

LO Draper is no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

# VOL. XXXV.

Readers of the JOURNAL are especially requested to end 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 organtzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incldents 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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# The Earth.

Hurled from the center of Infinite Cause, Kept in the pathway by unerring laws, Spinning alway—"without haste, without rest,"

# For the Religio-Philosophical Journal. A Mistake of Religious Infidels. BY HON. JOEL TIFFANY.

Mr. Ingersoll in his lecture upon "Great Infidels," lays down a second proposition thus: "The finders of one age have been the aur-cal saints of the next. The destroyers of the old have always been the creators of the new. The old passes away and the new becomes old.'

Hence, according to the teachings and par-ticularly the practice of Mr. Ingersoll, it becomes our first duty and business to become the destroyers of the present, that the new and future may be introduced.

Had Mr. Ingersoll been at all acquainted with his religious nature and its needs, and with the means by which such needs must be with the means by which such needs must be supplied, his theory and practice in religions matters would be entirely different. Indeed, his material and rationalistic philosophy should teach him otherwise. In respect to growth and true development, it is the uni-versal law, that the old must remain and co-operate in bringing in the new. If the old be destroyed in any other way than by the coming in of the new to displace it, the new will not be brought in. will not be brought in.

The history of development in each of the everal kingdoms of nature reveals this fact: that the first and inferior are essential to the introduction of the second and superior. In very department of nature, from chaos to completeness, an orderly and progressive un-folding from the inferior to the superior be-comes the established method. In divine order, in no case is the inferior to be destroyed der, in no case is the inferior to be destroyed except by yi-lding its status and life to in-troduce and support the superior. For illus-tration: When a finger nail has been so in-jured that its living functions as a nail have ceased, the divine method of applying the remedy is manifest in retaining the old nail for what it is worth to the finger while a new uail is being prepared; and until it can take nail is being prepared; and until it can take its place by displacing the old. And the new one is prepared underneath the old one; and through the development of the new the old is displaced. The old nail affords some needis displaced. The old nail affords some need-ed protection while the new one is being formed; and when the new one is complete, the old one falls away of itself. We are likewise taught that the human body is entirely renewed once in seven years; by the introduction of new elements to take by the introduction of new elements to take the place of the old. But how, and in what manner is this renewal effected? By first destroying the old body and then substituting another in its place? By no means. It re quires all the living functions of the old to aid in bringing in the new. The elements to be employed in the renewal must be received into the old body and thereby become prepared for entering into the new;and when thus prepared, each particle must find its appropriate place, by the affinity imparted to it during the process of vitalization; and the living power which brings it to its place and establishes it there is the power which excretes the old and effete; and it is ever thus under the Divine Administration: The life which secretes the new excretes the old; and thus God in the work of creation and providence is no iconoclast, but always and everywhere, he acts as a redeemer and a regener ator. In the unfoldment of the religious nature in man, these principles become manifest in their operations. It is self-evident that one cannot attain to an exalted spiritual status except through the exercise of earnest aspiration. Where there is not present an active impulse stimulating one to make an earnest effort, no such effort will be made. And without earnest effort there will be no success in the attainment of status or the accomplishment of worthy results. There will be no aspiration for attainments, where there is no sense of their need, and no faith in the attainability of that which is needed. To make present such sense of need and a faith in its attainab lity, ideals of that which is to be sought must be formed. The misty and obscure abstract must take the form and consistency of the actual. For illustration: One can have no conception of justice unless he can idealize it in the relation, spirit, and action of one individual toward another. One cannot understand or cognize justice, except as an ideal incarnation; much less can he love it as a mere abstraction. To challenge the affections justice must be presented in the form of the affections. It must become moulded by divine or human art into a living form of affection and cognition, thus determining relations, and dictating actions. The principle of ideal incarnations becomes applicable in our appreciation of any or of all the moral virtues. To awaken a response in the depth of the human affections the attribute or quality calling for such response. must appear to exist in one capable of exer-cising the same. One can love only that which can answer thereto by a returning love. That in which there is no life, no cognition, no affection, no love, according to our ideal has no power to challenge our affections. No matter how perfect a work of art may be, whether of sculpture or of painting its utmost power over the soul is to excite therein high admiration, bringing it only to the threshold of the affections. It is merely art; and it lacks that living conscious pres-ence which alone can in-fill the soul with its own life and conscious power; which alone can repay our affection and love by answering to the same. Should one be inclined to doubt this, let him test its truth by attempting to give his affections to a statue, a picture, and the like. In his fervency let him embrace and kiss his ideal, in the form of

# stone or canvas and he will soon find the limit of the power of art to call into living ac-

CHICAGO, NOVEMBER 10, 1883.

tivity his affections. The atheist acknowledges this truth when he denies the being and the existence of a god of the heart; that is, of the affections. He says that he has no conception or cognition of any such being, and that he cannot idealize any such being, because he has no faith in the existence of any such being, and, there-fore, he can not love that which he can not conceive of as a living conscious actuality. Those qualities and attributes which the religious believer cognizes as pertaining to God and which awaken in him the deepest love and reverence and which move his soul in its deepest life, because idealized in the form and life of his deepest affections, only chal-lenge the cold admiration of the skeptie. tenge the cold admiration of the skeptic. They do not lift his soul to the summit of its capabilities, where it can catch the dawn of a higher sphere, be reached by higher beings and become inspired by a loftier band. Mr. Ingersoll and irfeligious philosophers generally,deny the propriety of one's exercis-ing art in an effort to-idealize a supreme be-ing clothed with the margi attributes in in

ing, clothed with the moral attributes in infinite completeness to awaken aspiration in the soul for the attainment of such completeness in itself. They mock at and ridicule the effort to idealize a divine and perfect being as the subject of the soul's aspirations: and Mr. Ingersoll by his lectures and writings, is endeavoring to pursuade mankind that all such efforts are vain and illusory. that all such efforts are vain and illusory. Thus he advises the aspiring one that a per-fect and Divine Being shall not be thought of or be sought after at all. He advises that in thought, in feeling, and in aspiration, all shall be atheist. And this advice is given on the part of Mr. Ingersoll, with a full knowl-edge that are gen gengeive af ne attribute ar edge that one can conceive of no attribute or quality of character, without first conceiving of some being canable of possessing it: that the attribute or quality can not be conceived or cognized separated from a being or char-acter of which it is an attribute or quality; that one can not exercise a love or an affec-tion without a real or an ideal object to call forth.

soul art do not express a possible truth known to humanity or which can be known; or at least, man has not the capacity of faculty to correctly idealize any such being, or to cognize any such ideal; and that, therefore, all such efforts are futile and ought to be postponed until, through unfoldment one becomes qualified to truly idealize such being, which will be worthy of its love, reverence and worship. This is strange philosophy for one who dei-fies the intellectual and rational faculties. Philosophically the atheist would advise man to postpone seeking a Divine Being until he had first found him. He denounces the effort of the beginner as being improper because imperfect. The young artist commences moulding his first form as an expression of his ideal; and he aids his own art by studying the best masters that have preceded him therein. Would Mr. Ingersoll sav: "Young man, be wise, be prudent, be philosophical? Do not waste your time, spoil your material and exhibit your unskillfulness by such im-perfect efforts at expressing your crude ideals? Wait until you have become more perfect in your ideals and your art of expres-sion before you attempt to use your chisel or your brush? You will be ashamed of your imperfect efforts by and by. Therefore, do not attempt to perform what you know you cannot accurately accomplish. Would not the young artist reply, and pro perly, too: "Mr. Ingersoll, how long must I wait to become perfect in my art if I am to use neither chisel or brush? Is it not by the use of these, according to the best skill I now have that I am to arrive at the perfection I seek? Is it not manifest as the law of growth and development, that the earnest and best effort of the now, however imperfect, is that which conducts one to the best of the to be? Let me proceed, then, and do my best day by day. Let me mold and model my form accord ing to my best skill to-day, and remodel it to express my higher ideal to-morrow. I have found that that which seemed faultless in my estimation of yesterday in the light of the inspiration of to-day, admits of much im-provement; and I find that the improvements of to-day have come to me as the reward of my past best efforts." The advice which the irreligious philosopher by his teaching and practice gives re-specting the unfoldment of the religious faculties, in every other department of human enterprise and activity would be discarded. In every art, profession or trade, success can be obtained only through many and often, abortive efforts. The inventor is obliged to form and reform his ideals many times before he can actualize that which he seeks. But had he not have made his first, and then best effort, he would not have acquired the skill to have made his final and successful one. In all undertakings, it is the continued best effort, which gives success. It is, therefore, unphilosophical to advise the postponement of effort, because, from our present status, such effort must be imperfect. Success demands that the best possible of the present shall be undertaken, that the better future may be accomplished.

must be rendered in spirit and in truth; and that any other worship is claimed to be value-less and no worship at all. That true spirit-ual worship must be a spontaniety, and that any other is not worship. Therefore be thinks it will be a second for one to undertake such it will be in season for one to undertake such worship when the condition of spontaniety of worship is reached. It is true that true spiritual worship in its divinest sense is a spontaniety; and that it is for that state of spontaniety that the truly religious soul yearns in its desire for worship. So likewise is true art a spontaniety; and that it is for that spontaniety the true artist yearns; but before he can attain to it, he is obliged to model and remodel, to form and reform, to color and recolor many times, until by culcolor and recolor many times, until by cul-ture and discipline he arrives at such spon-taniety. It is so, likewise, in respect to true worship. The spirit in status, is imperfect. In its perceptions of truth, it sees as through a glass darkly. In affection it is but imper-fectly cleansed from the induence of its ap-petites, its passions and lustful desires; but its ultimate destiny is completeness; that is, perfection of character. And it is through culture and discipling that it is to attain to culture and discipline that it is to attain to this perfection of the true, the pure, the holy, the just and the good. It must study the best masters in spiritual and religious art; and imperfect as the soul may be, it is to strive for those excellencies, which the best have made manifest as possible to the soul. Having faith in a spiritual father, replete with every moral attribute and perfect in all the moral virtues, man is to strive with all his art and power to idealize that Father in heaven, in power to idealize that Father in heaven, in all the beauty, purity and loveliness of the divine character, that he may produce in his mind, in his understanding, and in his affec-tions, a Being worthy of his purest love, his highest reverence, his profoundest adoration and his divinest worship. What though, ow-ing to the darkness of his understanding and ing to the darkness of his understanding and to the imperfection of his spiritual status, he can not after years of effort, satisfy his as-pirations through the perfectness of his ideal, still, continuing to do his best, he is continu-ally able to do better; and by such continued and constant best effort, he can not fail ultimately to find the spontaniety he seeks.

# (TO BE CONTINUED.)

A Hindoo Preacher in a Boston Unitarian

No. 11

progress. There is advancement in science, in a knowledge of the laws of tife; civiliza-tion strides forward, prosperity grows, knowltionstruces forward, prosperity grows, knowledge increases, religion alone lags behind. The apostles of skepticism tell us that faith has been a repetition of the past; and, if their voice has met with a contradiction, it has come from others, who tell us that the purposes of God are coextensive with the history of human religion. It is said that the source of infinite truth lies far, far back in the past, the door of inspiration is shut, man's future must only be a reflection of what has future must only be a reflection of what has gone by. The institution from which I come holds neither the position of the skeptic nor. the position of the holder of mere historic faith.) We believe in the mighty evolution of God's purposes. The past is no measure for the future. The present transcends the past; let the dead bury their dead. God is a living presence, an active personality. He deals with no our every-day life, and shapes our ends. "rough hew them how we will." ends, "rough hew them how we will." In the dispensation of the Brahmo Somaj,

we hold the doctrine of direct access to God. We do not set aside the name of Christ. In the East, the word name means spirit; the name of God is the spirit and the essence of God. Between the name and the spirit there is no difference. "He that named God first found his whole face and beard bathed in found his whole face and beard bathed in golden glory," says the Veda. If, then, we are to take the name of God in our prayers, and with that name take the name of Christ, we mean that we offer our prayers in the spirit of Christ. All great prophets have come to the world to teach us to pray. They were prayer incarnated. Because, believe me, prayer needed a revelation. The face of the man that prayeth a prayer for

face of the man that prayeth a prayer for the moment reflects the glory of God's form-less face. In the spirit of the great prophets. in their faith and love, humility and dependence, submission and reverence, we are to approach God, but between our Father and ourselves there shall be no medium. As the sunlight penetrates through every pore of our body and stirs our blood unconsciously. our bony and stars our boom unconsciously, as the oxygen of the air pierces through our blood vessels and purifies everything within, so the eternal sunshine genetrates through the pores of our spiritual being, and the azure of God purifies our aspirations.

In India, they say, if you worship the minor deities, you do not worship them as your final objects of prayer, but through them you approach the supreme deity. No Hindu idolater, if he has any knowledge of his scripture, will hold that the idols of stone and of wood are the ultimate objects of devotion. They are mediums through which to approach the throne of the formless God. But it often happens that these mediums obstruct the vision, and become the immediate objects of faith. The history of religion proves that mediums often come to be obstructions, and it has often grieved my spirit to experience in Christian countries how the Son hath sup-planted the Father and the Holy Spirit. I have often tried to express my deep, heart-felt reverence for the sonship of God. I honor the true doctrine of trinity. It is not to my eye as the red rag to the eye of the infuriated bull. There is deep purpose, sublime truth, underlying it; but, I repeat, it has grieved my heart to see that the name of the Son has supplanted the name of the Father and of the Holy Spirit. We believe in the grand doctrine that God in his spiritual glory has come down to earth, and that now access between him and us is direct. That glorious doctrine of true Christianity has been obscured and dimmed by men who lack due appreciation of the teachings of their own Scriptures, but the time has come when the claims of the Holy Spirit Shall be vindicated. If the Spirit of God is a living presence, if he is a consuming fire, if he is a ready counselor, if he is one to whom every appeal may be made in any moment of perplexity and sorrow, we are bound to tell the world what the responses of that Spirit are. In the first place, then, there must be a vision of the Spirit of God. By vision, I do not mean phantoms, rappings on the table, voices in the air; I mean a realization of the Spirit of God by the spirit of man, as the outward eye beholds light. We believe, in the Brahmo Somaj, that as the outward body has an organ of sight to perceive external objects, so the inner spirit is able to commune with objects internal. If the forms and attributes of matter are thus realizable by the eve that to-day is and to-morrow is quenched, shall not the attributes of the Spirit be realized by that inner eye of the soul which can never be blinded, but grows brighter and stronger as it approaches toward eternity? We believe, therefore, that the spirit can realize and recognize the presence of God; and the realization of that presence is so deep and so intense that very well may we apply to it the word, "seeing the vision." We are told that in the depth of the midnight, on the silent mountain top, when the apostles were drowsy and heavy with slumber, the praying Jesus, in the ecstasy of devotion, beheld Moses and Elias. Some will say that they appeared in physical form. I do not hold that view: I believe it was a vision, purely spiritual and inward. Similarly, I believe that, when a man's inward faculties are all purified, the spirit of God is always realized-realized by faith; and faith, is the sight of the soul. By direct acces to the presence of God, then, we mean that, by faith, devotion, and self-consecration. we behold the presence of the Infinite Spirit in all the beauty and glory of nature outside.

Singing, Swinging along With gladness and cong, Ripening the gram and righting the wrong.

O'er head the other bends stainless and blue While the broad fields of Heaven expand to th

view, Star-strewn, they glimmer with clusters so white Their silvery blossoms illumine the night, Hieing,

Flying along

With gladness and song, Ripening the grain and righting the wrong.

Year after year and age after age The birth of the savage, the death of the sage, Mark thy great cycles through uttermost space, Careering with stars in a majestic grace, Whirling, Swirling along With gladness and song, Discripted the series and richting the wrong

Ripening the grain and righting the wrong.

Plunged into darkness or plunged into light, Bitten by ice-winds and shivering in night, Smiling and warm with the kiss of the sun, Rosy and sparkling the course theu dost run, Dancing, Glancing along With gladness and song. Ripening the grain and righting the wrong.

Ever and ever thou weavest our fate, Flieth thy shuttle both early and late, Farther from darkness, from gloom and from strife, Nearer the fountain of Love and of Life;

Singing, Swinging along With gladness and song, Ripening the grain and righting the wrong, —Hester M. Poole in the Manhattan.

# Letter of Thanks from Mrs. Denton.

To the Editor of the Religio-Philosophical Journal:

Please accept the sincere thanks of myself and family for your generous appreciation of the loved one we so deeply mourn, and for your sympathy with us in our sorrow; and also, under a deep sense of our obligation, 1 would, with your permission be glad to say through your columns, that if our hearts could be soothed and comforted in this midnight of anguish, they would be soothed and comforted by such assurance of tender regard for him, of appreciation of his labors and of sympathy with us, as have been so kindly extended to us by his friends-to every one of whom I would gladlywrite if I were able.

But, Mr. Bundy, death does not come to us until the mission of life is fulfilled, excep through some serious disturbance of Nature' kindly care for us; and when any one is cut off with the forces of life still vigorous and in the midst of active usefulness, we are, it seems tome, right in feeling that somewhere and by some means a great mistake has been made, and a great wrong done.

I wish also to say that never before did I realize how much of genuine goodness there is in human nature. Talk of its depravity! Why, if there were nothing of goodness but this deep and ever living fountain of human sympathy it were enough to redeem the world from all unrighteousness whenever the enlightened intellect of the race shall enable it to relinquish its dread superstitions and gain control over its baser passions.

Again thanking you and these friends for the generous kindness already shown us. I am, whether in joy or grief, yours and theirs with sincerest gratitude.

Wellesley, Mass. Mrs. E. M. F. DENTON.

But says the irreligious philosopher, it is claimed that the Divine Being is spiritual, and that the worship paid to such Being,

# Church.

We extract from the Christian Register's report of a remarkable Sunday service, in which a Hindoo, who does not profess to be a Christian, was the preacher. His address is valuable as a statement of the ideas of leading men in a distant land, and from its intrinsic merits, catholic spirit and noble views:

BABU MOZOOMDAR AT THE CHURCH OF THE DISCIPLES.

The Church of the Disciples was well filled last Sunday evening with a very attentive and reverent congregation. Babu Protap Chunder Mozoomdar conducted the services. following the exact order of the service of the Brahmo Somaj, of which he is one of the lead-

In introducing Mr. Mozoomdar, Rev. James Freeman Clarke said:

"I have to introduce to you a teacher who has come to us from the far East, to show us what new movements in religious life are taking place in Asia, where our own race had its origin. It is very interesting to see this tendency toward a universal religion. It seems to show, as many other things show, that the religion of the human race is to arrive at last. How soon we cannot tell; but the tendency of all things is toward the religion of mankind. Our friend will now de-scribe the remarkable movement which began with Rammohun Roy, and which now is called the Brahmo Somaj

Mr. Mozoomdar opened the services by an exhortation to a spirit of worship. A hymn was next sung, and was followed by the recitation of a Sanskrit hymn, of which the English translation runs as follows:

'As the truth, the wisdom, the infinite, the image of joy, the immortal Brahma manifests himself. He is peace, goodness, the one without a second. He is the holy, impenetrable by sin.

ADORATION. "Now let us adore God. O thou true, real being, we hold our lives in trust from thee. The frail structure of this body bears thy breath and takes the name of being. Our unseen force of life is but a stream from thy everlasting life. Birth, change, growth. death, revival, all point to thee. Wisdom dwelleth with thee; our knowledge is often darkness. Cause the light of thy intelligence to shine in our souls, and show us, O God, our true path amid the darkness and the self-delusions of life. Deliver us from all false knowledge, and let us but know thee as thou knowest thy servant. And teach us to behold our own hearts as thou dost behold us. Unsreakable is thy name. We know not where thy glory is. We cannot utter thee. We are lost in the immensity of thy presence and attributes. The whole universe doth proclaim thee. The past and the future join in an everlasting chorus to declare thee, yet thou art as undeclared as thou hast ever been.'

After a response on the organ, and hymns and prayers and the reading of selections of Scripture from the Hindu, Persian, Mohammedan, and Jewish Scriptures, Mr. Mozoomdar spoke as follows:

ABSTRACT OF ADDRESS. It is often said that religion makes no

I have often found fault with the way in which Western thinkers commune with na-Continued on Eighth Page,

# RELIGIO-PHILCSOPHICAL JOURNAL.

## For the Religio-Philosophical Journal. Brooklyn Spiritual Fraternity.

Comparatively a small audience assembled to hear Hon. W. Coit's lecture on "Humani-ty's Search for God and a Future Life." The lecturer is one of our most profound think-ers, especially logical and clear, but hard to report, the whole being so linked together that it is difficult to select representative sentences which convey a clear idea of his argument. He spoke of the universality of religion of some sort, and its strong hold on the human heart everywhere. It seemed as necessary to the completion of the ideal man as sunlight is necessary for vegetation. The universal is the necessary. Religion is not an invention, but a product of human na-ture, the fruit of faculties hidden in our nature. We never see God, yet we know his existence. Till Spiritualism arose there was no real proof of life beyond the grave, but men persistently searched-for it. They knew it must be, but could not prove it—inces-santly sought for proof. The world has been full of revelations and revelators. All na-tions had their priests, their forms of religion. The close connection between the spiritual and the natural worlds rendered it possible for some dwelling in the border-land, to hold communication with both, hence pronhets gave vailed utterances, implying things they could speak but not comprehend. In ancient times every god was an idealization of a human passion or appetite; their worship a consecration of sensation, making it divine; hence the utterances of prophets and the predictions of the oracles were al-ways attended with more or less of physical convulsion, the revelations always being obscore. The speaker gave full description of the oracle at Delphos, and some of the pre-dictions there made. Sacred books had sim-ilar origin. The writers were inspired to write, the prophets to prophesy, but in this day we have learned that a divine inspiration will not infallibly cause the utterance to be divine. Men found there were false prophets, and they were false from the same causes which make our mediums unreliable in their utterances—too much of precon-ceived opinion mixed with the truth. How decide between the true and the false, was not easy then, and is not always easy now. There was no revelation which spoke directly of immortality; there was not one but im-plied it; not one but was based on the thought of the greatness and power of God, an all-seeing eye that marked every act of man. Men's thoughts clustered around the proph-

etic utterances; because they were human; they felt divine; they believed.

Christians and Mohammedans both accept the Old Testament, and each numbers its adherents by hundreds of millions. No relig-ion has ever been proclaimed wherein truth was unmixed with error. Some insist on seeing only the good; others are blind to all but the error. These two great divisions of thought on this matter can each find abund-personal interest may require it, nor toward ant evidence to favor their respective views. Religion has been the agent of oppression. the upholder of wrong, the paralyzer of thought, the persecutor, the killer; but it has always been as good, pure and helpful as the spirit and temper of the age would al-low; it has promoted civilization, given wendrous joy and peace in millions of happy homes, led the thought of the world to highhomes, led the thought of the world to high-er achievement, and is doing so to day. Men argue there is no God, because they cannot find him, and mock at those who declare re-ligion furnishes theonly true soul-life. There is no truth selfishness of men will not corrupt. Every formulation of religion must be judged by the temper of its time. The Jew was cruel; he had learned to be so while a slave in Egypt; it is not strange that his laws were cruel, nor strange that he should think of God as a jealous God, "revenging himself upon his enemies. Of all forms of religion the Christian has played the most prominent part in the elevation of the race; it has been most beneficial to mankind. Culture, civilization and Christianity have advanced together. "He traced the power of assimilation and growth as resulting from belief in a personal God. No spirit has been found exalted enough to give any demonstration of the personality of God; yet a personal God, who can hear, see, feel and help a person is the only God the human heart can accept. Amid all the superstition, dogmatism, ec-clesiasticism and bigotry, which are around us, alike in Science and the Church, what is the mission of modern Spiritualism? Not so much to attack and denounce, as to present purer truth. The world has hungered for a sure proof of life beyond the grave; we can produce it. Mr. Jeffrey spoke with much force and eloquence on the personality of God; of the feeling that there is one whom we can call our Father, to whom 'we can take our sorrows, is to him a great comfort. It might be unphilosophic, but it seems natural. He liked the idea that God helps us. The angels help us-a great army of them are camped roundabout us. Mr. W. C. Bowen did not know but that he stood in the assembly as a specimen of total depravity, because of his agnosticism; but he did not feel depraved. However much Christian sects may quarrel, there are fundamental points on which they all agree; Materialists and Agnostics also differ among themselves, while they have basic truths held by men of all shades of opinion. Whatever may be said of ancient or modern creeds or practices deduced from them, Christian and Agnostic, Materialist and Spiritualist, alike believe in the beauty of holiness, and virtues of all kinds, and in whatever tends to create and keep men better physically, mentally and morally. If this constitutes religion then I believe in religion. I believe in a future life, because it has been demonstrated to me; when I receive similar dem-onstration of the personality of God. I will believe that too. I want to tell you where my joy comes in. My consolation in the hour of death-the greatest I could have, would be to grasp my wife with one hand and my boy with the other, and so with a heart glowing with human love, pass to the beyond. / Mr. Albert Smith quoted, "Canst thou by searching find out God?" and alluded to Paul's sermon on Mars Hill, and the "unknown God" he proclaimed, claiming that after all the same God is believed in by the Christian and the critic of the Christian. There are a great many who cannot conceive of a God without personality. That which pertains to ourselves pertains to that which is greater than ourselves. There is no affirmative truth can be presented to the human mind as a phase of truth, but which necessarily is true in some relations; no religious system but has some trath, some approximation to the divine.

# Letter from Mexico.

# DURANGO, Mexico, Oct. 5th, 1883. This is one of the largest States of Mexico,

and lying in the interior, it shows more accurately what Mexico is, where uninfluenced by the immigration from the United States, than almost any other. The Sierra Madre chain of mountains bound it on the west, preventing any easy or considerable access from the Pacific Coast, and until guite recently, not penetrated by railroad from the United States; its people, business and methods still remain as they have existed for scores, if not hundreds of years. The city of Durango, the capital of the State, has about 35,000 inhabitants, and is the only city of any considerable size or business within its borders. Here there is concentrated in few hands a very large proportion of the wealth of the State, and paying but a nominal por-tion of the revenues of the State. This wealth consists principally in the lands and stock upon the same, and city property in the cap-ital. It is largely an agricultural State and its lands are hold by faw may under old its lands are held by few men under old grants and pay no taxes whatever. Ranches extending from fifty to one hundred miles in length, and from the center of one range of mountains to the center of another, whatever the width may be, are the rule and not the exception. These ranches are cultivated in a rude way, in small part by the lower class of people who were once peons (slaves), and even now have hardly sufficient intel-ligence to comprehend that they are freemen, and on being told by the "Dueno" (owner of the ranch) that they are in debt to him and must work it out, quietly submit, receiving such compensation as he chooses to allow, and accepting the corn and other supplies received from him at his price, the result being that each year they become (by his statement) more deeply indebted to him, and thus live on without hope or expectation of any-thing better. Will the richez acquired in this way be lasting? It is enough to say, that history repeats itself. There is nothing in the future for this ig-

norant and mentally weak class of people but extermination. Their habits alone will produce this result, though they be fully eight-tenths of the whole population of this country. Who is to take their places? Will it be men who will submit to the tyranny of the present governing class? Again let history answer, and what must be the fate of this country in the comparatively not distant future?

The Mexican Central Railroad has in many instances secured from a single individual the "right of way" for more than fifty miles (and it might not be far wrong to say an hundred miles) over the richest and most valuable land in the country, yet its owner pays toward the support of the government, National or State, not one cent of taxes upon it pet dyan contributing toward the mounthe support of such as become old, infirm or disabled in his service, who from necessity float to the towns, where they eke out a mis-crable existence upon the results of their

efforts in begging. Time will surely correct this condition of things, but the method by which it is to be accomplished is not now apparent. The ranches in this State produce all the grain and fruits of the temperate zone and the uncultivated portions furnish grazing for flocks and herds of borned estile sheen is no truth selfishness of men will not cor- horses range upon the plains and mountains of this State, the mares never knowing service except as breeding animals, nor feeling the care or control of man beyond being "corralled" once each year that colts may be branded. Breeding mares here in large lots are worth from \$7 to \$11 each, according to age and size; horses cost about twice as much, and are sold by the hundred, as in the United States, would be bushels of corn. These prices may seem cheap, but, reader, should you purchase one of the "bronchos" at any price, and escape with your life until he was broken to be gentle to your use, my word for it, you would fully earn the differ ence in increase of value. many times. The city of Durango contains many fine buildings, as such things go in this country. Its principal business is done by two European houses which have branches at most important points in the State, and of course are very rich. Villa Lerdo is just now of rather more importance than other small places, it being the end of a division of the Mexican Central Railroad, but without any other merit discernable. It is situated on the low lands of the river Florida and is inhabited by one of the least enterprising sets of people that I have ever known congregated together. The place is regularly laid out, but the streets are narrow, lowest in the middle, and absolutely without drainage or effort at drainage or to fill the cesspools of filth created in the streets, except by increasing the already foul stench by adding the garbage of the scavengers. Any person unaccustomed to the habits of the Latin race cannot imagine so detestable a situation as Villa Lerdo presents to the stranger. Here, too, the Americans are depleted in number on an average of one per day, twelve bodies having been found within the past two weeks killed by Mexicans, and in some instances the bodies not only mutilated, but subjected to the most outrageous disfiguration known to the Apache Indians. A low vicious Mexican is equally brutal with any Indian who ever stepped in a moccasin, without a single redeeming feature. He has descended from the .dregs of several detestable branches of humanity and has in-herited the worst traits of all. The police authorities of Villa Lerdo do nothing to bring the villains to justice, though should an American even in self-defense, lay his hand with violence upon one of the villainous Mexicans, shadows of humanity, "la ley" (the law) will be administered with a rigor seldom elsewhere seen. It is quite probable that this condition of things has never been properly brought to the notice of our government, or the Ameri can minister at Mexico would receive instructions to see that justice was not denied o Americans, as it is by the authorities at this place, notoriously infamous before the railroad was constructed, by reason of the bad character of its inhabitants, and now made doubly so by reason of their murderous acts When an American dare not step outside the door after dark in a place of 5,000 in-habitants, claiming to be governed by law, claiming to have an efficient police force. claiming to have the laws enforced promptly and justly, the fact proves more than volumes of words; if there be a hell, I think I have visited it, and its name is Villa Lerdo. In the State of Durango, in the Republic of Mexico. CABOL.

## For the Religio-Philosophical Journal. Passing Notes-Reminiscences.

Not many stirring events take place here in the City of Brotherly Love, because we are not a rushing, changing people like some of our neighbors, on the other side of Jersey for instance, at the big city of Gotham. Apropos of Spiritualists and Spiritualism. the question is being quietly asked, when will the University begin the investigation of Spiritualism provided so liberally for by the late Mr. Seybert, the millionaire, who left \$60,000 for this purpose? They will do this in their own good time doubtless, and in their own way. They will be in no hurry their own way. They will be in no hurry about it, probably, and many a long month will pass before the public will know much about their work. And what difference does it make, or can it make, pray, whether the Pennsylvania University ever investigates Spiritualism or not, except to itself on the spiritualism or not, except to itself on the score of honesty, after accepting a large be-quest for the purpose of doing a certain thing and failing to do it. The Pennsylvania University has a good deal more at stake than Spiritualists or Spir-tualism in this motion.

itualism in this matter; for the dignitaries there are under a moral as well as legal obli-gation to perform a certain work which they are little calculated for. In fact my own opinion is that they are totally unfitted by nature, by habits of thought, by association, and by a crystallized old fogyism to give anything like generous treatment to the subject of Spiritualism. They will, no doubt, at-tempt it in some sort of a fashion, and if they do not make themselves the laughing stock of the country they will escape better than many intelligent people think. We shall see. And Spiritualism can afford to wait.

REMINISCENCES. The departure of our friend and brother, Isaac Rhen, for the other and brighter shore, takes another prominent figure from the old pioneers of Spiritualism in the Keystone State. The writer's acquaintance with Mr. Rhen commenced in the long, long ago when he began a debate with President Mahan of Oberlin College.

It was announced by the orthodox papers of the day that "A giant was in the field against the pestilent heresy, Spiritualism," and all sorts of dire things were predicted of this new "babe in the manger." A debate was arranged between Mr. Rhen and the giant, and was conducted by them for two lays, when Mr. Rhen was suddenly called home to Philadelphia by sickness in his family. With a great flourish of trumpets, it was claimed as a victory for the clant, but a little cloud was seen in the spiritual horizon and it soon burst over the rostrum, and there stood a young lawyer in the per-son of Joel Tiffany ready to continue the de-bate in defence of Spiritualism where Mr. Rhen left off; and the giant soon found more than a match in Tiffany, and it was the im-partial verdict that Mahan was a whipped man. Mr. Rhen was a staunch and true for the the same in these early days and friend to the cause in these early days and ever remained a highly respected and consistent Spiritualist, and when occasion required it, a very able defender of the new truth. He was a member of the first circle formed in this city, which met for six months before they obtained manifestations, when a

# Labor and Capital.

# Extract from Mrs. Bristol's Paper.

Mrs. Augusta Cooper Bristol, of Vineland, N. J., is a woman who should be more widely known among Spiritualists. Her appearance at the close of the Women's Congress, lately held in this city, was the most brilliant feature of the entire session; she came upon the platform at nine o'clock in the evening of the last session, when audience and members were tired out and anxious to go home, a most unpropitious time indeed; but within five minutes the soul of the woman, shining through her face and vivifying the words as they came forth in perfectly modulated tones, completely captured her listeners, who at once forgot all but the noble soul who stood enfleshed before them giving utterance to her best thought. No printed page can do her justice, but we copy a small portion of the lecture as it appeared in the Woman's Kingdom of the Inter-Ocean, with Elizabeth **Boynton Harbert's brief introduction:** 

Regretting that it is not within our power to reproduce for our readers the exquisite charm of gracious and rare womanho d with which Mrs. Augusta Cooper Bristol voiced her comprehensive and well digested thoughts upon "Labor and Capital" at the recent Woman's Congress, we reproduce her con-cluding sentences, yielding as they do a practical answer to the great question, "How can labor and capital be best associated?" MRS. BRISTOL'S REMARKS.

Perhaps no institution so successfully illustrates the harmonious association of the forces that produce and distribute wealth as the equitable association of labor and capi-tal founded by M. Gadin at Guise, in France. In the summer of 1881 it was my good for-tune to remain six weeks in this institution as a guest, thus securing the best opportunity possible for studying the results of the

system there adopted. The purpose of the association at Guise is to establish a community of interests among its members by means of the participation of both capital and labor in the profits, according to certain conditions prescribed in the statutes of the association. The founder contributed the original capital stock of nearly a million dollars. About fifteen hun-dred workmen are employed in the iron foundries. The dividend coming to a workman from the net profit of the institution is a certain per cent. annually upon the wages he has received. The dividend is represented by what is termed "certificates of savings," and becomes the workman's share in the capital stock, on which he receives interest payable in specie. Thus the wage-laborer in this institution becomes his own capitalist. During the year 1879 the workmen, who are called associates, received on an average of 609 francs, or \$120, in savings stock, and the participants 500 francs, or \$60 each. About wo years since they were so prosperous as to receive 1814 per cent. on wages.

The share from the net profit which falls to capital is a certain per cent. upon the wages of capital, that is, upon its rate of interest.

In the redemption of stock, which occurs at the annual dividend of profits, the shares of the founder are the first to be refired by the substitution of the workmen's share of

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"Fear hath Torment,"-John iv: 18.

Mr. D. M. Cole closed the discussion, and a very interesting session ended with the announcement by the President, of My. Albert Smith's lecture next Friday evening. D. M. COLE.

Brooklyn, Oct. 27, 1883.

People swear because they know their words are worthless.~

Time is the most precious of all possessions, but least thought of.

Friends or had been reared under their influence. The first public spiritual meeting held in this city was directed by the controlling spirit of the Morning Star Circle.

The members of these two circles formed the First Association of Spiritualists that ever held public meetings in Philadelphia or in the State. The Quaker influence was dominant at that time, many of the first families being deeply interested in the subject, among whom might be named James Mott, Geo. Truman, M. D., Aaron Comfort, Isaac Barber, and others. The Quaker influence has been strongly felt amongst Spiritualists here ever since that time of the beginning of the new

When the tide of the free-love heresy first began to roll its dark waves over the spiritual waters under the influence of such minds as Stephen Pearle Andrews, the Nicholses and others in the early times, and the Wood-hulls, Moses Hulls and others of a later period, Philadelphia Spiritualists were comparatively but little affected, while other large cities were more sorely pressed. To the Quaker influence most likely is to be attributed the steady and unswerving course in the better way.

The First Association is being entertained and instructed by Mr. O. P. Kellogg, one of the best speakers on the spiritual rostrum. the best speakers on the spiritual rostrum. He followed Mrs. A. H. Colby, who made her-self objectionable by flaunting her material-istic and Communistic notions from the platform. She publicly proclaimed her sympathy with Cupid's Yokes (Heywood) and sneeringly said, "I don't want any God. I can't find any room for a God." The Association did wel to substitute the earnest and genuine Spiritualist Kellogg for one holding such views. Spiritualism and Materialism can no more be made to combine than oil and water, night and day, or God and evil. KEYSTONE. Philadelphia, Pa., Oct. 20th.

## Woman as a Statesman.

Wendell Phillips, in his powerful address entitled, "Freedom for Women," pays this glowing tribute to the statesmanship of woman: "Deny statesmanship to woman! What! to the sisters of Elizabeth of England, Isabella of Spain, Maria Theresa of Austria; aye, let me add of Elizabeth Heyrick, who, when the intellect of all England was at fault and wandering in the desert of a false philosophy when England Pongling philosophy, when Brougham and Romilly, Clarkson and Wilberforce, and all the other great and philanthropic minds of England were at fault and at a deadlock with the West India question and negro slavery, with the statesman-like intellect of a Quaker woman wrote out the simple yet potent charm, Immediate, unconditional emancipation, which solved the problem and gave freedom to a 'race.' How noble the conduct of those men!' continues Mr. Phillips. "With an alacrity which does honor to their statesmanship, and proves that they recognized the inspired voice when they heard it, they sat down at the feet of that woman statesman, and seven years under her instruction did more for the settlement of the greatest social question that had ever convulsed England than had been done in a century of more or less effort before. O, no; you cannot read history, unless you read it upside down, without admitting that woman, cramped, fettered, excluded, degraded as she has been, has yet sometimes with one ray of her instinctive genius done more to settle great questions than all the cumbrous intellect of the other sex has achieved."-Elizabeth Heyrick.

the savings. This is to secure the successive transmission of the capital stock through the hands of the operators, and to retain the power over the common work in the hands of those who carry it on. Thus, in time the unitary home of the workman, with all its dependency educational and commercial, the vast foundries, the lawns and gardens, will become the property of the once poor. illiterate French peasants and their families. But the division of property between capital and labor is no guaranty to a workman for the minimum of existence, if sickness or incapacity overtakes him, and his resources are exhausted. Mutual assurances are instituted in the association at Guise. 1. The as-

surance of pensions, and the necessity of existence. 2. The assurance to aid the sick. The first is to serve the aged workmen of the institution who have become incapable of labor, the sum accorded to each pensioner being determined prima-ily by his years of service in the institution. Indemnity also is accorded for any accident in the workshop which incapacitates the individual for labor, while the minimum of subsistence is assured for each family, whenever the resources of the family do not attain this minimum. To the assurance fund for the aid of the sick all workmen of the association give a certain percentage upon wages received. After six months of regular payment of the fixed as-sessment, the mntualist who may be afflict-ed with sickness has right to the physician of his choice, and to a daily allowance, fixed at a certain minimum. Mutual assurance is also established among the women of the association, according to the prescribed rules. The women of the home elect from among themselves nine delegates, who, with nine men elected by the workmen, form the committee for the administration of these assurances. Thus you perceive that in this insti-tution not only is wealth distributed according to the proportionality of forces producing it, but we find also the successful operation of reciprocity and interdependence, as expressed in these mutual assurances.

This institution has been in successful operation for more than twenty years, and as never had a police case or experienced a strike; for workmen do not care to strike against themselves. I have no time in which to tell you how M. Gadin, through years of seeking for true methods of associating labor and capital, went back to nature and man's relation thereto for his lessons, and how, little by little, he wrought these lessons into his enterprise. In the face of dire discour-agement, public and private, he-has carried it forward to an ever increasing success. How could it be otherwise? The methods of the institution had the whole economy of the universe behind them, and it was impossible to fail. Gadin has at last opened the gates to the gospel of life and labor. He has brought the golden rule down to terms of business. This is the ripened fruit of all the religions of the ages. It inspires within us an unwavering faith that "peace on earth and good will to men" shall some day be more than the song of angels breaking the silence of an evening in Judea. It shall be the living reality of a happy, industrious world.

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# NOVEMBER 10, 1883.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

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

# THE BROOK.

Under the trees the brooklet goes Under the trees the brooklet goes Winding about like a silver thread, And the greenest grass is that which grows On either side of its noisy bed, Clustering wild flowers whisper, Stay! Stay, nod the ferns and the rushes tall; But the brook keeps bravely on its way, And tarries not, although it blesses all; Hasting along with a pleasant song, Stony and rough though the nath may he Stony and rough though the path may be, To the river wide, the river strong, That will bear it out to the broad, bright sea.

Oh, little brook, I travel, too, Often of flowers by the road more fond; But a deeper river bounds my view, And a vaster ocean lies beyond. And just as you do hourly drift Nearer the current that joins the main, So I, through the river dark and swift, My fullest, happiest life must gain. Be my patern, O sparkling rill, Scattering good as you onward run; For the journey is but short until The glorious homes that we seek are won. -Alice M. Hall.

## ABOUT WOMEN.

The wife of Mr. W. H. H. Murray has just returned from Europe with a diploma from the Vienna Medical College both as a physician and surgeon, being, her friends say, the only woman in the country with this certifieate.

The North American Review for November contains a symposium of replies to Dr. Hammond's Critique upon Woman, from Nina Morais, Dr. Lozier, Mrs. L. D. Blake and Mrs. Sara A. Underwood, which we shall notice hereafter. They are well worth reading.

Mrs. Charlotte Smith, president of the Woman's National Industrial League, of Washington, has come to New York for the purpose of organizing a woman's industrial league in the objects of which will be the improvement of the condition of all classes of female workers and the establishment of trades unions, governed by the same, principles as those of male laborers, in the various industries in which women are engaged. These unions, it is hoped, will have the effect of securing for women a fairer field for their competition in all the industries in which they can be employed, and better pay than heretofore. In connection with the league she also proposes to establish an agency for the benfit of women who follow artistic, scientific or inventive pursuits. This agency will encourage them in various ways in the carrying on of their work and will afford certain opportunities and increased facilities. She is endorsed by Ex-Secretary Folger, President Arthur, and many others.

The fourtcenth annual meeting of the American Woman Suffrage Association met on Tuesday, October 9th, in Brooklyn, New York. Mrs. Elizabeth B. Chace, president, in the chair. Mrs. Anna C. Field, Mrs. Brock-way and Mrs. Laura C. Holloway had perfec-ted the local arrangements on that over ted the local arrangements, so that every thing was ready and a good meeting was the result. Letters were read from Geo. Wm. Curtis, Col. T. W. Higginson, Louisa M. Alcott, President Bascom of Wisconsin, and others. Addresses were made by Mrs. Chace, Lucy

upal distinction felt by all who approached her. To the inner, a woman of strong, deep, feeling, of penetration and intuitive intelli-gence, and of an eminently meditative and poetic nature.... I soon perceived she pos-sessed in combination the qualities which in all other persons I had been only too happy to find singly.... Her intellectual gifts did but minister to a moral character at once the noblest and the best balanced which I have ever met in life.

"Mrs. Mill died in 1858, of pulmonary con-gestion, after a few days illness, in Avignon, France. She had been his wife for seven happy years; and to the end of his own life, Mill never recovered from the shock of her death. The depth of his sorrow is indicated in his autobiography in these words: 'Since then, I have sought for such alleviation as my state admitted of by the mode of life which most enabled me to feel her still near me. I bought a cottage as near as possible to the place where she is buried: and there her daughter-my fellow sufferer and now my chief comfort-and I live during a great portion of the year. My objects in life are sole-ly those which were hers. Her memory is to me a religion, and her approbation the standard by which, summing up as it does all worthiness, I endeavor to regulate my life.'

"His grief was so excessive as to become morbid. He bought every article of furniture, even to the carpet, belonging to the room in which she died....The marble slab which commemorates her virtues, declares, also, in glowing words, his regard and love for this woman whose rare good fortune it was to be exceptionally beloved by a genius so great as Mill. For fifteen years he remained thus devoted to her memory, when 'the grave was opened again, and husband and wife slept together.' Through this love of Mill for his wife, all women were the ultimate gainers; for he ascribes to her influence that interest in the whole sex which made him for years the indomitable and courageous champion of women's rights, and directed his mind into those channels of thought which caused him to embody in his simple, direct style one of the clearest statements of the injustice done to women that has ever yet been given. But he says: 'That perception of the vast practical bearings of women's disabilities, which found expression in the book on the Subjection of Women, was acquired mainly through her teachings."

## Haverhill and Vicinity.

## To the Editor of the Religio Philosophical Journal:

The platform at Brittan Hall was represented yesterday. Sunday, October 21st, by no less a spiritual speaker than Cephas B. Lynn, who made his appearance before the audience at 2 o'clock, P. M., hale and hearty; and with his thoughts well digested, he presented them to his hearers in a clear and definite manner, and to all appearances they were well received. Mr. Lynn took as the subject of his discourse, "The Duty of the Hour." Before entering upon his subject he said that he must congratulate the society at Haverhill for this improvement in a place to held meetings, which he considered very nice, and he saw no reason why they should not at tract good audiences and hold them.

The duty of the hour or the methods employed by our conservative friends in regard to Spiritualism: In the course of his remarks he referred to the Roman Church, the Stone, H. B. Blackwell, Mary Eastman, Julia Ward Howe, Robert Collyer, and others. There was an earnest spirit manifested, and an un-mistakable feeling exhibited that suffrage spoke in his usual charitable style in refer-Protestant Church, and the more liberal ence to all churches, believing, he said, that religion meant the spiritual experience of universal humanity. In the course of his remarks on the attitude of the Catholic Church toward Spiritualism, he made special mention of its council held at Rome in 1869, the ontcome of which was papal infallibility, decided by a vote of about 450 yeas to about 130 nays, and the Protestants' expression of surprise made manifest by holding up their hands in holy horror at such bold audacity. In answer to the Protestant, the Catholic Church reminds the Protestant Church of carrying under its arm an infallible book.

In the course of Mr. Lynn's remarks he paid a high tribute to the late Prof. Wm. Denton, who has given up his earthly pil-grimage while in the field of research in a foreign land, referring to his geological work as one of the pioneers in progressive thought, while in the, realm of spiritual things he was a molder of public opinion, doing work that the church of the future will be proud to rehearse. Haverhill, Mass. W. W. CURRIER.

# One Veteran Welcomes Another-Thomas Gales Forster to Joel Tiffany.

To the Editor of the Religio-Philosophical Journal:

Your recent announcement of the return of Bro. Joel Tiffany to the field of his earlier labors in behalf of Spiritualism, I have read with the most unfeigned gratification; and I have no doubt it has given much pleasure to all the earlier investigators of our cause, as well as the public advocates of the same. who still remain in the field of unappreciated effort.

Bro. Tiffany was one of a few noble and comprehensive minds, who, in the outset of the spiritualistic combat, seized with avidi-ty the great fact of a demonstrated immor-tality with all the legitimeta and claricular tality, with all the legitimate and gloriously philosophical conclusions deducible there from; and with eloquence, ability and energy, sought to engraft upon the general mind the results of his own profound thought, in connection with so important a theme. And, to no inconsiderable degree are we indebted to the comparatively brief labors of this brave thinker and noble worker, for many of the philosophical conclusions that adorn the spiritual literature of to-day, and gladden the minds of all who truly appreciate the blessings of intellectual Spiritualism. I remember him as far back, I think, as 1654; and I never conversed with him in private, read his writings, or listened to his rostrum efforts, without rejoicing in the fact that Spiritualism had so able an advocate. My own mind, likewise, was expanded thereby, and my views of the divine economy of the universe in which we dwell enlarged, by the clearness of his arguments and the force of his logic; whilst I felt refreshed and energized for the labors of my vocation, as an advocate of the cause of the angels, upon the duties of which I had entered a short time previous to meeting this noble pioneer of our then exceedingly unpopular system of thought. But, under the force of material circumstances, he was impelled too soon to leave the field of active labor; yet, the influences of his work remained, giving sweet suggestions of ideas, which, in many cases, have since blossomed and fructified-emitting an invigorating spiritual and intellect ual aroma that can never die. I have recently read an article of his on Prayer, in a stray number of *Tiffany's Monthly*, published in 1856-7, which is beautifully illustrative of his early spiritual development, as well as his ability intellectually-than which, we his ability intellectually—than which, we have nothing better; and in which may be discovered the exquisite germs of the best philosophy we have to-day, touching man's relations to interior potencies, and the bene-ficial results of his communion therewith. Besides, I can recall additional articles, both from his over rev and that of others, which from his own pen and that of others, which were sent forth in this periodical under his direction, which were unappreciated at the time to any very great extent, but which have since doubtlessly aided to brighten the hopes and establish the confidence of many in the earth's sphere, whilst they have con-

# BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHICAL JOURNAL 1

CONCLUSIONS adopted by the Third International Congress of Opponents to Compulsory Vaccina-tion, recently held in the Grand Council Chamber, Berne, Switzerland, under the Presidency of Dr. Adolf Vogt, Professor of Hygiene and Medicine in the Berne University, in favor of the abrogation of the law.

1. That a comprehensive study of vital statistics proves that the extension of the practice of Vaccination bears no logical relation to the reduction of small-pox.

2. That whilst the virus used for the excitation of the disease designated vaccinia is of various origins and uncertain character, it is also liable to occasion, intensify, and convey other and serious maladies.

3. That statistics gathered from European States, and from India, establish the fact that small-pox (like the other members of the class of zymotic diseases to which it belongs), originates in, and is fostered by, insanitary conditions, and is only effectually combatted by their removal; that Vaccination is inoperative upon mortality where sanitation is defective, and superfluous where

sanitation prevails. 4. That enforced Vaccination is an infraction of personal freedom, inasmuch as a con-viction adverse to the utility of the practice is a matter of scientific conscience, which is entitled to the same respect as is accorded in all civilized communities to the theological conscience.

AMERICAN STATESMEN—Daniel Webster, by Hen-ry Cabot Lodge. Boston: Houghton, Mifflin & Co. New York: 11 East 17th street. Cambridge: The Riverside Press.

This is a most excellent biography of one of our greatest and most honored statesmen. It is replete with facts, incidents and suggestions with reference to his life, and the interest in it does not flag to the end. His early struggles, his final success and ultimate victory, are each in turn vividly portrayed, and the reader is brought into intimate relations with him and a full acquaintanceship established.

UNITED STATES SALARY LIST and the Civil Ser-vice Law, Rules and Regulations, with specimen examination questions in the Custom House, Postoffice and classified departmental service. Prepar-ed under the direction of Henry N. Copp, atterney and counsellor-at-law. Washington, D. C.: Henry N. Copp. 1883.

An excellent work for reference; one that the politician as well as many others can not well dispense with.

THE SINGERS' WELCOME, by L. O. Emerson, Price, board cover, 75 conts. Easton: Oliver Dit-50n & Co.

Again for nearly the twentieth time. Mr. L. O. Emerson appears before the public with a new singing book. It is a new and fresh book, in which everything, except a few of the indispensable old favorites, is quite novel.

Magazines for November not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece-"The first Snow of the Season;" The Little Lord of the Manor; Benevolent Birds; Jake's Mistake; A Thanks-giving Dinner that flew away; The Two Men of Cologne; Winter Fun; A'young Scamstress; dom in the Well; Snow Shoes and no Shoes Little Maud's Story; Captain Mayne Reid Thanksgiving morning at Grandpapa's; Nutting; The Gentleman from China; The Lamplighter; The Bee-man and his Original Form; Getting Acquainted; Polly's Rugamuffin; Among the Pines; Papa's little Man; The Origin of the Stars and Stripes; For Very Little Folk : Jack-in-the-Pulpit : The Letter-Box : The Agassiz Association; The Riddle-Box THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Joseph K. Barnes; In the right place; The Eye of the Baltic; The Lake dwellers of Venezuela; Some general observations on Amativeness; Get out of voirself: The use of big words; A Rocky Mountain Pioneer: Comus: Phrenology in Calcutta; Effects of Alcohol upon the human body: Out of doors: The fashionable Doctor: Notes, etc.



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stomach free, giving perfect digestion. Mead this letter: EUREKA, NEVADA, March 31st 1883. Mrz. L. B. Habbell:---Your Sport-Killer and Electric Anti-Eilious Fills have done me more good in a few weeks than all the best medical aid I could possibly obtain for thirty years, which not only failed to benefit me, but caused intense suf-fering. I place your valuable remedies above gold, or silver or purclous genes. F. D. COLE.

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THE WAR IN HEAVEN.

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was near at hand in some of the States and territories.

Louisa Alcott has the care of the little girl of her sister May (the artist, Mrs. Neriker) who passed away at the birth of the babe. These principles which Miss Alcott endeavors to inculcate, are so admirable that we hope' they may be taken, as far as they go, by every young mother. They can be expanded but not contracted with profit to the child:

"Health comes first, and an early knowl-edge of truth, obedience and self-control; then such necessary lessons as all must learn. and later such accomplishments as taste and talent lead her to desire; a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for bread. No late hours, unwholesome pleasures or dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart, even while preparing for the work and happiness of woman.

Mrs. Sara A. Underwood's sympathetic and able essay on "John Stuart Mill, in his soci-al relations," in the Judex of October 18th, contains records of many charming glimpses of the domestic life of the philosopher. She says of him:

'He was the most chivalrous knight that the women of this generation have known. Wherever the sex needed a friend or champion for their cause, he stood ready to help. As one instance of this ever-ready chivalry, I quote from an article by George Jacob Holyoake, entitled, 'John Stuart Mill as Some of the Working Classes knew him:' 'The first time he appeared at a public meeting and made a speech was at the Whittington Club, before a large tea gathering of co-operators with their wives and families. I was asked to urge him to speak, and I was as glad as surprised when he consented. Had it not been for the evidence of so many women taking interest in co-operative economy, he, I suspect, had not spoken there.' In another place, Mr. Holyoake, in speaking of a monument contemplated to be raised to the memory of Mr. Mill, after his death, remarks: 'If he should return to earth, I do not think Mr. Mill would ever go to see his own statue. But, if any one shall extend mental and sociological science, he would be sure to read their essays, and, if women wrote any of them, he would, if necessary, apply for further leave of absence in order to read theirs." In another place Mrs. Underwood tells the

story of his marriage. His love story is a singular episode in the history of John Stuart Mill. Mrs. Taylor was the wife of an old and valued friend of the Mills. When he became acquainted with her, she was twenty-three and hetwenty-five years of age. It was twenty years later and some time after Mr. Taylor's death, before she became the wife of Mill. His sincere tribute to the worth and goodness of the first husband of his wife, is by no means the least interesting part of the history of his love, and yet, on her death, he mourned for her as if he had been the one love of her life as she was of his....Carlyle said of her: "Our most interesting new friend is a Mrs. Taylor, who came for the first time yesterday and staid long. She is a living ro-mance heroine, of the clearest insight of the royalist volition, very interesting, of questionable destiny, and not above twenty-five."

Then follows Mr. Mill's glowing words about the woman who, out of all the world, was fitted to become his wife-" I very soon felt her to be the most admirable person I had ever known.....To her outer circle she shall be taught that n was a beauty and a wit, with an air of nat- attainment of man."

In referring to Luther's protesting against the authority of the Romish church as infallible. Luther turns right around and estabtablishes the infallibility of the book. He said the Protestant church represents a rebellion, and in this rebellion they ask for Christian unity, with the Unitarians and Universalists left out.

The speaker made a special reference to the Protestant World's Council held in New York city in 1873, in which some of the clergy from the Old World objected to discussing certain degmas, but in which some of the clergy of the United States demanded free speech, thus showing progress in the Protestant Church. He said the Protestant Church is an anomaly. In Mr. Lynn's discussion of of Spiritualism, he said it is an enigma. carrying a mountain of fraud and chicanery on one side, with a beautiful kernel of truth on the other side. He believed profoundly in spirit communion, but asked, "Can the phenomena be reduced to a well regulated programme for the benefit of money making?" During the remarks of the afternoon Mr. Lynn was frequently met with marks of approbation from the audience.

## EVENING LECTURE.

At 7 o'clock, P. M., a good sized audience had assembled to hear Mr. Lynn at Brittan Hall. After the usual reading and singing had been gone through with as a sort of preliminary to what we all go to hear, Mr. Lynn announced his subject to be "The Future World." He said we should all be students of the times, and then asked the question, "Are we, as devout Spiritualists, walking blindly?" He then answered the question by saying, "I trust not." "Spiritualism," said the speaker, "has achieved a series of victories, marvelous in their nature, among them the moving of ponderable substances without contact, the playing of musical instru-ments without contact, and independent slate-writing. With these established facts, I affirm that Spiritualism is a convincing power, and in the face of these facts you ask us for a detailed statement. Rationalism in the church is a power. Men are being installed to day, who say at their installation. that there is no theory of the atonement that satisfies them. We want to say that our position is satisfactory, is sound. It is debat-able who may do the work of the futurewhether it is done in the church of to-day or by a new church. We may never live to see our flag float in front of us, but that should not keep us from doing our duty in the premises. The future work must be the formulating of spiritual ideas. We are not to blame for the fragmentary condition of our ranks: that is inevitable, and incident to the change, the transition through which humanity is passing. The church of the future will work for humanity in this life, as the fundamental plank, instead of the incidental plank. In the pulpit of the future, we shall be taught that morality, is the highest tributed likewise to smooth the thoughtpathway of happy souls now smiling in the glory-world of God's beautiful solutions.

Thus appreciating Brother Joel Tiffany and his early work, you can readily imagine that it is with unfeigned gratification, as I have said, that I hail his return amongst us. For one. I bid him a heart-felt welcome; and I have no doubt, I but speak the sentiments of thousands. May he find that appreciation in our ranks, which his undoubted ability and worth so emigently merit.

Baltimore, Md. THOS GALES FORSTER.

# Prof. Denton Probably not in Java.

to the Editor of the Religio-Philosophical Journal:

Please say to your readers that Mr. Denton could not have been at Java at the time of the frightful disaster there, unless he had made some change in the programme of his movements after his last letters to me were written. In his last letter written from Thursday Island, Torres Straits, Australia, he said: "I sit on the shore and write you these lines. The vessel is ready, the boat waiting for us, and we start for New Guinea this afternoon,...,I do not intend to remain there over a month, but may not be able to get away just when I please. We are in excellent health and as good spirits as we can be so far away from home....You can write to us Batavia, Java, next, where we intend to meet and go on together to India." It is necessary to explain that Sherman and Shelley were intending to remain in New Guinea about three months, while Mr. Denton would make a brief visit to China and Japan, and return to Thursday Island, going from there to Batavia, Java, where the boys were to meet him. That letter was written on the 2nd of July. They had then to make the trip to New Guinea, the port to which they were bound, being. I think, about 450 miles from Thursday Island. How much time would be required for this I do not know, but I think that if he remained in New Guinea one month he could hardly have reached Batavia in time for that terrible catastrophe, had he gone directly there at the end of that time. Again, had he left New Guinea as he proposed, going to Hong Kong by way of Thursday Island, I should, I think, have received letters from him, not only from Thursday Island, but from China and Japan. I am, therefore, forced to believe it more probable that he lost his life by some means. ither on that New Guinea coast, or between there and Thursday Island. Will we ever learn where?

Oh! Mr. Bundy, no language can express the agony of this long, dreary waiting! Did he fall a victim to the (to white people) ter-ribly fatal climate of that New Guinea. coast? Did he meet death by accident? Was he murdered by those repulsive natives of that Island, or what could have been the cause? And yet more, was he with our sons 'in his last hours, cared for as best they could for him in that strange, wild land? With these questions forever recurring, I cannot rest night or day until their return.

E. M. F. DENTON.<sup>3</sup> Wellesley, Mass., Oct. 26.

How quickly nature falls into revolt when gold becomes its object.

Longfellow said: "In the world a man must be either nail or hammer."

The devil tempts every man, but the lazy man tempts the devil.

THE PHRENOLOGICAL MAGAZINE, (L. N Fowler, London, Eng.) Contents: W.E.-Gladstone (with portrait); The influence of food in diseased conditions; An account of Gall's Phrenological Theories; The faculty of Constructiveness; Fifine and her friends: Answers to Correspondents.

THE HOMILETIC MONTHLY. (Funk & Wag-nalls, New York.) This number contains the usual amount of interesting matter, including Sermons by well known divines and subjects of Homiletic interest and instruction.

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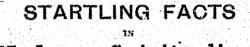
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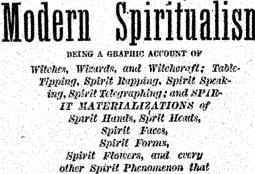
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Anonymous letters and communications will not be noticed. The name and address of the writer are reguired as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will 'they be returnod unless sufficient postage is sent with the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

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

CHICAGO, ILL., Saturday, November 10, 1883.

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# A Lesson from One Life.

Brightly shines the sun this glorious November morning; church bells are calling the multitude to spiritual feasts adapted to the various wants of those devotionally or otherwise inclined; in the distance a brass. band is playing a national air; well-dressed people throng the streets; gladsome sounds and joyous sights abound. Above and beyond all these tokens of joy and vigorous, robust life, comes the low, full, surging monotone of the great inland sea: the waters of old Lake Michigan roll in upon the sands, and breaking on the shore, send up to our window a song so near akin to sorrow, it seems strangely out of harmony. But behind the joyous sounds of the streets, beneath the surface of the sea of souls around us, the Sensitive can hear a never-ending refrain of sorrow; now and then the sound grows deeper and more plaintive, as some heart, breaking on the rock of affliction, sends forth its last waiting cry and sinks out of sight. Dear reader, we want to tell you the story of such a broken heart; it is a sad, sad story, but as the incidents have more fully impressed us with lessons we had thought already well learned, we give it, hoping it may benefit some other mourner by showing the danger of yielding to hopeless grief. A couple of years ago there was a happy family consisting of husband, wife and a darling little boy. All that wealth, education and social position could offer was theirs. Then came a change; the husband and father was away, seeking among the Rocky Mountains for additional wealth. The mother sees her boy sicken; she hangs over his dying couch until the young life goes out; and while she is watching the flickering flame die away, the flame of a thunderbolt has liberated the soul of her beloved husband, leaving his lifeless, mangled body on the wild mountain side to be cared for by awe-stricken companions. On lightning's wings the terrible news is borne to the eastern home, but for days is withheld from the widowed mother, until her little one is out of pain and has joined his father. The stricken, childless widow has no staff on which to lean; no faith in a future life sustains; no knowledge that the loved ones live and may hold communion with friends on earth, is hers. In this condition, borne down with unutterable grief, with a conviction that this life ends all, she was persuaded to investigate Spiritualism; but she did it seemingly under protest and actuated by conflicting emotions. Strongly materialistic in her methods of thought, doubting everything, her hungry heart impelled her to seek for what she had no hope of finding. She allowed her grief to become an all-absorbing passion until it took | home. How blessed will be that reunion."The complete possession. In this state of mind she came to the JOURNAL office, where all the assistance that could be rendered was cheerfully and sympathetically given, but without avail. Though a perfect lady in every respect, of far more than average intelligence and good sense, self-restrained and very quiet. yet the appalling gloom which filled her soul affected those she came in contact with to such a degree as to make her presence abso-Intely painful. We tried as delicately as possible to show her how selfishly weak she was in giving way to such grief, and that her condition rendered it nearly impossible for her spirit friends to approach Her reason admitted this, but she failed to summon | realities of the Spirit-world. It is no spectral | Meeting Association."

sufficient will-power to overcome her abnormal state. In response to a letter from her asking for

names of mediums in another city and requesting us to procure certain rare books from England, we replied on May 9th of this year, and as the reply now seems to have more significance than when written, we venture to publish it herewith:

We may say, in passing, that this letter was penned in the hurry of office work without the remotest thought of publication, and it is published as written, without apology. Should it in the least degree inspire any suffering soul who reads it with a deeper sense of life's duties, we shall be glad.]

DEAR MADAME: I will try my best to get the books for you, but I will say now that they will not carry conviction to your mind. I want to say a few things to you, and at the risk of being thought unkind; I beg pardon in advance and assure you I only speak for your best good and because I should feel that was sairking duty if I did not.

All the evidence in all the books ever pub ished will not satisfy you, and I greatly loubt if it would not be very difficult to do it by the most striking phenomena so but what after "sleeping on it," you would still doubt. You are in such a condition of mind that i s nearly or quite impossible for your spirit friends to come near you, much less to make known their presence. Unless you wake up to a realization of the selfishness and unreasonableness of your excessive mental depression you are in a fair way to become insane, or at least so unbalanced and misanthropic as to make yourself miserable and every body around you. Your condition of mind is the great stumbling block to the light you seek, and you will never get light until you put

yourself into a receptive condition. You must come to feel that billions on billions have lived, loved and died before you have mourned and sought consolation; that your case is not an isolated one; that you are here on this earth sarrounded on all sides by those needing your aid in thousands of ways. Instead of nursing your sorrow and turning in upon yourself, let your sympathies go out as they should to the suffering poor and to those worse off than yourself. Forget yourself in your desire to alleviate the sorrows and cares of others, and there will come to you gradually a quiet peace and happiness such as you have never yet known; and with it will come conditions which will put you in rapport with the dear ones whose bodies you have lain to rest. "Salvation" cannot be bought either by the blood of Jesus or by paying a medium for services; it must be wrought out within your own soul. You carry with you now an aura blacker and more depressing than the black emblems of mourning you wear; throw it off and allow the warm glow of human and spirit sympathy to reach and fire your soul, and you will rise out of the dreadful condition you are in; and you never will until you do it. If you think me hard and unjust in what I've said, I feel sure the time will come when you will change your mind; at all events if I am not discreet or judicious in writing this, I do it out of sincere regard for your welfare. Yours fraternally, JNO. C. BUNDY. We were greatly relieved to learn that the

ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear soon."

Instead of uselessly throwing away this life, let each nobly struggle on to the end.He who does this, need have no fears that his influence on earth will cease with his departure; his body will return to the dust from which it came, but the spirit of his work, the essence of his life, will remain to strengthen those who fill his place. This should be an ever-present incentive to the highest endeav-

# Lecture by Prof. W. Seymour.

or.

Last Sunday evening, Prof. W. Seymour lectured at Lester's Academy, 619 W. Lake Street, on this subject: "Spirits through Me diums Psychologically Considered." The Professor commenced his lecture by stating that psychology in its varied phases of phenomenal expression, is to-day generally accepted as an established fact by the best scientific minds of the age, and that the phenomena of clairvoyance, second-sight, or mind-reading, have been so thoroughly demonstrated in the present age as not only to demand the attention, but to command the sanction of all investigating minds. He then dwelt upon the universal belief in man's immortality, and stated that if man be immortal, then the spirits of of our departed friends still have an existence, and that although we might not know their exact locality or the nature of their existence, yet they take cognizance of our actions and are interested in our welfare. These ideas he held to have been universal among all peoples in all ages, until at length the philosopher in his research after truth, turning to the subject of a future life, has been led to inquire, how far these ideas are correct, and from a scientific investigation of the subject he has learned that man is a dual being, governed by two great laws, viz., psychology and chemistry; and that the change called death is brought about by the law of chemistry governing the physical body, which serves only as an instrument of the spirit ual while the spiritual or intellectual man must remain the same; and under similar condition would be capable of doing all that he ever had done before, and hence in his psychological relations to other minds he would be as capable of impressing and as susceptible to impressions as he had been before the change called death; but as mind can only be made manifest to the externalsenses of mankind through a material apparatus, furnished in the brain; and inasmuch as that apparatus is removed from our spirit friends by the change called death, before they could be any communications from the spirit who had passed into the spiritual

# Mrs. Eugene Crowell Nearing the Spirit-World.

The JOURNAL takes the liberty to publish the following personal letter, for the reason that thousands of Spiritualists scattered through every English speaking country, know the writer personally or through his books, and newspaper writing; they will be interested in what concerns him so deeply: DEAR COLONEL AND MRS. BUNDY:--

My dear wife can now remain with us but a very few days at the most and may pass to the better land at any moment. She is unconscious and her life is fast ebbing away.

Thanks to the assurance that our knowl edge of spiritual truths brings us in this hour of trial and sadness, our affliction is deprived of its keenest pangs-those arising from doubts of the future. We know she is from doubts of the future. We know she is only going before us and that she very soon will return radiantly happy to assure us that her love has survived the ordeal of death. Fraternally and sincerely

EUGENE CROWELL: Brooklyn, Nov. 2, 1883.

Dr. and Mrs. Crowell have passed a long and happy life together; they have the as surance that in death they will not be part ed. While the solemn change of death is not to be lightly regarded, yet it need not be dreaded nor the departure unduly mourned. LATER. On reaching the JOURNAL office Monday morning, a telegram from Dr. Crowell, was found announcing that Mrs. Crowell's anticipated departure to the Spiritworld occurred on Saturday night, the 3rd. On Sunday evening the 4th inst., after writing the words to accompany Dr. Crowell's letter, there ran through our mind an impression that before the JOURNAL went to press, news would comeannouncing the final end, and that this would render necessary a postscript to our few words already written. While thus thinking, we were unconsciously turning the leaves of S. C. Hall's "Retrospect of a Long Life," when our eyes caught the beautiful tribute which that noble old man and earnest Spiritualist paid to his wife, with whom he lived in great happiness for fifty-six years; and when the end came on the last Sunday of January, 1881, he leaned over her pillow and caught the word "Darling," breathed into his lips with her last breath. Reading Mr. Hall's touching story, we thought how appropriate would be one paragraph and verses following, to the case of our dear friends, Dr. and Mrs. Crowell. This Monday morning that half-page from Mr. Hall is so timely, so in unison with the views of our dear Brooklyn brother and his family, so much better than any words we can pen we offer it to them with the tender regards of the JOURNAL'S readers:

In a word, I know that those who are called "the dead" do not die; that they are merely removed from the earth-sphere into some other sphere-to one of the "many mansions" h our Lord emphatically

An Inmate of the Soldiers' Home at Milwaukee in a Trance for 28 Days.

**NOVEMBER 10, 1883.** 

The current news of the day contains an extraordinary statement with reference to an inmate of the Soldiers' Home at Milwaukee, Wis. The man, who is an invalid, was transported on a cot in the baggage-car of the train from Ashland, where he had been on a leave of absence. Twenty-eight days ago he entered into a seeming trance condition, and until the train arrived at Milwaukee had neither been awake nor eaten a mouthful of food. While at the Union Depot. however, waiting to be transferred to the Home, an effort was made to arouse him, and this had the effect to cause the sleeper to raise his hand to his head momentarily. But the eyes refused to act in concert with the hand, and remained closed. Thereafter a small quantity of milk was fed to the old man, but he continued to sleep as before.

Once before, some years ago, when away from the Home visiting in Michigan, he had a most remarkable experience. In a condition of trance, or something of the kind, he wandered away, was lost in the Michigan forests, and remained two or three weeks without eating. When finally found his feet were frozen, but it was some time before he awakened. He lies in his cot in the Soldiers\* Home hospital, looking exactly as though dead.

# GENERAL NOTES.

Mrs. Nellie J. T. Brigham lectures in Boston during November.

Prof. Seymour, phrenologist and lectures from Philadelphia, is in town.

The new revision of the Old Testament will be published next spring.

Mrs. Kate Blade, the slate-writing medium has removed to 477 West Madison Street.

Lyman & Howe lectures in New York for the First Society of Spiritualists, supplying Mrs. Brigham's place during November.

The Roman Catholics have appointed November 10th, the anniversary of Luther's birth, as a day of fasting and prayer.

J. H. MOTT, the widely known medium of Memphis, Mo., writes: "I am pleased with the JOURNAL."

Mrs. Mary Andrews has been very ill, but has passed the crisis and her host of friends will be glad to know she is slowly recovering.

James G. Clark is now in the State of New York. He will be in Chicago in time to eat his Thanksgiving turkey, and to sing a song to aid the digestion of some joyous dinner party.

Spiritualists and investigators within convenient distance of Minneapolis, Minn., should arrange to attend the meeting which is to take place on the 24th and 25th of this month.

lady took our plain talk in the kindliest spin it and acknowledged its truth. But she could not arouse herself sufficiently to carry out its suggestions. Doubtingly she continued her weary search for knowledge that her loved ones still lived. On Monday afternoon of last week she called at the JOURNAL office and spent considerable time looking over books, finally selecting one which claims to tell of the Spirit-world and its inhabitants. In going through the book-room, we passed close to her several times, as she sat apparently oblivious to everything about her but the book. We felt self-reproach at the time for not speaking, but the gloomy chill of her black despair froze the words before utterance. She left the office and in a few hours thereafter, unable longer to endure her condition, she put an end to her earth-life and sent her spirit into the next world.

Kind reader, if you are a Spiritualist, as we hope you are, you know this poor woman cannot escape from herself; neither can she at once be happy by a reunion with her loved ones; but you know that the darkness now enveloping her is not eternal; you know that loving messengers from the realms of light are striving to aid her weary steps toward a higher and a happier condition; you know that sometime she will join her husband and child. Let us all unite in heart-felt desires for her progress toward light and happiness.

The true Spiritualist learns to act unselfishly for the good of others, whether it bring happiness or unhappiness to himself; to act rightly because it is right so to act, and not because of any anticipated reward here or hereafter. Resting securely in his knowledge of a continuous existence beyond the limits of earth-life, and that he will meet his loved ones there, he is prepared to do his best for his brother man. He bears the hardships and sorrows of this life with philosophical calmness, and a resignation not born of despair. He knows that all, his trials will in some strange way work for his good. A mediumistic soul with a sweet, all-sustaining faith closes a beautiful allegory thus: "Our heavenly Father wakes us from the slumber of infancy and helplessness and sends us forth alone into the world to learn life's great lessons. When we have learned them well, he sends the pale messenger Death, to take us same writer ends her allegory of "The Two Ways" with this paragraph: "There are two ways of journeying through life: One, like the first pilgrim, who thought only of self and of speedily reaching the vale and the journey's end: the other better and wiser one. productive of greater good to all, of making a path, that all who come after us may be blessed by our labors." Our unseen friend, Epes Sargent, on his dying bed with the hand of Death already upon him wrote us: "....I look upon it all with the utmost reverence, death being to my eyes a gracious, loving angel, ready to let down the bars at the fit-

sphere of existence, he or she must enter (by the law of psychology) into relation with some other mind that holds its relationship to a physical brain. Hence the office and impertance of mediums through whom the communications of spirits may be received. He then dwelt upon the different phases of

mediumship, together with the seeming contradictions of truth, which often appear in public circles, nearly all of which he attributed to a want of knowedge of the law and conditions of psychology, and closed his lecture by an earnest appeal to his hearers to study this philosophy that they may become the better prepared to arrive at the truth of spirit communication. Many questions were asked by those present in regard to the subject discussed, and ably answered.

# Whistle Towards the Gates of Hades.

Frank E. Bronson: of Oberlin, Ohio, commenced suit against the Rev. James Brand, pastor of the Congregational church there for \$30,000 damages. Bronson is the liquor selling druggist of Oberlin who refused to go despite prayers and arguments. Mr. Brand was one of the most strenuous workers against Bronson, and the \$30,000 damage is claimed to have been done in a sermon preached by the reverend gentleman. The words complained of in the sermon are as follows:

"The shadows of death are the golden haze which heaven's light makes when it meets he earth and mingles with its shadows, but to thee there shall be shadows full of phantom shapes. Images of terror in the future shall dimly rise and beckon thee. The ghastly dead of the past shall stretch out their skinny hands and clutch thee. Thou shalt not di unattended. Despair shall seize thee. Agony shall tender to thy parched lips her flery cup Remorse shall feel for thy heart and rend it open. Good men shall breathe freer at thy death and utter thanksgiving when thou art gone. Men shall place thy gravestone as a monument and a testimony that a plague is stayed, and as borne on the blast thy guilty spirit whistles toward the gates of Hell the hideous shricks of those whom thou hast destroyed"shall pierce thee—Hell's first wel come.'

Now comes an interesting history of the above extract. It appears from a dispatch to the Daily News that the above turns out to be "stolen thunder." Henry Ward Beecher read it and recognized it as his own work.He says it was taken from a lecture to young men delivered in Indianapolis in 1843 or 1844 and may be found in his book, "Popular Amusements," page 251, published thirty-two years ago.

Light for Thinkers says: "No more effective meetings of Spiritualists was ever held than the late meetings at Chattanooga. We have not the space to eulogize them. The results show for themselves. Two Associations formed by one Convention is not often done. The South means to assert itself in this good cause. Friends, rally to the support of both, the Southern Association of ting time, and to welcome me to the great Spiritualists and the Lookout Mountain Camp

first, but not the only, removal; and that under certain conditions which, at present, we can not comprehend, much less control, the Soul that has left earth can, and does, com municate with the Soul that remains on earth I add these lines from a small poem-"Hereafter:"

"Change there will be. as flowers from branches burst; But I shall see thee—as I see thee now; Yet more resembling what thou wert, when first I kissed thy smooth cheek and unwrinkled brow:

"As in the clory of thy early prime: Through all thy earth-life; bright at every stage: THE SOUL IS NEVER OLD: and knows not Time;

GOODNESS IS BEAUTIFUL AT ANY AGE. "Pogether still: if one have earlier hirth

In Faradise: divided: and yet near: Though one in Heaven may wait for one on earth: A guiding, guarding spirit: THERE AS HERE!

# Served Him Right.

An exchange sets forth that "a druggist in Paris, having been convicted of adulterating sulphate of quinine, has been sentenced to a year's imprisonment at hard labor. In addition, he is to pay a fine of a thousand francs, his name and crime are to be published in twelve political and twelve professional papers, and, should he ever reopen his store, to the door thereof is to be affixed a sign: Sentenced for adulterating sulphate of quinine.' This is severe punishment; far more severe, probably, than would be regarded as just in this country. But the crime was an infamous one. It was stealing from the sick man his only hope of recovery. And the incident is one which druggists, lawmakers, and the public here would do well to take to heart. Complaints are not infrequently heard of various drugs being poor in quality. Physicians are forced to direct that their prescriptions be filled at certain stores, that they may be sure of the strength of the ingredients. Some druggists seem to be running a race to see who can sell quinine pills at the lowest price per dozen, and they advertise each competing reduction with great flourish of trumpets. But when the price goes down, does the quality remain at proof? Or would universal and rigid examination of drugs of all kinds show that many dealers deserve to share the Frenchman's fate?"

The people of New Orleans have begun to discuss, from a sanitary point of view, the existing mode of disposing of their dead with a degree of earnestness which warrants the hope that it will lead to reform. The location of New Orleans and the nature of the soil originally forbade interment within the city limits, and the use of vaults wholly above ground has been retained to the present day and even allowed in the heart of the city. The unhealthfulness of the system, especially in such a climate, is apparent, but hitherto the natural aversion to innovations involving the last offices for the dead has prevented an agitation of the subject. It is suggested that suitable burial places might be prepared on the Metairie Ridge by thorough drainage. It will be strange if the advocates of cremation do not contribute many arguments to this discussion.

Mr. H.T. King of Rochester, N. Y., was among the many callers at the JOURNAL office last week. Mr. King states that Mrs. French, of his city, is rapidly developing as a very fine medium.

Miss Ada Turk has returned from the East, and will be pleased to meet her friends at her scances for physical manifestations. Tuesday and Friday evenings, at 696 West Madison Street.

The Spiritualists and Medium's Conference meets at Lester's Academy, 619 West Lake Street, next Sunday at 3 P.M. Subject for consideration: "Be ye perfect, even as God is perfect." Subject for the evening (7:45): "The relation of Mesmerism to Spiritualism."

We learn from Dr. Babbitt, that he has moved his American Health Co. to 143 Cutter Street. Cincinnati, and that the cures made by their instruments which combine light, heat, color, steam and electricity simultaneously, are so remarkable as to be considered phenomenal. See advertisement.

"Mrs. Ella M. Dole, whose mediumship is in some respects unique, and who gives good satisfaction, has just returned from a visit to Cincinnati. Correspondents from that city speak in high praise of her-work there and are anxious to have her return. Mrs. Dole is at 105 Walnut St.

Mr. E. M. Burton and Mr. R. E. Lucas of Portland, Oregon, paid us a visit last week. Mr. Burton wanted some personal experience in the way of spirit phenomena, to relate for the benefit of his friends at home; he visited Mrs. Simpson and expressed himself as highly pleased.

Justice Burton, in an address to the Grand Jury, urged that pressure be brought to bear on the Dominion Government (Canada) with the object of having the law so amended as to permit the reception of evidence in criminal cases of agnostics and unbelievers in the future state.

The JOURNAL collection of photographs has been entiched by the addition of a likeness of Mr. B. A. Cleveland, the newly elected President of the Iowa State Spiritualist Conference; also by a cabinet picture of R. B. Westbrook, D. D. LL. B., one of the JOURNAL'S contributors. He says of the JOURNAL: "It is the ablest paper that reaches my sanctum. and I read it first."

A visitor from Cincinnati speaks enthuslastically of the good work of Dr. and Mrs. H. H. Jackson, both in curing ailments of body and mind, and in spreading a knowledge of Spiritualism among a desirable class of investigators. Dr. and Mrs. Jackson have commodious offices at 330 Race Street: in addition to this house which would be called ample even for their residence and business, they have lately taken the fine and elegantly furnished mansion, No. 475 Freeman Avenue, valued at \$40,000, where they will make their home and be able to give every comfort and luxury required by patients. Dr. Jackson is a regular graduated physician, and Mrs. Jackson has the reputation of being one of the best mediums and healers in the country.

# **RELIGIO-PHIL'OSOPHICAL JOURNAL.**

# NOVEMBER 10,1883.

Mr. Mozoomdar, the Unitarian Hindoo, whose sermon is published in this issue, is announced to preach in Chicago next Sunday.

A. B. French, who was in the city last week, has been lecturing to large audiences in Milan, Norwalk, and Leroy, Ohio; Sturgis, Michigan, and South Bend, Indiana.

The Continent, conducted by Albion W. Tourgee, and published heretofore in Philadelphia, has been removed to 23 Park Row, New York City, its future home. Under the able management of its editor, the circulation of The Continent has steadily increased. In entering upon the seventh year of publication, the publishers of the Magazine of Art, desire to state that no effort or expense | request is granted he will set to work at once. will be spared on their part to make it in the future, what it has been in the past. "the most widely esteemed magazine of its kind in existence."

Elder Wilson, one of the Mormon Preachers, recently indicted for vagrancy in Clayton county, Georgia, is preparing a defense. He says that the authorities of the Mormon Church have authorized him to make a test ease, and, he adds, that they will supply all the money he requires.

It appears that there is a movement in the Methodist Episcopal Church looking towards a modification of the itinerancy. The subject will come before the General Conference next year. This feature is the glory of the Methodist machinery. By means of this system Methodism has become the pioneer in waste places, in suburbs, and among the humble, and has worked its way into influence among the masses.

The lecturers at the Chattanooga (Tenn.) Meeting comprised G. W. Taylor, G. W. Kates, editor of Light for Thinkers, A. C. Ladd, Mrs. E. C. Woodruff, C. Fred Farlin, Geo. P. Colby, Rev. Samuel Watson and Prof. Lyon. | retary. These gentlemen have carefully stud-Mrs. Van Duzee of Atlanta, Ga., and Mrs. | ied co-operation and are willing to give all Deck of Cincinnati, O., gave, scances and needful information respecting it. Mr: John public platform tests, and Miss Lucy King read a communication concerning mediumship.

News of a curious invention comes-from the South of France. A Frenchman who has patented a machine for the use of contract, ed solar rays as a general motive power, has set up three of his machines in Algeria for the French Government. He is now carrying on experiments at the Island of Porquerolies, sun's rays.

a statement of the formation of a new Spiritual Society in South Brooklyn, in the vicinit through the JOURNAL. Nelling, the murderer of Ada Atkinson, is growing very pious. His religion is of the | dence, 512 Quiney St., Brooklyn, N.Y. regular orthodox sort, and by the time he pays the penalty of his crime, he will, according to theological dogmas, be as white as snow, fit to mingle with redeemed hosts and sing praises to his Lord. As his victim was a young girl, who had not experienced a "change of heart" nor been "born anew," she is by the same orthodox token, in a far different place, where she must always writhe in horrible anguish. O, how sweet, how reasonable, how elevating is such a religion. A letter from St. Petersburg says that the Russian monasteries cost the country over 10.000.000 rubles a year. The first monks dug their cells in 'the ground, and thus the catacombs were made. In the catacombs the monks mortified their flesh, prayed to God that He would forgive their sins and also the sins of the world at large, wrote chronicles, painted holy images, prepared vegetable medicines, and buried the martyrs who perished at the hands of Tartar Khans, Russian Princes, or pagan mobs. We frequently call to mind some words of Sidney Smith; they fit into our experience so nicely that no seam can be seen. He says: "Repose is agreable to the human soul: and decision is repose. A man has made up his opinions; he does not choose to be distured: and he is much more thankful to the man who confirms him in his errors, and leaves him alone, than he is to the man who refutes him, or who instructs him at the expense of his tranquility." But the JOURNAL will keep on just the same, refuting errors, and instructing, regardless of the demand for "harmonious" tranquility. The German Sanitary Commission sent to Egypt some time ago to study the causes, etc., of cholera, having now exhausted their inquiries in that country, have received permission from the Imperial Government to extend their researches to India, the home and cradle of the terrible disease, and they will accordingly soon embark at Suez for Bombay. The commission, it seems, discovered a new and peculiar micro-organism which may have some thing to do with the propagation of cholers, and the further studies of the savants in India will enable them to see whether their suppositions are correct. In a late address before the "Society for Ethical Culture," in this city, the speaker, W. M. Salter, said: "We do not call ourselves Christians or Jews, in the religious sense of those words, and so there seems to be an impression that we oppose all religion. But it is only the dogmatic part of religion we object to, and even here we must distinguish what is merely not proved and what is contradictory to reason or experience. The moral part of the old religions, in its large, positive features, we accept-yea, build upon. We do not break with the past, but only with what is untrue or uncertain, or unworthy of those who live in the light of to-day."

Science in the University of Upsala, announces that he will undertake by his process to freeze up any lady or gentleman willing to submit to the experiment, and deprive them to all appearance of vitality, pledging his word to bring them round again at the expiration of two years, with no prejudicial effects to mind or body. It seems, however, that no adventurous person has come forward to supply the savant with the desired opportunity, so he has submitted his marvelous invention to the Swedish Government, with a request that a criminal condemned to death shall be provided to enable him to demonstrate the efficacy of his discovery. If the

"It is a singular fact," says the Interior, 'that Calvinism is as dead in Geneva as Christianity is in Jerusalem. The established church is creedless, without ministerial ordination, and its pulpits are, in part, filled with preachers whose business is not to expound, but to denounce as incredible fables, the verities of the New Testament. While there are a few so-called evangelical ministers, their evangelical teachings would not be accepted as' such by any evangelical church out of Switzerland. The Swiss established church has gone from Calvinism to infidelity, carrying with it nothing but the title-deeds, and the money-box, and the old spirit of persecution, which latter they exercise by imprisoning the missionaries of the Salvation Army."

Previous to Mr. George Jacob Holyoake's departure for England last fall, he initiated an Advisory Co-operative Board of which the following gentlemen are officers: the Hon. Parke Godwin, President; the Rev. Dr. J. H. Rylance and Justus O. Woods, Vice-Presidents; George S. McWaters, Treasurer; and J. M. Percivil, No. 13 Broadway, New York, Sec-Gledhill and Mr. Percivil are the American representatives of the Manchester Co-operation Store, and buy here annually for it, about \$2,000,000 worth of provisions. The board would like to communicate with all co-operative Associations and persons friendly to the cause.

Capt. H. H. Brown spoke at Freeville, Oct. 7th; at Auburn, Oct. Sth; Harford the 11th; Owego the 12th; McLean the 13th and Drynear Hycees, where he is thrashing Indian den the 14th; at Hartford, Conn., the 21st; corn and raising water by the action of the East Princeton and Leomister, Mass., the

28th; at Portland, Me., Nov. 4th and is to be A correspondent in Brooklyn, N. Y., writes there the 11th. He will be at Haverhill, that he noticed in this paper some weeks ago, | Mass., the 18th and 25th of November. He will probably he in New Hampshire and Vermont from Dec. 1st till 24th; Dec. 30th at ity, he thinks, of Fifth Avenue and 23rd St. | Hartford, Conn; January 1894 he speaks for Our correspondent has not been able to find the society in Springfield, Mass. He will the Society, though living in that general | make week-day appointments in vicinity of vicinity, and would like to hear more about | his Sunday appointments, and can be engaged for any part of the United States. Address him at his appointments or his resi-

Herr Gruselbach, Professor of Chemical slapped him in the face. Gordon pulled a revolver and fired two shots, both of which took effect, and Ashton fell dead near the foot of a dead elm tree. The murderer was arrested. His trial was set for this week, but it has been adjourned to the December term of court.

A year or two ago a white man named Chancellor, who lived near Ashton's soar factory, sickened and died. He was in des titute circumstances. The colored man had frequently contributed both money and food to the man's family. When he died he placed his wife and children in the care of the negro, who afterwards lived with the widow. He was a generous provider, and was idolized by the woman. When he was killed she threw her arms around his neck and pressed kisses upon his cold lips. Her grief was pitiful.

A night or two ago Mrs. Chancellor, who lives in a secluded spot about two miles from the city, was trying to quiet a crying child. The youngster would not be quieted, and she was about to chastise the child when she was horror-stricken by the sudden appearance of a spectral form, which, in the dim light of the room, assumed the form of the murdered man. The spirit, the woman alleges, walked through the door and advancing close to her, held out his arms, and by signs, intimated that he would take the child and put it asleep. The Major was as natural as in life. The woman uttered a shriek and fled to the house of a neighbor, where she related her strange story. A party visited the place, but the apparition had vanished and the babe was quictly sleeping in its cradle. The next night Ashton's ghost again appeared. It passed through Mrs. Chancel-lor's bedroom into an adjoining apartment. Through the open door the affrighted woman saw the Major bend over the cradle, lift the sleeping child from its bed, kiss it pas-sionately, and then return it to his couch. An audible sigh was born to the woman's ears. When she looked again the apparition had vanished.

Neighbors also say that they have seen the apparition. One woman who lives near the outskirts says she was awakened the other night by the rattling of wheels followed by the clear notes of "Yankee Doodle." The whistle was the Major's. Going to a window, she saw a sight which froze her blood. A spectral team drawing a wagon rolled by. On the box was seated Major Ashton, and behind the vehicle trotted a tame bear. In an instant the spectral team, with its ghostly driver, had disappeared. Other people, mostly colored, are ready to swear that the spirit of the dead man visits his old haunts. On Tuesday a small-sized negro, while walking on the island, saw the Major's spook. It was standing under the dead elm tree. The man tried to speak, but his tongue clove to the roof of his mouth. The spectre melted into air. The property of the dead man is In litigation, and his friends say that his spirit will never rest until the matter is honestly settled.



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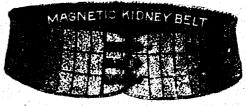
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# A Gospel "Feed."

# Songs, Sermons, and Sandwiches on the Custom House Steps.

It appears from the Tribune that A. H. Kirkland, the Brooklyn evangelist, inaugurated a new gospel scheme last Sunday morning at the Jackson Street entrance to the Custom-House. A crowd was attracted by the sounds of a very brassy cornet, at the rear end of which was a red-faced young man, who pumped out several psalm tunes. Then Mr. Kirkland, a clerical-looking gentleman with blonde mutton chop whiskers and felt hat, announced that services would be held until 12 o'clock, when coffee and sandwiches would be served. This cheerful information interested the motley throng that had gathered and a number of them accepted an invitation to sit on the steps and drink in the Word. An ungainly specimen of a "bum," who was evidently pretty well filled up with liquor, pranced around on the top step and did more to attract the atten-tion of the crowd than the Goepel artists did. A little parlor organ was placed upon the top

step and Mr. Florence McCarthy manipulated its keys while the choir, the "bum," and the crowd sang "The Sweet By and By," the crowd coming in with vigor on the air. The hour of 12 arrived, but neither coffee nor sandwiches turned up, and the crowd began to grow suspicious and wonder who the caterer was. Mr. Kirkland endeavored to reassure them with the information that the Lord had furnished the lunch and it would soon arrive. To fill in a gap Mr. McCarthy sang, "Where Is My Boy To-day?" as a solo and Mr. and Mrs. Kirkland sang, "Tell Me more about Jesus," Several brothren gave their experiences, which they said had been bord and the appearance would had hard ones, and their appearance would lead one so to believe. At last the lunch hove in sight, and the "bum" grew enthusiastic-so much so,in fact, that he was suppressed for the moment: One hundred men were marched up and fed, and Mr. Kirkland expressed the hope that next Sunday the loaves and fishes would feed twice that number. The crowd appeared to care more for the lunch than for the spiritual food, as the fragments of the latter that were left over would fill many

# A Colored Whistler Walking in the Night with a Spectral Team and Bear.

baskets.

BRADFORD, Pa.-On Aug. 23rd Major Ashton, a noted colored whistler, was shot and killed by a humpbacked negro named George Gordon. In that part of the city known as "Pig Island." Major Ashton was a tall man, heavily built, and about 30 years of age. He was a bachelor, as far as his friends knew. and made his living by gathering up old bones and swill. He also owned a soap and tallow factory, and was considered as well fixed with this world's goods. He had a widespread reputation as a whistler, and his merry whistle was heard in the streets at all hours. In his collecting tours he was accompanied by a tame bear, which was attached to the tail board of the wagon by a heavy chain. It was this pet which caused his

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## CURES EVERY CASE OF PILES.

Annual Meeting of the State Association of Spiritualists of Minnesota at Minneapolis.

The Minnesota State Association of Spiritualists will hold their Annual Meeting November 24th and 25th. Good speak-ers will be in attendance, and it is hoped there will be a good representation of the Spiritualists throughout the State, 2As there is important business to be transacted, involving the holding of a Camp Meeting on recently donated grounds fo that purpose, and some form of organized effort looking toward the local and general interests of the Cause. Come! riends, and let us counsel together. Per Order Exocusive Committee. SUSIE M. JOHNSON, President.

## Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bed-ford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meetings free. WM. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 138 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:80 p. M. Lyceum for young and old, Sundays at 10:30 A. M. Abra-ham J. Kipp Superintendent. Ladles Aid and Mutual Relief Fraternity, Wednesday, at 200

Church Social every second and fourth Weinesday, in each nonth, at 8 p. M. Mutual Improvement Fraternity every first and third Wed-esday evening in each month, at 8 o'clock. Daniel Coons,

Psychic Fraternity for development of mediums, every Churday evening, at 8 o'clock, sharp. Col. John D. Graham, Desident resident

resident. | Brooklyn Spiritual Fraternity every Friday evening at 7:30. B. Nichols, President. A. H. DALLEY, President, Brooklyn, Sept. 24, 1888. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York dity, the Harmonisi Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without in-termission until June 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Ald Society, meet every Wednesday, at 8 p. m., at 171 East 69th Street MRS, S. A. MCCRETCHEN, Secretary.

## Mediums Meetings, Chicago.

The Spiritualiats Conference and Test Meeting will be con-ducted by the Spiritual Light Seekers every Sunday at 3 F. M., in Lester's Academy, 619 W. Lake St. Lecture in the ening at 7:45.

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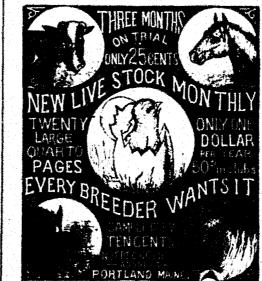
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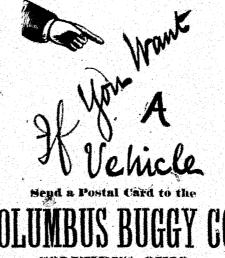
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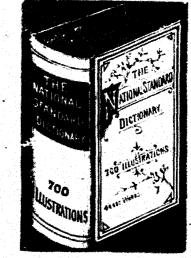
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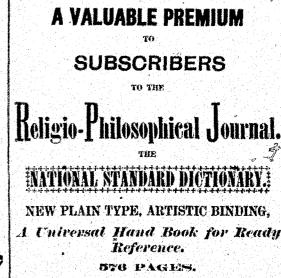
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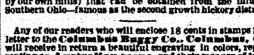
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# **RELIGIO-PHILOSOPHICAL JOURNAL.**

# Voices from the Zeople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. The Missing "Captain's Signal.

## BY JAMES G. CLARK.

I am safe in port, but I watch and wait For another boat to bring my Male— The faithful Mate who in caim and strife Had cruised with me o'er the seas of life; l left our crew at the close of day-It is hardly a cable's length away And stepped ashore in a quiet bay; A silver cloud on the lowlands lay, And through the mist by a radiant band I was borne away o'er the border land.

And my Mate sits gazing out through tears, For her heart goes back to our youthful years When all the storms of the ocean wide Might heat and break on the good ship's side, And never a sturdy spar or mast Would yelld to the rage of tide and blast, And never a sail, at the storm-king's frown Like a frightened bird would flutter down, And never a sturdy spar or mast And never a stay nor a timber start From her maintop high to her oaken heart.

O! Mate of my life, though hid from view By the silver mist, I am guarding you, And will linger near till the voyage is done, And the sails are furled in the western sun; When the boat keel grates on the golden strand, Fre the hulk sinks down in the shifting sands, will welcome you to the bright green land. You shall see my face, I will take your hand And wander with you the New Realm o'er Where the dreams of youth can be lost no more.

# \* The late Captain Swift, Glenbeulah, Wis.

# Tests of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: Believing your many readers would be pleased to learn of the progress of the good work in this region, permit me to state that we have a few genuine me-diums in this vicinity who are not professionals, and hence do not charge for their services yet; on that account they are the more entitled to the confidence of those who are honestly investigating the phe-nomena. A Mrs. Harty, wile of Nathan Harty, who is a lawyer of this place and whose family stands high as any among us has had some remarkable man-ifestations recently and coming, as they do, in such a queer, unobtrusive manner, their relation makes a deep impression upon all who hear it. It has only been two or three months since the manifestations commenced. Mr. Harty has always been considered a rank infidel and has bravely fought for his convic-To the Editor of the Religio-Philosophical Journal: a rank infidel and has bravely fought for his convic-tions; while his wife-the medium-was always quite religious. As the good book says, they were not equally yoked together; but since they embraced Spiritualism their minds are emphatically one in the taith. One night about two months since Mr. Harty distinctly saw his daughter, who died several years ago at the age of 15, walk across the room, and the next day she controlled him to write on the slate, and in obscience to a question, she said it was her that appeared to him the night before. She also told her father not to erect a tombstone over her grave as he contemplated doing, since it could do her no good

and was only throwing his money away. Mrs. Harty is quite frequently controlled by different spirits, who invariably manifest their peculiar earth traits of character, and thus make themselves mown to their friends. Only last week, one time about two o'clock in the morning, Mrs. Harty woke up suddenly and saw upon the ceiling a luminous object which assumed the shape of a child's foot, and up nearly to the knice. She immediately awakened her husband who saw it also. It grew brighter and brighter until it illominated the room perfectly. Then it changed and assumed the shape and size of a man's foot such as the same the shape and size of a man's foot very distinctly for some time; then another change came, and it assumed the form of a lady's foot and ankle. They could even see the form lift its dress seemingly to expose the foot and ankle. Then it changed again to appear in the shape of a triangular square. Thus it occupied about an hour's time when it disappeared. Two nights after the ight appeared again, assuming an oblong shape, indistinctly showing the form of a person. It also showed the index finger of the right hand, the whole anowed the index inger of the right hand, the whole band appearing in a bright illuminated form. Mrs. Harty was told to make a cabinet in the corner of the room; she did so by hanging up a temporary curtain, and forms appeared, but not distinctly. Various noises were heard and everything encourages us that in the near future we will have a medium of our own, and one upon whose veracity we can depend, for Mrs. Harty is a woman above suspicion, and her medial power creates quite an interest. We will report progress. It is proper to state that during the appearance of these illuminations, Mrs. Harty grew rfeetly cold as she lay in bed, but as soon as they disappeared she assumed her normal temperature D. M. PUTERDAUGH. ngain. Milan, Mo.

# Spiritualism in Troy, N. Y. To the Editor of the Religio-Philosophical Journal:

The Spiritualists of Troy are elated. They have had a "revival," though Troy is a rather poor market for revivals of any sort. It is not generally considered half so holy a city as Jerusalem. It seldom gets up even a political regeneration until the devil or one of his ring has pretty nearly devoured it. Many people in Troy believe in spiritual manifestations, but the most of these careful souls are scattered through the most of sources are that the term on hard hut the most of these careful souls are scattered through the various churches, so that they can bend one knee to the throne of gold here below, while they bend the other to the "golden throne above." There is a little band, however, of the faithful, a few hundred of them. They stand forth and say: "This is our belief, this is our knowledge; God foibid that we deny the truth." They have a pleasant, conveni-ent temple for their worship, called Keenan Hall, which seats some seven hundred mortals of the aver-ore numbers are. They have able regular Sunday age mundane size. They have held regular Sunday meetings in this hall for a year or so, which have met with quiet success, and they have even put a little money in their purse; but they have not done much missionary work. The outside Troy Gentiles have been too tough. During the past two or three weeks, however, a good many of these tough Gen-tiles have turned their faces toward "Zion" in conse-quence of the ministrations of the gifted improvisa-trice. Miss Jennie R. Hagan and the wonderful meage mundane size. They have held regular Sunday trice, Miss Jennie B. Hagan and the wonderful medium, Mrs. Maud E. Lord. To sum up Miss Hagan's mediumship, it seems to me only necessary to answer one question: Is there anybody in the world to-day, who, under what are commonly called "normal con-ditions," can rise before an audience, take any sub-ject selected and instantly freat it not merely with intelligence exactly fitted to the occasion, but also in

interingence exactly inted to the occasion, but also in perfect rhythm and rhyme? And now what shall I say of Mrs. Lord? If any one can hear her talk to an audience, relating her marvelous experiences and then see her step right down among the multitude and prove the truth of her strangest statements—if any one can see and hear this woman and not be awakened to the claims of Spiritualism, there is nothing more to be done. of Spiritualism, there is nothing more to be done. The heavens have no use for such a skeptic's recog-nition of them until they shake his blind soul out of

his body. Mrs. Lord's special province of mediumship, as Spiritualists well know, has been her private circles, in which thousands of people have been, convinced that their departed friends and enemies come back to them from the Spirit-world, speaking their old thoughts in their old familiar tones of voice, and sometimes making themselves visible to the very eye, sometimes making memselves visible to the very eye, m love or hate, beauty or terror. They are indeed magical gatherings, those circles of Airs. Lord's, and they have led to wondrous results, but the celestials seem now determined to heap new gifts upon her, to crown her work with new usefulness and her fame with fresh laurels. All at once she becomes a most charming platform speaker, and the very best public-test medium that I have ever had the good fortune to see. She electrifies and amazes her audiences the moment the tests begin. The ignorant and super-stitious, who come to laugh, suddenly grow oale. They whisper: "She is a witch." Then, where intelligent skeptics are most pronounced, there she is sure to concentrate her forces. One after another she addresses, always gaining their honest ascent to her words or reducing them to silent wonder. In the parlance of the streets now-a-days, she "paralyzes" them. Her rapid, vivid work is beyond analysis or description, especially when she is aroused by oppo-sition and unbelief.

And verily she has her reward. Here in Troy she has been almost worshiped by men, women and chil-dren alike; and I am told it is so everywhere. Her audiences appear to confound her person with the angelic presences surrounding her. They hang up-on her words; their eyes fairly shine with love and admiration. Without the least exaggeration it may be said that these scenes recall the old history of Apollonius of Tyana, not to speak the more sacred name of one whom the multitudes of Judea once followed, even to snatch a kiss from the hem of his garment.

No wonder the Spiritualists of Troy are glad that Mrs. Lord came here and are grieved that she has gone! No wonder they tender her public receptions and conquer the "world's people" through her aid! They threaten to load her with gold and homage, and to smother her with bouquets, when by and by she comes again. R. E. PORTER. 10 Troy, N. Y. - 3

Plain Talk from St. Paul. To the Editor of the Religio-Philosophical Journal: Once more you will find inclosed the amount neces-

sary for a renewal of my subscription to the dear good JOUENAL which has so long, faithfully and auc-cessfully labored to elevate Spiritualists and Spiritu-alism to a position of respectability. Your brave and fearless course has been consistently pursued, in standing firm by the right and exposing the wrong, notwithstanding the bitter assaults of a class of persons calling themselves Spiritualists, whose instincts are of the most corrupting and groveling order, and who have no desire for respectable standing in society in which they live; who would drag all Spir-itualists and our spiritual religion to their own de-graded level, and though the entire fraud and free-love world have united to hurl their anathemas upon the devoted head of our Brother and our JOURNAI, they were never so dear to all well wishers of our spiritual philosophy or shown so brightly as they do to day, For myself I have learned to love the JOURNAL

because of its reliability upon all the great questions agitating the minds of the people of to-day, and so far as my own experience touching questions of par-amount interest to Spiritualists, it is the only spirit-ual publication with which I have an acquaintance, in which can be placed implicit confidence. For many years I was a firm supporter of the Banner of Light and would doubtlessly been so to this day, only for its course upon the Woodhull and Moses Hull free-love question, and its apologies and support of fraudulent mediums and vagabonds. I most heartily concur in the national organization

movement, believing that the time has come for a united and vigorous work throughout the nation, for more systematic and efficient labor, and that not far distant, auxiliary organizations State and local, must become a necessity as exhibiting our numbers and respectability, as in union there is strength, and thus compelling recognition by the secular press of the country and society in general, for there is in nearly every hamlet in our country more or less Spiritual-ists, and yet strangers to each other and unknown to the outside world as Spiritualists, and as a result of

which, are unable to work efficiently for the cause. Appearances would seem to indicate the cause is languishing throughout the State for the want of a little energetic action on the part of the officers of the State Association. In times past it was different; the officers of the Association assumed the responsi-bility of putting an efficient agent in the field at a stated salary per month, whose business it was to travel throughout the State, lecturing and laboring for the general good of the cause, and was so con-tinued for six consecutive years, and with very grat-itying success. But for the past four or five years the Association was allowed to languish, and in consequence of the nonaction of its officers the organ-ization was lost as a legal body. A new organization has been formed, but so far as any indications appear visible, the officers are pursuing much the same in-active course as the officers in the last few years of the former decaying and long since dead institution. M. T. C. FLOWER.

## Forthe Religio Philosophical Journal. Sciénce or Religion.

## BY T. O. T. E.

The friends of Spiritualism ofitimes disagree as to whether it shall be called a religion or a science; some saying that it is a religion, having no connection with science; others declaring that it is a science and they fiercely denounce those seeking to have it known as a religion; an instance, the case of the writer of an article published in the JOURNAL some few weeks ago, who considered any one an enemy to Spiritualism that dared to designate it as a religion.

ism that dared to designate it as a religion. Now, let us see what religion really is, and what some prominent men say in regard to it. Webster says that it means a system of faith and worship. Epes Sargent says, ("Scientific Basis of Spiritualism" pp. 166): "And what is religion? For no word has more definitions been invented. I will give another, acknowledging that it is a limited one: "Religion is the sentiment of reverence or of appeal growing out of a sense of the possibility that there may be in the of a sense of the possibility that there may be in the universe a power or powers unseen, able to take cog-nizance of our thoughts and our needs and to help

Mr. Sargent speaks train when he says it has had more definitions invented for it than any other word. the question, Who first discovered America? Mr. W. Boyd Dawkins takes an enormous leap into anti-Every man defines it according to his intellectual and spiritual advancement. I don't think any one should accuse the author of "The Scientific Basis of Spiritualism" of being an enemy of our religion, science, or whatever you may call it. Now, to my mind Spirit ualism is a scientific religion, for is it not in harmony with reason when we call it such? Science is the discovery or demonstration of the fact of the existence of certain laws of nature, and the effects pro-duced by such laws: Has Spiritualism been scientif-ically demonstrated? Let each answer for himself; if uncertain as to the fact, read the book referred to above. Religion is man's conception of his connec-tion with the Infinite, his obligations to himself and humanity. Thomas Paine said his religion was to do good; can any one do better than to define their religion by their works. There are many so-called forms of religion, but they are only barbacles upon the hull of the vessel-not the vessel itself. People formulate a system of religion according to their abilities spiritually; many systems have been built and have passed away forever; and even in our day we see the disintegrating process going on in existing systems; but as long as man lives, religion will be here, and as we are immortal and as we express our religion by our highest and best thoughts it will be in existence evermore. Man has a religious nature and it must be fed, and now comes the work for advanced thinkers; upon them is the responsibility of providing food for the intellect of those who need it, for progress is the word and the law; if we have what another has not and we can supply him, it is our duty to do so. Spiritualism embraces a knowledge of immortality, arising from the inter-communication between us and those who have passed the portal of death and which is capable of demonstration. Spiritualism tends to the moral advancement of the whole, people, and by promulgating its several moral or religious (one and the same) teachings, it says in language incapable of misconstruction, "It is a religion and a science," or to speak more properly, a scientific religion." Now, therefore, if some affirm that we have a re-ligion, and as this affirmation is backed by a great many of our prominent lecturers and mediums, is it not a little unkind to accuse us of being enemies of the cause? Instead of quarreling over the above not a little unkind to accuse us of being enemies of tions, etc.; that frequently those who were to mani-the cause? Instead of quarreling over the above fest on public occasions would appear previously, subject, would it not be better to relegate it to the and he usually noted them down that he might recconsideration of each one to settle, and use our en-ergies to bring Spiritualism properly before the peo-

# NOVEMBER 10, 1883.

# Was It Spirit Telephoning?

# To the Editor of the Religio-Philosophical Journal:

About one year ago my youngest daughter and myself had taken possession of our house in Saratoga; were putting it in order for the winter, as our usual custom is. We live at Locust (frove summers, and go down to the Springs winters, a distance of little more than two miles, Mr. Mills yet being obliged to don't think I ever read a line on "moon baths," Now it occurs to me that we might utilize moon beams in restoring shattered nerves and curing mental disquietude. Even "notions" cure sometimes-perhaps oftener than we think; instance hydropathy. Wheth-er it was the notion, the imagination or the wet stay at Locust Grove, but coming down nights and remaining with us until morning. He, on coming down as usual one Wednesday evening, remembered, on leaving in the morning, that as soon as the hurry of fall marketing was over he must have some re-pairing done on the roof of this house. I thought ber when the wet pack was prescribed for almost everything, and while it was a new thing, it was re-markably successful. Every "new discovery" in medication cures some one, although on scientific experiment, it subsequently be declared valueless. If ignorance and "notions" bring health, "tis folly to be wise." Believe and thou shalt live. Novelty is an important quality, and sometimes a necessary one; it often produces the best effect in sickness. "Variety is charming," has long since be-come a houshold aphorism. We need change in health and disease-change of scene-change of oc-cupation-change of magnetism-change of air-change of food; suppose we try change of bathing and add "moon-shine" to our list of reserves. Sweet is the halo of moonlight. no more about it. Thursday being a very rainy night, Mr. Mills did not come as usual, but early the next morning I was called to the door by a gentlenext morning I was called to the door by a gentle-man asking me where he could go up through the house on the roof, and held in his hands a kit of tools, etc. I told him there was no way to go up on the inside of the house, and asked what he want-ed. He said he had been sent up from Mesers. Trim & Tarrant, plumbers, to fix the roof. As soon as it was done raining he went away and soon returned with a team and bringing a long ladder, which he placed up against the outside wall, the exact snot of the break in the roof. but as it soon exact spot of the break in the roof, but as it soon commenced raining again he did not finish, but had to leave

Mr. Mills on coming down that evening inquired what the ladder meant. I said, "The men are re-pairing the roof." "Who?"

"Trim & Tarrant's men," I answered. "Did you go down and order it done

"No; I am astonished. Havn't you given the order?" I inquired. self of a raging fever by acting in direct opposition to the instruction of his medical advisers and thees-

He replied "No." "What does it mean?"

"Mr. Mills replied, "Tell the men no order from me

has been given to Trim & Tarraut or to any other firm."

Accordingly when they appeared next morning, I questioned them, and they appeared next monthing, i questioned them, and they said Mr. Tarrant read a message to go to Dr. Mills, 91 Division St., and fix roof as soon as it was done raining. This purported to be a telephone message delivered at half-past circle table of the missage delivered at half-past

eight oclock of the rainy evening on Thursday. As Mr. Mills had been so busy filling fruit orders, and it raining so hard at night, he had not left Locust Grove for 36 hours at least. Here was a poser. Mr. Mills went down and had a long talk with Trim & Tarrant, and heard the message read as it was spoken through the telephone, and it was plain "Dr. Mills, 91 Division St.," and there was no other Dr. Mills in town, nor no other Division St. The point I wish to make is this: The message was just as Mr. Mills had thought in his mind, but had spoken to no one but myself and I had never spoken a word of it, and these gentlemen, Trim & Tarrant, were the ones whom he wished to do the work and I had for-gotten it until the man reminded me of it, and sup-

posed it all right. Trim & Tarrant were overrun with orders and could hardly find men to fill half of them, so busy were they at the time; but knowing Mr. Mills's business way, they sent one of their best men to manage it, he putting the ladder up at the exact point where he repairs were needed.

Mr. Mills, and Messrs. Trim & Tarrant have often spoken of it since. Mr. Mills and myself believe it was Mr. Trim, Sr., who gave Mr. Mills's thoughts through the telephone, he having passed away a through the telephone, he having passed away a year or two since. Although there was no telephone instrument in the house, there was a wire attached to the house, but the instrument had been removed three months before. Mr. Mills said to Trim & Tarrant, "Go alread; complete the repairs. I be-lieve there are good operators at the lines, and they have the and a superstance of the lines. have sent a correct message." Saratoga Springs, N. Y.

## Peculiar People.

There are some odd facts in regard to the result of six or seven thousand years of Chinese civilization, and we presume that those who may speculate upon the probable condition of the Anglo-Saxon on or about the 1st of January, 800 A. D., will not overlook a few of the salient features which have grown up over the advanced age of the Mongolian dynasty. Just think of it; there is not a road in all the broad extense of nonlous Ching where even a wheeher-Boyd Dawkins takes an enormous leap into anti-quity, and lands pre-historically, at Trenton, N. J., row could be driven or a horse led except around hanghai, and here the English have built them. They have no cemeteries; no tombstones mark their last resting-place on earth. Those who own private gardens or plots of grounds lay the bodies of the dead in rough boxes on the surface of the open fields. The Chinese regard the souls of their ancestry as links in the length of a great chain, which, they say, enables them to reach up to the Supreme Source of life and Ruler of the universe. This is the reason why these remarkably quick-witted, keen people will not tolerate the construction of a railroad in their country. They declare that the locomotive and rattling trains would certainly violate the sacred charm influenced in their behalf by causing the abrupt, sacred flight of their ancestry, who are ever novering around them. They have no banks in China, and no coin of value except our silver and that of Mexico. They have no lawyers, but they have a perfect, rigidly enforced system of law and order. The principals alone can plead their cases. The first social rank in China can only be attained by literary merit. All Chinamen read and write, because education is compulsory. Every man in China is free to compete for a literary decree and last year one bundled on the degree, and last year one hundred and seven thousand candidates for this honor were entered at Can-ton for examination. Those of this large number who pass muster here are free to advance to the Prehigher national grade competition at Pekin-annually held there—and when they pass this ordeal they become mandarians and live in high estate at the public expense. No military man is allowed to com-pete for these liberal honors in China. This annual selection from the whole Chinese people of its rulers, who represent its best thought and mental power, has probably been the greatest and most potent fac-tor of their remarkable vitality and preservation as a nation, but at the same time it increases the wonder that they should have stood still on the avenue of progress for hundreds of years.-Ex.

Moon Baths.

BY THOS. HABDING.

I have read considerable about "sun baths," "air baths," "earth baths," and several other baths; but I

sheet, this deponent sayeth not, but many remarkable cures were effected when first hydropathy was, as a distinctive method, introduced. I can remem-

ber when the wet pack was prescribed for almost

"Strange" cures are common in this age. Dr

King told me how he cured a paralytic patient by setting fire to her bed and then crying "Fire, fire?" She forgot her paralysis and jumped from her bed as

nimble as a goat and had no relapse of her illness. I knew a wealthy but eccentric old gentleman, named

Ben Hutchinson, whose life at one time was nearly despaired of by his three physicians; he cured him-

tablished rules of science. One day he took the "notion" that the doctors were killing him with their drugs and that all he needed was a good meal

of fat pork and cabbage, washed down with a "jorum" of whisky toddy. He was a man of strong mind, whose will was law in his house, and changeless as those of the Medes and Persians.

There was no disobeying him! The doctors fiel from the room in horror, declaring that he would be a dead man before morning. But he ate fat pork and cabbage enough to satisfy a bandit and drank his toddy strong enough for a Scotchman, and

then went about his business, assuring every one he met that his own prescription saved his life. "Un-cle Ben" lived many years after that.

People said, "It is only a notion he took into his head," but even so, it was a good notion for him. Now I have a notion that good may be derived from Moon

baths, and I got it in this way. One night I stopped at

a poorly furnished farm house. I was shown to a sleeping room where there were no shutters or blinds

to the windows. I had been quite ill all that day and feared that a severe fever had settled upon me. The pain in my head and limbs was almost inteler-

able. When I got into hed the moon was shining brightly upon me, and I calculated, from the position When I got into bed the moon was shining

of the window, that it would continue to do so for

I expected that bright light would keep me awake and augment my fever, but it seemed to have the con-trary effect, and that or something else eased my pain considerably, so that I fell into a sound sleep

and was restored to my usual health in the morning. "But perhaps it was the spirits!" Well, perhaps it was, but I never attribute effects to spirit agency

unless I think I have sufficient data to go upon. Le

the scientifically disposed test the matter and then inform us whether they have found "Moon baths"

beneficial in quieting nervous excitement, soothing

troubled minds and restoring a healthy equilibrium. It is well worth a trial and no danger attends it. I

wish we had more faith in nature, more confidence in the resources near at hand when an extremity overtakes us. Why should we dig in the earth and disentomb that which is hidden? when the light of

heaven, the air of earth (purified by that light), like truth and mercy, await at the threshold.

This Brave Old World.

While historians and geographers are discussing

several hours.

Sturgis, Mich.

is the halo of moonlight.

# Are Mediums Responsible?

To the Editor of the Religio-Philosophical Journal:

I have been greatly interested in the Colby-Wolfe discussion. The only point of interest to Spiritualists in that discussion is the extent of responsibility of

the medium in his utterances. 1. The medium can prevent a spirit from taking control of his organism in the majority of instances; but after the spirit gets control the medium is the passive instrument; then it is the control that acts, and if the medium is to be held responsible for what the spirit might say or do at that time, mediums ought not to suffer themselves to be controlled. That is in my opinion the only safe way. I do not believe that a medium can control the words of the spirit or dictate to the control what it shall say. The medium does not know what is to be said by the control until It is said. If I hand a letter to a speaker who is upon the stand and force him to read it to an audience, he ought not to be held responsible for what was written, but according to the acknowledgment of Bro. Colby, he thinks he ought.

I have been controlled and forced to treat the sick in spite of my will when I had only been asked through courtesy, to see the patient of an other phy-cician in his presence. I have also been controlled to speak. I did not know what was to be said by the control. I never said any thing very bad about any body, however.

3. In this case it appears that the offense was be-cause the spirit claiming to be speaking, charged a Dr. Mullon with ignorance of her disease and of wrong treatment. That may be all true: I have no doubt many such cases have happened, and if a spir-it communicates and makes, its identity-known and hould state that the physician in attendance did err in his diagnosis and treatment, and that its death was owing to that error, why should the medium he ostracised and denounced for the statement? Would it not rather be better for the M. D. to try and learn more from the spirit as to the cause of his error that he might know better next time. Post mortem ex. aminations often prove physicians to be in error in diagnosis and in treatment, hence death is the result of the error. If a spirit could give this information t ought to be received as thankfully as though imparted by autopsy, and no physician ought to be so bigoted as topregard himself as infallible in diagnos-is and treatment, and he should not get so ruffled when a spirit either in the body or out of it, suggests that he had made a mistake. As to Dr. Mullen being a great favorite and popular physician in Michigan City, that cuts no figure in the way of excuse; that does not argue that he did not make the mistake, referred to. The case only stands thus: Dr. Mullen, highly respected as a physician in his community on the one hand, and a charge by a spirit that he-made a mistake in its case, which caused its separation from the body, upon the other hand. The only thing to do in the case is to judge of the merits of the truth-fulness of the communicating spirit in this statement as you would in any other. If the spirit was known to be truthful and intelligent enough to form an opinion of the disease and the doctor's treatment, its statement should be considered as of value just in the truthful and intelligent doctor's treatment, its that proportion. I have lost a few patients in a 20 years' practice. I may have made some mistakes, and my ignorance may have caused some to depart this life too soon, but I do not think I would feel like flogging a medium who should be controlled by any one of those spirits to say that I had made such a mistake. I think I should try and profit by the in-formation given, and do better next time. It is not Becessary for Spiritualists to contribute money to arge on contentions and lawsuits far better use their means to make peace and look with pity and com-passion upon the vicious and ignorant, and not be partakers with them of their viciousness. miteau. Mo.

W. J. ATLINSON.

Plain Words from Susie M. Johnson. To the Edger of the Religio-Philosophical Journal:

Will you permit me space in the JOURNAL to answer, in a brief and public manner, many private in-quiries, that I have neither time nor patience to re-spond to separately? Since the publication of the fact in the JOURNAL that the Minnesota Association of Spiritualists was tendered by Mr. Geo. R. Stuntz, of Duluth, ten acres of ground at White Bear Lake, for a camp meeting, there have come to me numer-ous letters from different parts of the State, asking if the State Association couldn't send to different localities a lecturer, and desiring to know when the camp meeting would come off, etc. Scarcely any of the names of these parties are or our membership list, but they immediately employ the eu phonius term, "we," in enumerating their wants, and assume direct ownership in the property which the Association is to—receive. A letter received to-day from Leroy, this State, asks, "Can't there be some way to encourage spiritual works in Minnesota, a large State densely populated, and souls hungering for spiritual knowledge?" Why, my dear friend, we have lecturers here just aching to tell what they know and feel if somebody would invite them to do so, and accompany the invitation with the assurance of means to pay railroad fare, hall rent, hotel bills, etc. I know of no good reason why the Spirit-ualists of any locality in the State should expect the State Association to furnish them lec urers at its expense, and especially when no provision are made

for either hearing or entertaining them. The State Association organized two years ago exists chiefly on paper, and but for my persistency and that of a few friends in Minneapolis, it wouldn't have even that life. I have kept alive a public recognition of Spiritualism in Minneapolis for the last five years by sheer bravado, having not even a local organization at my back. We have held in Minneapolis two annual meetings of the State Association and are to hold a third, Nov. 24th and 25th, at which time, if the State is not better represented than it has been heretofore, it may be for our local interest t drop so cumbrons a body (without any soul in it) as the State Association, and form a spiritual syndicate of our own, to have, hold and improve camp meeting grounds or any other properties accruing to us in the process of time. The best methods I know for the encouragement

of local interest in Spiritualism is for parties believ-ing it to work for it. If they cannot afford to employ lecturers from a distance, let them form circles at home and develop what they need out of their own resources. Self-help is the best help, and the best possible basis of helpfulness to others. Minneapolis, Minn. SUSIE M. JOHNSON.

# Personages.

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

I was so much interested in the beautiful poem of Mr. Clark, "Love's Morning Call," published on the 6th page in the JOURNAL the 20th ult, that I am desirous of eliciting from him (should this fall under his eye,) his exquisite poem entitled "Marion Moore," which he will confer a favor on all lovers of th beautiful in poetry by forwarding to the Journan for publication. Those possessing the talent of breathing gems so musical, so perfect in accent and meas-ure and withall so soulful as Mr.Clark is gifted with, Byron truly says of them:

"Do I err In deeming such inhabit many a spot? Though with them to converse can rarely be our lot."

Mr. Clark, another Thomas Moore, in the rathos tenderness and delicious intensity of his poetical writings, is an earnest Spiritualist, who in his extensive travels has sung the essence of our philosophy to eager listeners throughout the land. V. C. T.

Carroll, of Bakimore, Md., writes: I take pleas ne in recommending your paper to our people. I ike its course and approve your efforts, to whip the rauds from our ranks and present the cause to the people in its true light; and were I not confined to the house by sickness, I would bring your paper be-fore the society to night and read them the admirable article of Bro. Coleman, which should be in the hands of all Christians.

T. Williams writes: In my case it is impossible to get along without the JOURNAL, a paper that I am not ashamed to loan to my friends.

# President Lincoln's Dream.

It is not generally known that President Lincoln once dreamed that he would be assassinated. While he was neither a professor of religion, nor even fixed in his belief in one particular creed, still he was fond of reading and discussing the Bible. On Sun-day evenings he invariably read a chapter or two from the Scriptures, and then gave his explanation of it. One evening at the White House he read ser-eral passages both from the Old and New Testa-ments relating to dreams, to which Mrs. Lincoln and the children gave great attention. He began to chat with them on the subject of dreams, and said he had been haunted for some days by a dream he had had. Of course they all wanted him to tell it, though Mrs. Lincoln said she didn't believe in dreams in the least, and was astonished at him. So he proceeded to tell it. "About ten days ago I retired one night quite late. I had been up waiting for important dispatches from the front, and could not have been long in bed when I fell into slumber, for I was very weary. During my slumber I began to dream. I thought there was a stillness about me, and I heard weeping. I thought that I got up and wandered down-stairs. The same stillness was there. As I went from room to room I heard moaning and weeping. At length I came to the end room, which I entered, and there before me was a magnificent dais on

which was a corpse. Here there were sentries and a crowd of people. I said to one of the soldiers: 'Who is dead at the White House?' He answered; 'The President.' 'How did he die?' I asked. 'By the hand of an assassin, was the reply. Then I heard a great walling all over the house, and it was so loud it seemed to awaken me. I awoke much deloud it seemed to awaken me. I awoke much de-pressed and slept no more that night. Such was my dream." From that time until his sad death, Mr. Lincoln was haunted by the fear of assasination, and Mrs. Lincoln's first words after Wilkes Booth had shot him on April 14th, were: "His dream was prophetic." The remark was not understood then, but when the story of his dream was subsequently told it was explained.—Nashville Liberal.

just before the time of the glacial excitement. At a period so far back of the voyage of Columbus that no man can possibly compute its antiquity, Mr. Dawkins, one of the most eminent palæontologists of the day. finds the river-drift hunter nursuing his travels in the United States, without fear of molestation except from ice raits and the contingencies of a hun-ter's life. "He was encamped at Trenton either while New York lay buried under the ice-which has left unmistakable marks in 'the smoothed rocks of the Central Park-or while that ice was melting away." While he was ranging over the valley of the Delaware, his kindred were also camping on the hanks of the Thames, and ranging through France, Italy, Egypt, and India. There is no geological direc-tory which can tell us who the river drift man was, what race he belonged to. Dr. Dawkins, in his inter esting ar icle in the October North American, assures us, however, that he was a man, and not a "missing link," and that he preceded the race of cave men in Europe now represented by the Eskimos. This incontrovertible evidence of the existence of man uncount ed years before the rise of the splendor of Greece of Egypt, when the great ice plane was grooving the planet, dwarfs all other records of human antiquity The mythical Hebrew Adam is but a child of yesterday compared with the hoary age of his ancestors and the page of Genesis belougs to modern litera-ture, when compared with this older and less fallible revelation.-Christian Register.

## A Defence of J. Frank Baxter.

# To the Editor of the Religie-Philosophical Journal:

It is with pain that the friends of Mr. Baxter in ynn Jearn of the trouble which has overtaken him yet with one accord we extend our hands in sympa-thy, entirely believing in his innocence. Mr. Baxter is too well known in this section, both as a man an medium, to doubt his veracity. At the close of his lecture in Lynn on the last Sunday of September his publicly announced that his phase of mediumship was undergoing a change; that he was keeping rec-ords of spirits, who came to him in great numbers, obliging him to write down their names, loca ognize them more readily when they came at the close of the lecture. He also stated that he thought the time was coming when he would be obliged to send messages to triends at the importunities of the spirits. Sometimes in his earnestness to be honest and truthful, Mr. B. has placed himself in an unfavorable light: If a spirit came whose friends he was in any measure acquainted with, he would alway tell the audience of the fact, when to conceal it would in their eyes be a much greater test.

Verily, it requires the courage of a Lysander and the invulnerability of Achilles to be a public medium. If there are any reserved scats in heaven, I believe these crucified redeemers will take the front row. Let us then as honest men and women make our lives, like Mr. B/s, so fair that when as mediums we are assailed, all the world may read our life record and find no blemish there. MRSPM. C. CHASE. Lynn, Mass.

## Letter from Rev. J. H. Harter

# to the Editor of the Religio-Philosophical Journal:

Allow me to thank you for the noble and manly position you have taken in regard to the seeming trouble that has recently come to our good-brother, J. Frank Baxter. Those who know him will readily him, might not believe, "though one rose from the dead." You are, without doubt, awave that you have in this city, as well as elsewhere, enemies for the stand you and your JOUBNAL have taken in regard to fraudulent mediums and other hin-drances to the progress of Spiritualism. Some of this enmity has been hurled at me for defending, in the main, the course the JOURNAL has taken. I am not disposed to "fight back," for I believe the time is not far distant when you will be justified and praised, even by those who now condemn you. Keep up good courage. J. H. HARTER. Auburn, N. Y.

These. Harding writes: I find that bigoted parties are much enlightened even by the perusal of a single copy of the JOURNAL. When I travel I find many who at first are inclined to sneer, but I leave them a paper to read and when I return I invariably find them more respectful to Spiritualism.

"What Can India Teach Us?" is the title of Max Muller's last book. The West has sel-dom stood in the humble attitude of a learner. Its question has been. "What can we teach India<sup>195</sup> and costly, self-sacrificing, and noble attempts have been made to infuse Western ideas of religion into the Eastern mind. The presence of a distinguished rep-resentative of the Brahmo Somaj among us gives a new point to Max Muller's question. The opening of the great body of Sanskrit literature has taught us that there are rich treasures of thought and sentiment beneath the calm exterior of the Oriental mind. And, row, we are called upon to consider a move-ment in which Christianity is sympathetically inter-preted from an Oriental stand-point, and recognized is a profound factor in universal religion. After hearing Mr. Mozoomdar's exposition of the new dis-pensation, we are struck with its spiritual superiority to many presentations of religion which are urged under the Christian name. While the American foreign missionary societies are sending missionaries to India, would it not be a good idea for the home missionary societies to import a score of missionaries from the Brahmo Somaj to teach us loffier concep-tions of God and humanity than commonly prevail? -Christlan Register.

Mrs. N. J. Osborn, of Vandalia, Mich., writes: Yesterday I received a letter. I could not make out the post mark, so I opened the envelope and to my great surprise this sheet of paper and a ten dollar bill were the contents. I went to our post office and found that the letter was mailed at La Junta, Bent Co., Colorado. I think that it came from the same one that sent \$10 to the poor widow who tends a toll gate at eight dollars a month. I wish I knew the donor so that I could express my heart-felt thanks for such an act of kindness to one in need. God and the good angels will reward the giver tenfold. Ten, thousand thanks from your friend and humble servant. For me to give up the JOURNAL would be like giving up an old friend; it has been in our family ever since it had an existence. I would be very lonesome without it

S. B. Bush writes: I believe the JOURNAL is doing more to build up the cause of truth, to render fraud and indecency of every kind unpopular, to enhance the desire for investigation, to build up true character, to present to the world a true system of metaphysical philosophy and real goodness, a demon-strated proof of immortality than any publication in the bounds of humanity. Do in the future as you have done in the past and never fear.

# NOVEMBER 10, 1883.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# To Julia Ward Howe.

BY STELLA BREWER.

Oh! noble one, how grand thy life appears, How full of earnest work thy many years; How pure and perfect is thy woman's brow, its growth of show a grawth of glass power. Its crown of snow a crown of glory now.

Fair is thy fame, fairer thy womanhood-Ennobling all, the truly great and good; How proud the monument to woman's name, That reared by thee, in thine own fame.

For thou "hast builded" altogether fair? With "measures just," with every tender care, And God will bless the work that thou hast planned, Bringing the fruits into thy faithful hand.

Poet and priestess of both word and nen. Thy gifted words shall echo once again Within the heart a wish to do and be Worthy to follow whither led by thee.

The Vatican. The protracted stay in Paris of a large number of the American Catholic prelates who have been attending the recent Papal conferences in Rome is attracting attention. All attempts to secure by interviews information about the ob-jects or results of the Roman conferences have thus far failed. The clergymen explain their stay in The range of the charge of the contrast of the contrast of the charge of the contrast of the c States. Those of the American Bishops who have reached London on their return have all had long conferences with the metropolitan clergy of the higher orders. Bishop Feehan, of Chicago, had several conferences with Cardinal Manning, one of which took place at the Windsor Hotel, and lasted two hours.

A Nun Sues Her Sisters A suit was late-ly begun in Common Pleas Court, Philadelphia, 'Pa, by Lawyer Gerdemann, an ex-priest, for Mary Rose Berleur, known in religion as "Sister Mary Joseph," against the Sisters of the Order of St. Francis, in this city. The plaintiff says that while sick, in No-vamber [SS2 aboves packated and could treated by this city. The plaintiff says that while sick, in No-vember 1882, she was neglected and sadly treated by the sisters, who finally turned her out at 10 o'clock at night because they discovered that she made com-plaint to the Archbishop. She alleges that after she had gone to relatives in Rochester, in which city she sought admission to some other religious house, Mother Superior Mary Agnes, of the Philadelphia house wrote letters to priests and others in Roches-ter traducing and maligning her. She will seek to recover \$1,800 which she deposited with the order in money and goods upon her admission eighteen years ago, and six years' salary at \$1,500 for her ser-vices as a needle woman.

A Cat Snicides. New London (Conn.) Dry says: "A well-authenticated and undoubted case of feline felo-de-se occurred at Fort Trumbull one day lately. Early in the week it was noticed by her friends that pussy was not herself. She moped and refused to eat, passed her nearest and dearest w the out recognition, and manifested a strange persistence in getting into the sink, pails, and the bath-tub, from which she would not be driven even when the from which she would not be driven even when the water was turned on. One day she was observed to stalk solemnly down to the wharf, and when arrived to gaze long and carnestly into the water. The sol-diers watched her closely, but were not prepared for the result. After awhile the kitten returned to her accustomed haunts, moped around, mewed nothing to nobody, and kept about until the next day, when she again walked down to the wharf, deliberately leaped overboard, and committed suicide before the eyes of the astoniched garrison." It is a fact that the elephant, as yiel as all of the thick-skinned animals, is beset and tormented with ticks and other vermin hurrowing into its hide, causing intense itching and paid. So intense

with these and other verning autrowing into its hide, causing intense itching and pain. So intenso does this become sometimes that the animal is ren-dered insame and goes caveling and bellowing through the forests, and was latido the man or beast found in its path. Its roats even bring to it flocks of white herons, which go deliberately to work and pick out the vermin, sometimes boring entirely through the skin in order to reach them. entirely through the skiu in order to reach them. The elephant appreciates the services of the bird very highly, and will under no circumstances injure Where there are no elephants these birds per-na similar service for cattle and other animals





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# THE HISTORY OF THE CONFLICT

ern Spiritualism, with Remarkson the Relationant the Parts

Author of "Planchette," "The Schuliffe Basis of Staritanitam," etc.

Paing Engestions to Paronis Relative to Systematic Methods



**IS DARWIN RIGHT**?

infested with grubs, ticks, or other parasites. Then there is a smaller bird that picks the bugs off the heron, then a larger one that eats the little bird.— $E_{c}$ .

The Catholics. At the end of the fourteenth century there were, according to one of the Papal journals, \$0,000,000 Roman Catholics in the world. At the end of the fifteenth century, notwithstanding the Beformation, there were 100,400,000 Romanists. In the eighteenth century the church membership d-spite of skepticism and infidelity, increased 65,000, 000, but during the first seventy-six years of this century it has gained but 10,000,000, or about four per cent. This does not correspond to the general ncrease of population.

Mormonism. Cannon, the Mormon, is again at Washington, following the movements of the Utah Commission. He is confident that polygamy cannot be stopped, the triumphs of the Mormons over the recent Congress having done much to in-spire him with confidence. It is, however, generally belleved that the Mormons dread two possible Con-gressional enactments--making the civil record of marriage compulsory, and abolishing suffrage in Utah

**Prisons.** The decrease last year in the number of punishments for breach of discipline in the prisons of England and Wales has been remarkable. The total number of punishments of all kinds, as compared with the previous year, fell from sixty thousand to forty-two thousand; cases of the kind known as dictary punishments falling from forty thousand to nineteen thousand. It is noted, also, that the number of suicides of prisoners-ten,

was lower than in any year on record. Strange. Eight or ten merchants of Dallas, Texas, who are declared to be some of the most influential and staunch business men of the city, have formally requested the County-Attorney to abandon declaring that it would hurt the city in a monetary point of view and would create private gam-bling, which they consider a great evil. One of them asserted that Fort Worth had offered the gamblers

\$2,500 to move over there. **Railroad to the Sun.** A learned profes-sor in England has felt it his duty to consider the feasibility of a railroad to the sun in its financial as-pects, and he finds the scheme could not be made to pay. "Take a railroad from the earth to the sun, with a train running forty miles an honr, without stops, and it would occupy about 265 years to com-plete the journey; the fare at a penny a mile would be \$1,860.000.

Granting Degrees. Prof. Huxley said re-cently at the London hospital medical college that, in granting degrees, the tripartite qualification of me icine, surgery, and midwifery should be insisted upon, and that to allow any one to practice without it at the present age of the world was "perfectly monstrous."

In a letter from HON. MRS. PERY, Castle Grey, Limerick, Ireland, BROWN'S BRONCHIAL TROCHES are thus referred to: "Having brought your 'Bron-chial Troches' with me when I came to reside here, I found that after I had given them away to those considered required them, the poor people will walk for miles to get a few." For Coughs, Colds, and Throat Diseases they have no equal. Sold only in bores.

Sad. An English clergyman writes that there are 4.000 unemployed clegymen in the Church of England, many of whom are both able and willing to work, but who cannot find anything to do.

Ely's Cream Balm cured me of Catarrhrestored my sense of smell. For cold in head it works like magic.-E. H. Sherwood, Banker, Elizabeth. N. J.

Praise not people to their faces to the end that they may pay you in the same coin. This is so thin a cobweb that it may with little difficulty be seen through; 'ils rarely strong enough to catch flies of any considerable magnitude.—Fuller.

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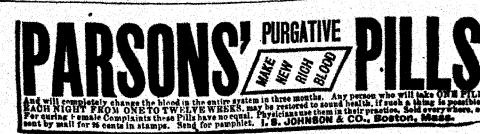
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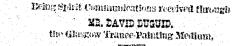
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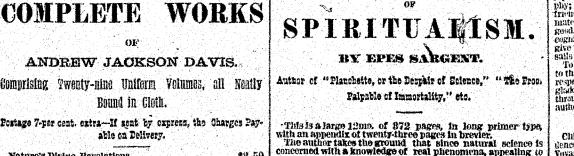
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This is a large 12mm. of 872 pages, in long primer type, with an appendix of twenty-three pages in brevier. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically im-parted, but are directly presented in the irrestigator, therefore Spirifualism is a natural science, and all opposition to it, un-der the ignorant pretenee that it is outside of nature, is un-scientific and unphilosophical. Mr. Sargent remarks in his preface: "The hour is coming-and now is, when the man claiming to be a philosopher, phys-lead or metaphysical, who shall overflook the constantly recu-has phenomena here recorded, will be set down as behind the append my first book on the subject. Among intelligent ob servers its claims togelentific recognition are no longer a mat-ter of doubt."

# RELIGIO-PHILOSOPHICAL JOURNAL.

### ad from First Page.

It is entirely through the chemist's laboratory, the astronomer's telescope. They try to disenchant 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 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 mat-ter be essentially different from mind, and church, therefore, we hold that, though mat-ter be essentially different from mind, and the body mysteriously and radically different the other?" You. Mr. Editor, refer their from the spirit, yet all the phases of life-the beauties and harmonies, the intelligencies, the glories, the beneficences-all pare but scintillating sparks from the eternal confla-gration 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 intona-tions 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. We must have confidence in Him to whom we send our prayers. He who has faith sails easily into the harbor of God's bosom, and his devotions are carried on the wings of heart-felt love. Where love is not, faith is a millstone on the intellect, a mere exercise of words.

When our prayers go from the depth of our souls, what is the response? That prayer is efficacious which immediately brings back its response, and that response is inspira-tion. Prayer is a breath, prayer is a sigh, they must be familiar enough to him to be prayer is an attitude, prayer is a cry for help to the infinite source of all help. When the man is full of misery and sin and rottenpress, a breath goes out of him, a want often unex-to be "much in their company," but that the people be so mixed?" I never claimed to be "much in their company," but that the people be so mixed?" I never claimed to be "much in their company," but that pressed, that pierces God's ear, and God responds. How many of us can stand up and lay our hands on our hearts and say, When I pray, comfort comes; and when I inquire the reply is heard, and when I speak the Spirit than a half dozen times in my life have I answers? That is our belief in the new dis- seen spirits themselves and directly conversanswers? That is our belief in the new us-pensation of the Brahmo Somaj. We believe ed with them. My theory is that a spirit in-that, as we can behold God in his universe presses me with certain names, dates and in the contribution of the impression of the impression of the certain names is the impression of the certain names. The contribution of the impression of the certain names of the impression of the certain names of through the spiritual eye, so we can hear God's voice through the inner ear. What is that ear? It is simply that faculty known as conscience. Why is it that, in the moments when we are inclined to do the evil act, we hear as if a voice within us erying, I can only say that in various ways I sense Beware! Prayer ascends, the conscience is illumined, the moral faculties inspired, the I am a student here, not a teacher; so, were nature of God turns his breath into the na-ture of man, man hears the eternal counsel, me, I might not recognize it; but L-possibly and, if he heeds that counsel, it is blessedness for him. But this realizing the presence of God is an act entirely within our-selves. Hearing the counsel of the spirit in the conscience is entirely an act within our-Have these any objective countergalves. parts? If the subjective and the objective coincide, the test of truth is complete. If we speak of our inner experiences, we speak also of the testimonies which we receive independently from the outside world. Here is opened before us the great world of prophets, saints, scriptures, churches and religions. . Great hosts of these holy men stand entirely outside of us. Hear the prophet of the North speaking in trumpet sounds, hear the prophets of the East proclaiming God's purposes in language of thunder and light ning. There are differences on minor points: but, when David strings his harp and sings the sweet melody of his kingly devotion, you find a similar chord struck further east in India; and the Bhagavata sings the response to David's psaims. Again, in Persia, amid the nightingales and the roses of Ispahan and Shiraz, you hear Hafiz singing the same song in another language. You hear Zoroaster on the tops of the silent mountains singing the same. The prophets of the world give testimony to the counsels of the spirit in themselves. When you open their scrip-tures, you find the language of your own heart re-echoed and reinscribed in characters the meaning of which you cannot mis-Macaulay will say, and Buckle will re-spond, and Spencer will bear testimony, and fill will retcho that there is-no progress in religion; but we say, when so many aspects of spiritual culture present themselves, how can there be no progress? If the soul of the a listener and sometimes through the perverse great East travels far into the West, and learns the grand developments of practical morality and pure life which you have achieved, if it learns from you the secrets of your success, your liberty, your honor for the female sex. and if the spirit of the West travels across the ocean into the East, and stands awe-struck amid the grand scenes of devotion and ascetic self-denial, and if the products of the two be exchanged, is there no prospect of progress? The Spirit invites all men, all races, all churches, to exchange with each other their inner experiences, that all experiences may be assimilated, all ideals summed up, and one great ideal formed, the goal of the world and the end of mankind. You will say, This is ideal. But the world is governed by ideas. The Son of Man was governed by a sublime idea. Where was the kingdom he came to establish? Where was the majesty which he claimed? Where were the apostles he meant to send around the world? All these were within his own heart. He lived in the midst of his ideals. Two thousand years have tried to realize them, but have not sufficiently succeeded. In the Brahma Somaj, therefore we feel that we are surrounded by a great, ocean of objective testimony, and we feel that the time has come when all nations should take note of the sign, and tendencies around them. Everywhere there is a cry for more light: Science and philosophy have declared undying war against faith and devotion. Churches do not seem to satisfy the deepest instincts of human souls. Amid every religion-Buddhist, Mohammedan, Hindu and Christian-you find strange conflicts going on. Whence is peace to come? Who is to pour oil on these troubled waters? These and which I wrote Sunday evening in my

refracted rays fall upon us from every direc-tion. Whose hand is to concentrate them into stars of everlasting and infinite light? It to my mind. The name "Lout" had never tion. Whose hand is to concentrate them into stars of everlasting and infinite light? No single, individual church can do it. But let all churches and nations look to God alone, and when the aspirations of the world shall form one aspiration, when prayer shall mingle with prayer, then each will cry, "Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven."

# Frank Baxter's Second Explanation.

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

It is one of the easiest things to criticise another. When observing one's course, how often we say, "What makes you do so?" "Why don't you do thus?" And, too, almost as often we cannot answer why, but only declare, "I don't know," or "It seemed natural," etc. I presume we do differently and express ourselves differently, from the fact of our difference in organizations. My statement of the Georgetown affair has been fully and squarely made in a previous number of your paper, and it is as scrupulously exact as haste and memory would allow; indeed, in reading it again I am fairly satisfied. True to outside parties, much of "irrelevant matter" may seem to be, but it was necessary that it all should be there, or aggrieved parties had felt I had not met many important (to them) Whys and Wherefores. This is very apparent questions to me. Some of them are easily and readily answered; others cannot be satisfactorily answered until a knowledge of spirit return and the laws controlling the same obtain with the inquirers; and when I consider I am questioned by parties ignorant of Spiritualism, prejudiced church members and pre-admitted antagonists, my efforts may

be futile, especially when the question in-volves aught of the spiritual philosophy.

Mr. Whitmore writes: "The Saratoga slips were partly printed ones, instead of 'but a very few?" This seems like a distinction very few?" This seems like a distinction without a difference. His innuendo is apparent, however, that more than a few print-ed ones were among the "twenty or more" Saratoga slips, or as he numbered them in his Syracuse Journal article, which you copi-ed into your columns, "twenty-five." As best I can recall there were four printed ones. Possibly a fifth, but no more. He asks, "Why necessary to jot them down?" It was not "necessary," but the reasons why I noted them were fully given in my statement, to which I refer him, and others. Again he some had previously visited me. I never spoke of seeing spirits and so recognizing them. My claim has ever been that my visions were mental generally; that never more that through some natural law they find ex-pression in a mental picture, which in turn I delineate. Not only, for the time do I seem to see, but often to hear. "I cannot tell how; these things, and then describe. I know that could, if there were any marked or peculiar sensation repeated, or if my memory were infallible I might recognize a previously given name, date or circumstance, or even correct any deflection from a pre-statement. Generally what is presented in mental vision I rarely err in describing, but what I seem to hear, as in the "Mosely" case mentioned, I may not catch correctly. But of this mixture of names I never heard, till I read of it in Mr. Whitmore's letter. Please note care fully. I always ask that people in my audiences, not only give their corroborations of delineations so far as they can, but what they shall as openly tell us wherein there is error, if any, leaving the correction, however, for the spirit to make, if possible. I always have wanted, and asked that any charge of mistake be made in the presence of the spirit when controlling, that a correction by the spirit might be made; and always deprecated silence at such a time, and then when all was over to have the charge of error made, and a rectification demanded when too late. This privilege was Mr. Whitmore's, or any one's else at that meeting; but nothing was said to me save that all was recognized, and it was passed by as correct. It seems by Mr. Whitmore's letter a name was wrong. The reason of this mistake Mr. Whitmore might have got probably, had he asked the spirit at the time of her coming, instead of waiting till now. It is for the spirit to answer, not me, if a mistake was made. I will suggest that spirits are human after passing out, as they were before, and to err is human. There is such a thing as making a mistake unintentionally or unavoidably; and then, too, there is such a thing as speaking truthfully, but through the blunted sense of intention of a prejudiced individual an entirely different matter than the truth is reperted. I do not mean to insinuate aught in Mr. Whitmore's case, for I believe him to be caudid according to his memory and understanding. As to the point made of the fact that the name in memorandum was correct, while that given from the platform was incorrect, all I desire or need to say, is, that when a spirit visits a medium by himself at his most passive and therefore best-conditioned time, it is not so likely that an error will occur or a communication be so defective, as when that spirit comes to a medium under a more unfavorable condition occasioned by the surroundings of and influences from, a promiscuous and confused audience, and vice versa. In my statement, third paragraph, it will be noted that I there told of two spirits cl.iming Georgetown as their old home, visiting me previous to my going there, and I am pretty sure that a man "Mosely" was one, speaking of self, of wife and of this "Bentley" or "Bailey" or whatever, and giving other things which in part were noted. I cannot recall the other, though if names or some circumstances be written or spoken I might distinguish. I labor under a disadvantage here inasmuch as I destroyed the envelope and contents as all have read in the previous correspondence from me. In this connection is the best place for me to refer to and answer some things in Mr. Whitmore's closing paragraph beginning with his No. 4. As to the man "Lout." I am very glad Mr. Whitmore puts "verbatim" a copy of two paragraphs from my memorauda, because they show me at once, that they are from memoranda of those who came publicly and what they said,

then been known to me previous to its pre-sentation in the hall. True, I was the only, and so the last speaker of the Sunday P. M. alluded to, but not the last speaker of the bunday 1. M. alluded to, but not the last speaker of the day as possibly most would imply from Mr. Whit-more's letter, for Mrs. Colby occupied the whole evening. Between the ending of my scance and the opening of the evening session were some three hours, A hundred or more remained between the sessions about the hall. If any will refer to my statement they will see how my time was occupied and where, and Mrs. Whitmore knows I went to my room somewhere from 5:30 to 6 o'clock, and did not come down till quite dark, 7 o'clock or later. In this hour or hour and a haif was when Kmade such brief memoranda as I could recall of the afternoon descriptions. This in answer to, "When did he have time to jot down the corroborations of the after-noon?" I was surprised when Mr. Whitmore said "eleven" were recorded, for I was not aware I recalled so many. But these were not all who manifested, for the audience are founded on misunderstanding and misinmust remember the number was very large. But it matters little how many manifested. I ask how long would it require to briefly note these things, especially when you consider what mere skeletons of the descriptions as given the memoranda prove? Note that of the eleven, he gives near the close of his letter, seven names with ages, etc., which he al-so tells you is a verbatim copy. Note the brevity of record the indication of haste, etc., and then think how long it would take one to write thus these seven, and then allow time for four more (or even twenty more as to that) and would it not seem that even thir-

ty minutes might suffice. Mr. Whitmore says, "Further, he told my wife, when asked about a certain test, that he could not remember anything about these things after the scance." That may be her understanding of my answer. I know what I say and do during my scances. I can in a general way report them, and remember things that occur as well as an outside party who was a witness, and non-conversant with the names and facts till given; but I would not warrant strict correctness. Mrs. Whitmore's question was not relative to who manifested or to where from,or to any peculiarity of a spirit, things I most likely would rememher, but rather what did a certain one that manifested say about a certain professor, the names of which parties I cannot now recall, she saying that that professor had been in her home, etc., and she was interested. I told her I could not recall what was said; that things in detail were vague to me and that often when communications accompanied my descriptions, they were generally enig-matical to me, until their significance was shown by the party understanding or receiv-ing the message. It would be well to note in passing, that several of these spirits named came to certain acquaintances and neighbors, and I was led to point these latter out sometimes in my audience, who when the names and facts were given they acknowledged.

Could grave-stone or obituary guide here? "Why did he state to me," asks Mr. Whit-more, "that he did not know whether he left the envelope of slips, the money, (part sliver and part bills) and the lectures at my house or at the hall, if the following which I quote be true?" Then he quotes from my statement that portion telling how, on the cars from Freeville to De Ruyter, I, in making out my cash account missed my bills and recalled leaving them on the bureau in Georgetown. This is a misunderstanding on his part. I a public nature; the secular press had widerelative to the money for I clearly remembered putting it on that bureau. I never had a thought but that the envelope if found, would either be found in that room, or else some-where along my way of travelling. The statement was made of the lectures alone for there was a possibility of my manuscript having been left at either place. Another error in understanding on his part, is, that I ever said the money lost was in part silver. I said the money paid me on Sunday, was partly in silver and partly in bills. Mr. Whitmore says, "It is plain to me if he must come....from De Ruyter to get the money, there was no accident in finding it." When I in my statement-which see spoke of finding the money by accident, Mr. Whitmore wholly misapplied my words. I expected to find it at his house. I was sur-prised when he said he had not; but I was sure it was on the bureau upstairs. Looking there we could not find it, but there was my wilted bouquet, and had Mrs. Whitmore cleared up the room, or I thrown the blossoms from the window, I might have found my eyes as "truant" as Mrs. Whitmore thinks as Mrs. Whitmore thinks hers could not have been, but by merest chance (herein was the accident) the bouquet had been left, and the sight of it reminded me of the use I made of the pin--to stick through my bills on the end of the bureau. I at once exclaimed as I thought of it! Mr. Whitmore held the lamp, if I am not very forgetful, and we both saw it together as pinned, and I took it and counted it—a ten, five and a one dollar bill. He made some little ejaculation at the time. Among others of my things I had a leaf of New York Herald folded in such a way as to bring handy for reading and quoting the synopsis of one of Rev. Dr. Newman's ser-mons on "The Spirit-world." The paper thus folded was 6 inches long by 31/2 inches-wide. I saw it while looking about. It stood folded close to the wall, and by the window near the bureau. This, as it was livered an address before the Liberal League mine, and as I had not mentioned it among things lost, for I had not missed it, I quietly put in my pocket. The lectures we could not find. I went from here to Brown's hall. went to the front door and tried to rouse Mr. Brown or some one. On this door I did pound, for I knew Mr. Brown's sleeping room was some way in the building. I went to a side door and tried again but could not make any one hear. I gave it up, and with the driver I went to De Ruyter. When L-got in the carriage, I said, "Well, I will send to some one there to look for the lectures, and if they are found, have them forwarded.' I resolved I would endeavor to make some change in the order of my lectures in Saratoga, however much I disliked to as one of the lectures missing was one of a series, and would not be as well given later as at first, and, too, this very series was advertised; and now, why did not I ever send for them? Because, when I came to take all my lectures one of the two and part of the other slippe into the midst of other lectures. The leaf of the Herald belonged with one, as I intended to quote the synopsis of Rev. Mr. New man's sermon, and I took it to put with the rest and then found the several missing leaves of one of the lectures were in its folds, as between the covers of a book. This whole leaving of slips, money and paper, and the confused condition of my lectures simply frage passed the house of the Washington came about through my hurry in a half-dark Territory legislature, a few days since, by a room, packing to go so much earlier than I vote of seventy, to fourteen. had anticipated.

Mr. Whitmore alludes to an obituary-as he terms it, of a Mrs. Thomson, copied and sent you. Why did I not jot down that I was going to the home of that daughter Carrie, etc. Let me say that in a etter written to Dr. E. F. Beals, West Winfield, N. Y., dated October 1st, '83, I wrote him of a lady spirit coming to me and impressing me that her daughter, Carrie Whitmore, was the lady who was entertaining me, but that I did not ven-

ture to speak of it. Now, Mr. Editor, there are hundreds of questions, no doubt, yet to ask, and when all are answered, hundreds more will suggest themselves. The most of the questions that P.K. Sheldon asks are answered in replying to Mr. Whitmore's numerous ones.

I must say. I do not like the idea of spreading out this matter so in detail in the columns of your paper, but when you allow so much space to insinuations, not to say accusations from my opponents. I have felt mine was the right to use space, even for details, as the questions asked led to them, and as formation. The spirit or motive underlying it is not just. It is with hard work I could refrain writing, "It is not Christian," and it seems to me as though it were a clergyman's influence I sensed in connection with it directly or indirectly. The feeling also comes of anything and everything, rather than Spiritualism should exist. There is one thing desire to write before I close. I blame Mr. Whitmore for not having intimated to me when I came for the missing articles that he suspected me. Then we could have talked this matter over, and possibly to his better satisfac-tion. In this life we see "as through a glass, darkly," but there is a time coming when "we shall know each other truly." From misinterpretation and rash reporting comes much of earth's anguish.

J. FRANK BAXTER. Chelsea, Mass., Oct 30th, 1883

The public has property rights in the acts of a lecturer when those acts affect in any way the claim upon which he appeals to the public for patronage. Also, when a lecturer assumes to teach a system of ethics or religion, as the case may be, his private character is a subject of legitimate inquiry on the part of the public. The RELIGIO-PHILOSOPHICAL JOURNAL is a newspaper, published to supply information to the public concerning every thing affecting the interests of Spiritualism. The personal feelings and wishes of its editors, of correspondents, of lecturers and mediums, must and will be held in abeyance, when those feelings and wishes are not pro bono publico, and calculated to serve the highest good\_of Spiritualism. The editor of the JOURNAL, in common with all men, has his weak points, but pusillanimity is not one of them; when an issue is raised involving the honesty of a public character in Spiritualism, or the genuineness of phenomena, he is always ready for the most complete exposition. In the case of Mr. Baxter, the JOURNAL had confidence in him, inspired by his character, and while giving full scope to the evidence against him, was frees to say that the character of the accused entitled his explanation to credence. The affair was of me, I might not recognize it; but L possibly never made nor could make such a statement ly disseminated one side of it. Pusillanimous silence on the part of the Spiritualist press would have justified the public in declaring that the great body of Spiritualists were either so sure of his guilt that it were best to let the case go by default, or that they didn't care whether he were guilty or innocent, so long as he gave an entertaining show, drew the crowd, and shouted for Spiritualism. However much Mr. Baxter may deprecate the notoriety given to the Georgetown affair. he must accept the situation in a manly way. With courage born of conscious integrity, any man with stamina enough to assume a publie role ought not to flinch before the most penetrating investigation or the widest publicity; indeed, he should court it in an' emergency like this. If the moral malaria saturating the Spiritualist atmosphere of Boston has affected Mr. Baxter's mental vision, or weakened his moral courage, it is to be regretted; if such is the case a change of environment will restore him, if made in time, for he has good stock in him. These remarks are inspired by the first part of the last paragraph of Mr. Baxter's communication as above published. The JOURNAL has previous to this issue, given to Mr. Baxter's side of the case nearly twice the space accorded his accusers, not because of a desire to hamper the prosecution, but for the reason that in the very nature of things, Mr. Baxter's side must occupy the most space. No limits as to space have so far been imposed upon Mr. Baxter or his friends.



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at Maltby Hall, Pittsburg, Pa., lately on the subject of "The Material and the Immaterial." The effort of the speaker was listened to with marked attention by the audience. After drawing the distinction between material and immaterial things, the speaker proceeded to show by a comprehensive line of argument that in all conditions of life that of true worth was to be found alone in the immaterial, with the material serving as an agency through which to develop and bring out the higher attributes. He took the position that all

Hon. R. S. McCormick of Franklin, Pa., de-

things came under the control of natural immutable law and that all forms of being have been evolved from a grand central source. In man the immaterial or spirit principle was designated from the material by the term of inapart leaf by leaf the next day-know that my lectures are on loose manuscript-I found which had been evolved from the great cenwhich had been evolved from the great central force of creation and which kept pressing forward through various stages of devel-

opment to higher and higher planes of existence, while the physical was a mere medium through which the progression was made.

The bill granting women the right of suf-