodness?" Wouldn't God, the Son and Holy Ghost do as well? He says they "ordained these things." How does he know? Would they not occur just the same without ordaining? Matter and law are both eternal. Does God act outside of these, or in harmony with them? If so, how and what difference does it make? His religion now is "much improved." Formerly it was belief, now he knows there is a hereafter, and a divine power and goodness. Now, I know of a hereafter, but I know of no God that ordains or permits these things, so that my spirit friends would not, at least, get a portion of my "prayers of gratitude." I never said "there is no God." I don't know, I don't think it would make much difference either to him or myself, if I did behold the universe, both physical and spiritual, everywhere co-existent, acting in harmony with each other. I see the physical endowed with life, power and intelligence everywhere. I see the acceptance of "means to the end," and I say, how wise, beautiful and good; but when I contemplate poor, depraved, diseased and badly organized human beings, and think it was ordained that they should be just as they are; when I think of the horrors of intemperance, contagious, religious wars and persecutions, I say this is not goodness. No all wise and good being would ordain or permit so much suffering and woe, and I am compelled to conclude that nature alone is responsible.

Matter cannot exist void of its inherent laws and properties, and the action of these

will inevitably produce or create motion. The combining of positive and negative elements by the same, produce or create life and intelligence. This is true not only of man but the lowest types of intelligence, the only difference being condition. All through past ages, whatever people could not understand was attributed to God. As knowledge increased, God diminished, until now there is very little, if any, of God left. Untold misery and crime have been caused by this search after God and religion. To-day the world knows less about God than it did ages ago.

Mr. L. says: "The great merit of these phenomena lies in their power to stir up the soul to soften the heart and lead the mind to God." The object of the phenomena, then, is to get religion. This is the religion according to Webster, all but the creeds, dogmas and divine commands. Such a religion utterly ignores the dear ones gone before, as well as the sick, imprisoned and fatherless here.

Mr. L.'s religion is indeed "much improved." This is an attempt to pervert a great and glorious truth. If true, Spiritualism and Christianity are practically the same; our spirit friends and the Holy Ghost doing the same work and for the same object. If true, why do the spirits try to prove their identity and exhort us to be good and pure? Why do they tell us they have found no gods or saviors over there; that nature is all there is, and that we are responsible to ourselves and neighbors for every thought, word and deed. Their real merit lies in the fact that they prove continued existence, sweep away all superstition and teach us practically how to be better and wiser. The object of life here is to give the indwelling spirit a development it can nowhere else obtain. If we keep the physical healthy and pure, the spiritual will take care of itself and the truth thereof be glorious and abundant. Let us get right, and then it will be much easier for spirits both in and out of the flesh to do their work. With perfect physical organism, a clear conception of, and and perfect harmony with, their purposes, how much easier and smoother the way of existence, and the object of life is best secured by attending with all our might and wisdom to its duties. A mighty work must be done on this physical plane before Spiritualism will have accomplished its mission. When physical life has become purified of all disease, error and injustice, pentecostal showers will be continuous everywhere.

It is not true that people are Spiritualists or spiritual as soon as they receive a few tests and are convinced of continued existence. They have but just begun. The phenomena are but the key, the alphabet. Those who think Spiritualism is only for the hereafter, make the same mistake Mr. L. does when he perverts it with religion. Spiritualism is not to make spiritual or religious drones. We must work or there will be no development, no reward. Mr. L. says we must observe more than facts. Pray what does he mean by this? Is it that we must imagine something is being done or exists? He tells us that the next step after getting our souls stirred, is to let the mind go up to God. Is not this the same old prejudice against reason and facts? I may be atheistical and materialistic, and sneered at for my "drivel and rant," because I refuse to go beyond facts, and the legitimate conclusions to which facts in the light of reason lead us, and be denounced as irreligious and crude; but I want no religion or gods if I must do all this. When I want religion I will get it in the good old way and not get up or adopt an improvement on what priestcraft has been for ages perfecting and curing the world to establish.

I believe I am all matter, both body and spirit. There is nothing so refined, ethereal or spiritual about me, but what is made of substance, either positive or negative, spiritual or physical. I am an epitome of the universe. My feet are on solid ground and they shall stay there till this body is exchanged for another, and then, even if I can find a resting place for my feet, I shall feel better for it. Mr. L. thinks I "betray great ignorance" of the writings of Paine, Franklin, Hare and Sargent, because I assert that in my judgment they had no religion, and needed none, that I appear ridiculous because my authorities contradict me. I was well aware of what those men had written on the subject of religion. That Spiritualist would indeed be ignorant, who did not know that Paine wrote, "The world is my country, to do good my religion." Notwithstanding this, and in the face of all they wrote, I still maintain that my position was correct, and I firmly believe that in spirit life to-day they regret they ever wrote what they did, claiming to have religion.

They had no system of faith and worship; they joined no church, subscribed to, or were bound by, no creeds or dogmas; did not perform the duties of life in obedience to the commands of a divine lawgiver; acknowledged no priests or bible as having divine authority; were plain matter-of-fact men who never went beyond the logic of facts except on the subject of religion. Had they studied the true significance of the word as Webster did, they never would have written what they did. Simply belief in the existence of a God is not religion, nor is it even when attended with feelings of love and reverence.

The contemplation of his wisdom, power and greatness, as seen in his works, is not religion, for is a belief in future rewards and punishments. Religion is a condition of the mind that results from an alleged change of heart, and an agreement between the individual and God, in which the one party agrees to serve and worship the other in return for the application of Christ's blood, freedom from the consequences of sin, and a mansion in the skies. This is the Christian religion, and all religions are like unto it. Nothing is found anywhere in their writings showing they ever believed in, or experienced any such business. The worst wretches in the State prisons believe in God, the same as Franklin and Paine did, and had the same religion, though less, perhaps, in degree, but no one claims that they have religion. Murderers often get religion just before they are hung, but they must subscribe to the creed, be baptized and partake of the sacrament in order to get it. The priests are the middle men whose services are absolutely indispensable. Do they not denounce all Spiritualists as having come under the influence of the devil, and not only so but all who are out of their church, and does not Webster endorse what they say? A man might as well claim that Ethiopia is a civilized country as to have religion without getting it in the orthodox way.

I reserve the same right to criticize Paine, Franklin, Hare and Sargent, that I do all other men. They were neither perfect nor all-wise, but they were most eminent as practical thinkers and workers, doing what they did to bless mankind, rather than to glorify God. Men who do right for the sake of right, are far better than those who do right to please God. Had they never had a thought of God or religion, they would have

done just the same. All this I had in mind when I claimed they had no religion. I still think because the work they did proved it, that they, with a host of others who claim as they did to have it, were as free from religion as the universe is of angry gods, demon devils and burning hells. I close with an extract from an editorial in the New York Sun touching this subject: "A tremendous religious revolution is now going on, one begets which the reformation seems small. Christianity, revealed religion, theology and the church are now fighting for life. If the more fashionable philosophy prevails, they will have to step out of the paganism and polytheism Christianity displaced." Lowell, Mich.

For the Religio-Philosophical Journal.

Brooklyn Spiritual Fraternity.

The subject for discussion, as previously announced, was "Spiritual Mediumship." The interest of the subject itself, and the fact that it was to be spoken on at length by "the silver-tongued orator," as some call him, Mr. W. C. Bowen, drew a large audience. He commenced by noting the persistent effort in certain quarters, to misrepresent the Brooklyn Spiritual Fraternity as the enemy of mediums. He declared that strangers from afar visiting us, repeatedly expressed astonishment at finding that we were not enemies to mediums, but only to the imitation, false, fraudulent pretense of mediumship. The Fraternity is too busily engaged in trying to increase the number and develop the powers of mediums, to turn aside for malicious accusations of "Jesuitism," etc. He spoke then of the new Commission to investigate Spiritualism without the aid of mediums, and denounced it as a grievous wrong to attempt to decide the truth of Spiritualism on such data as could be got without mediums. There are some Spiritualists who have similar ideas, think there are too many mediums. Prof. Kearney proposed to crown Spiritualism with thorns, and smite it. Many people sneered at the occasional eccentricities of mediums, their strange gestures, bad grammar and eccentric poetry. So long as the mediums do all this under the control of an outside spirit intelligence, we will welcome all offences of this sort, content to have these small defects for the sake of the grand truth taught by the fact of control, knowing also, that control is often imperfect.

There is another class ready to swallow every thing that comes from the lips of a medium as pure truth. Is that right? One of the most ridiculous of this class in Brooklyn, now declares that it is well to hold our reason in abeyance and rest on the superior knowledge of the spirits! He spoke at some length on the book, "Spirit Communications," of its theological bias, of the great names appended to the teachings. The theology taught might be called the orthodox Universalist. The papers ignored or sharply criticized it. In answer to the spirits who spoke through mediums, undoubtedly good and pure, came other communications through mediums as genuine and honest, but teaching directly opposite doctrines. What shall we do? Whom shall we trust? Trust the spirits who are reasonable, not because they are spirits, but because what they utter is reasonable. Activity in the Spirit-world is as great as here. Let us not endeavor to run it altogether from this side. Spirits started the movement, and they can best manage it. Till they declare in favor of organization, it is better to wait, and be in no hurry to organize.

Physical mediumship appeals to the senses. This kind of manifestation is necessary for some classes at least. If any medium desire to speak in a meeting, let him do so. The most ungrammatical speech ever by a medium uttered is worth more than all the utterances of Calvin. He had heard an experienced Spiritualist speak of manifestations as things of no consequence, saying lectures were worth more than facts, specially attacking materialization as a worthless manifestation. He did not know if there ever has been a genuine materialization, but if there has, it is worth more than all the sermons that ever have been preached. To sum up all, without mediums there can be no manifestations. Without these Spiritualism is utterly dead.

The President called attention to the Baxter matter, reading the editorial relating to it in the RELIGIO-PHILOSOPHICAL JOURNAL, and then called Hon. W. Coit to the platform. Prefacing his remarks with high praise of Mr. Bowen's lecture, he said he must differ from him somewhat. The Jew had his prophets; the Christian claimed an advance on their revelation. Mohammed claimed to transcend Christian revelation. Every nation has its own peculiar revelation. The Spiritualist has his revelations, too, truer for us to-day than those of centuries ago can be. One thought pervades all classes of men in all time—the desire of knowledge of our future life. It is a question whether the belief in a future life, as a matter of faith purely, is not more powerful than any which could have been produced by phenomena. We are urged to cultivate mediumship, so phenomena may be abundant. It is doubtful whether this is wise, whether good comes of it. Much injury has been wrought by mediumship—many ruined by it, and this has occurred often enough to make us pause and ask, is it well to encourage increase of mediumship? As to business purposes, we know better how to do our own business than any spirit can tell us. There are few who have based their faith on phenomena at the outset who ever thought they had enough, or advanced beyond a perpetual hunt for new manifestations.

Mr. Smith also disagreed with Mr. Bowen, and was glad there was opportunity for expression—stagnation was mental death. The heaviest indictment against the Church was that it aimed, sometimes to prevent men from thinking, and when that was impossible, denied expression. We send a host of undeveloped spirits into the Spirit-world and then complain that so many of this class return to us. There is work to be done here; we must send power to them. We have to instruct these spirits who visit us. The mission of Spiritualism is to open the mind to full recognition of universal brotherhood.

Mr. Haslam said if he had to take care of all the spirit tramps, it were better he had never lived. "There is no future life; all life is present. Sensation convinces me of immortality. The life in the Spirit-world is altogether different from life here. It is useless to try to teach a spirit. You cannot rightly judge mediumship without much study of the law of spirit control. Great names have been announced in my presence as controlling, but I did not believe the spirits were there. If mediums would themselves tell their sensations, we could understand the subject better. I have myself heard one give a good lecture, after the reception of so much spiritual influence as was in a good hour of whiskey." D. M. Cole closed the discussion by a brief

statement of the miseries of mediumship, and the assembly adjourned.

D. M. COLE.

Brooklyn, N. Y., Oct. 16th, 1883.

J. Frank Baxter Once More.

To the Editor of the Religio-Philosophical Journal.

I have just read in your last issue Mr. Baxter's explanation of the facts which he does not deny to have occurred in connection with his visit to this place. His explanation may satisfy those who have to depend on newspaper statements of the facts, and who by previous acquaintance and friendship are, perhaps unconsciously, biased in his favor; but not even the most confirmed Spiritualists who reside in this and adjoining counties, and have a complete knowledge of the facts are at all convinced by it. It leaves many points in the fog; gives others a false coloring, and is decidedly too thin every way. Two of the most intelligent and positive Spiritualists in this place, said, when they had read his explanation, "We believed he was a fraud before; now we know he is a fraud, because he misrepresents the facts." Now there are some points left in such an unsatisfactory shape, that, if Mr. Baxter is all right, it will be doing him a kindness to call his attention to them, and thus give him a chance to clear them up; for every honest witness rejoices in a thorough cross-examination.

He carries the idea that nearly all his obituary notes were written down just as they had been communicated to him by the spirits, and that he only had a very few that he or some one had clipped from newspapers as corroboratives of his written ones. Now the fact is, it can be proved that there were very many of them clipped from newspapers, and those that were so clipped from newspapers were not corroborative of the others at all, but referred to entirely different persons. I should consider it safe to say that not half a dozen of his printed obituaries referred to the same persons that his written notes did, and one of those who examined them most closely, says not one of them did. He says he left sixteen dollars pinned to the end of the bureau in his room; and the people of the house say it was simply impossible that those bank bills could have been in that place all day Monday (the 24th) without their having seen them.

As to his lost lectures, if he believed they were in Brown's Hall, or anywhere else in Georgetown, why did he not search for them? When informed that they were not at Mr. Whitmore's, he replied that he must have left them at the hall, and that he must go there and hunt them up; but he never went there at all nor anywhere else in the place in search of the lectures, and nobody here believes that he lost any money or lectures here or anywhere. Will he please tell us where he found the lectures? Again, he says he returned from this place to De Ruyter—"star light all the way." At ten o'clock that evening the heavens were battalioned with clouds, and it was raining quite freely—not a single star visible. There must have been a rapid clearing away, if a single star appeared before his arrival at De Ruyter. He quotes from an article written by a citizen of this place and published in the Democratic Union, making that writer place his visit to this place on Monday night at midnight. On the contrary that writer says nothing about midnight.

I know these things seem unimportant, but in the connection in which they stand, Baxter's version of them is not only false in detail, but gives a false coloring to the whole affair. Mr. Whitmore says Baxter came there greatly excited; that he rang the door bell several times while Whitmore was putting on his pants; and then began to pound the door so furiously that it was feared he would break it in before Whitmore could get out of his room in a presentable condition, to admit him; and that, when admitted, the very first thing he called for was his envelope and the slips of paper it contained, and when he had received them he quietly inquired for his money and lectures. Baxter in his account reverses the order, putting the lectures and money first. Did he do it for a purpose?

He makes several misrepresentations in regard to the obituaries which cannot now be proven, since he has them, or has destroyed them; so that it is useless to mention them in detail. If the worthy young people who entertained Mr. Baxter, had listened to the advice of those older and more experienced than themselves, and put those evidences of fraud into the hands of a magistrate, the whole case would have gone for investigation before persons accustomed to weigh evidence and detect sophistry, and where whitewash and varnish do not pass for facts.

I know not but some woman may have handed him two or three obituaries either from friendly or unfriendly motives, and if from the latter, certainly she was no lady. But that does not explain away the mass of evidence. Besides, if Mr. Baxter did not receive the visits from the "Saratoga spirits" until August or later, it is hardly credible that he should have met with papers since then containing obituaries corroborating their communications, who died two or three years since. Daily newspapers do not keep so long as that unless in rare instances they are preserved for a special purpose. Indeed, I saw no printed obituaries in his envelope referring to the same persons that were referred to in his written notes. I shall be glad to be corrected if I am wrong here, but I want the evidence.

No matter what may be Mr. Baxter's past record, neither character alone, nor together with whitewash, can convince even the most radical Spiritualists here that he has not been guilty of fraud, unless he can clear up several points now left in the fog.

And now, Mr. Editor, allow me to ask you one question. Is it not a settled principle of all nations and all ages, that wherever any phenomena can be accounted for upon natural principles, any supernatural hypothesis is inadmissible? And if this be so, granted that we find in any man's possession, printed obituary notices containing the main facts of certain persons' lives, and the main features connected with their last sickness and death, then shall we not believe that he manufactures his so-called spiritual communications from those obituaries, rather than believe that he has collected those obituaries to corroborate spiritual communications previously received, no matter how good his previous character may have been? The Roman soldiers who watched by the sepulchre of the dear Jesus, were bribed to say, "His disciples stole him away while we slept," and many were found foolish enough to believe them capable of knowing what was going on while they slept. It seems to me he would be equally foolish who would take his stand upon a supernatural hypothesis in order to account for what can be so easily accounted for upon natural principles.

Yours in the love of truth,

P. K. SHELDON.

In reply to the question asked of the Editor, we would inform our correspondent that

one of the cardinal planks in the JOURNAL's platform is this: Any manifestation or phenomenon which can be accounted for in two ways, is wholly worthless as proof of spirit return or manifestation. Were Mr. Sheldon a continuous reader of the JOURNAL, he would not have had to ask the question. For enunciating and stoutly maintaining this principle we have, in the past, been fiercely denounced by weak-minded, illogical people, those with strong emotional natures and untrained minds, also as a matter of course, by all the charlatans and tricky mediums. We are glad to note, however, a steady and permanent change of opinion and a more general agreement with the JOURNAL on the part of those whose intent is good and who are really striving, as best they can, after the truth.

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