

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

VOL. XXXV.

## CHICAGO, NOVEMBER 10, 1883.

Beaders of the Journal, are especially requested to end in items of news. Don't say "I can't write for the press." Schu 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 sid 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.

#### CONTENTS.

- FIRST PAUR .-. The Earth. Letter of Thanks from Mrs. Denton A Mistake of Religious Infidels A Hindoo Preacher in a Boston Unitarian Church.
- theory Paus .- Brooklyn Spiritual Fraternity. Letter from Mexico. Passing Notes-Reminfacences. Woman as a Statesman, Labor and Capital .- Extract from Mrs. Bristol's Paper. Miscellaneous Advertiseme
- THIRD PAOR .- Woman and the Household. Haverhill and Vicinity. One Veteran Welcomes Another -- Thomas Gales Forster to Joel Tiffacy. Prof. Denton Probably not in Java. Book Reviews. Magazines for November not Before Mentioned. Miscellaueous Advertisements.
- FOURTH PAUR .-- Special Notices. Notice to Subscribers. A Lesson from One Life. Lecture by Prof. W. Serniour. Whistle Towards the Gates of Hades. Mrs. Engens Crowell Nearing the Spirit World. Served Ilim Hight. An Inmate of the Soldiers' Home at Milwankee in a Trance for 28 Days. General Notes.
- FIFTE PASE .- A Gospel "Feed."-Songs, Sermons and Sandwiches on the Custom Houge Steps. A Culored Whistler Walking in the Night with a Spectral Team and Bear.
- oous Advertisements SITTE PASE.-The Missing Captain's Signal. Tests of Spirit
- Presence. Are Mediums Responsible? Spiritualiam in Trop. N. Y. Plain Words from Suste M. Johnson. Personages. Flain Talk from St. Paul. Science or Heligion. President Lincoln's Dream. Moon Batha, This Brave Old World. A Defense of J. Frank Baxter. Letter from Rev. J. H. Harter. Was it Spirit Telephoning? Poculiar People, Miscellaneous Advertisem

SETENTH PAGE .- To Julia Ward Howe. List of Promised Books for sale at the office of the Religio Philosophical us Advertia

EIGHTH PAGE .- Frank Baxter's Second Explanation. Miscellaneous Advertisements

#### The Earth,

Hurled from the center of Infinite Cause, Kept in thy pathway by unerring laws, Spinning alway—" without haste, without rest," Sindly obeying a higher behest,

Singing, Swinging along With gladness and song,

Ripening the grain and righting the wrong. O'er head the other bends stainless and blue

While the broad fields of Heaven expand to the view,

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

# BY HON. JUEL TIFFANY. Mr. Ingersoll in his lecture upon "Great Infidels," lays down a second proposition thus: "The finders of one age have been the aur-eal saints of the next. The destroyers of the

A Mistake of Religious Infidels.

For the Religio-Philosophical Journal

old have always been the creators of the new. The old passes away and the new becomes old

Hence, according to the teachings and particularly the practice of Mr. Ingersoll, it be-comes 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 supplied, his theory and practice in religious 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 universal law, that the old must remain and cooperate 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.

The history of development in each of the several kingdoms of nature reveals this fact: that the first and inferior are essential to the introduction of the second and superior. In every 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 except by yielding its status and life to introduce 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 nall 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 needed 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 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 requires 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 prepared for entering into the new;and when thus prepared, each particle must find its ap-propriate 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 ex-cretes 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 regenerator. 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 aspir-Where there is not present an active ation. 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 heeded. 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 h 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 become 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 affec-tions. 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 conbridge presence which alone can in-fill the soul with its own life and conscious power; which alone can repay our affection and love by answer-ing to the same. Should one be inclined to doubt this, let him test its truth by attempty ing to give his affections to a status, a pic-ture, and the like. In his fervency ist him embrace and kiss his ideal in the form of

stone or canvas and he will soon find the lim-it of the power of art to call into living activity 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 re ligious believer cognizes as pertaining to God and which awaken in him the deepest love and reverence and which move his soil in its deepest life, because idealized in the form and life of his deepest affections, only challenge 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 loffier band.

Mr. Ingersoll and irreligious philosophers generally, deny the propriety of one's exercis-ing art in an effort to idealize a supreme being, 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. Thus he advises the aspiring one that a perfeet 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. Ingersoli, with a full knowledge that one can conceive of no attribute or quality of character, without first conceiving some being capable of possessing it; that the attribute or quality can not be conceived or cognized separated from a being or character 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 it forth.

Mr. Ingersoll and his class of philosophers justify their position on this subject, upon the assumed ground that there is no such Divine Being in the universe who is clothed with the moral attributer in infinite perfec-tion, and that such ideals or exhibitions of 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 unbil, through unfoldment one becomes qualified to truly idealize such being, which will be workny of its love, reverence and wor ship. 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 say: "Young man, be wise, be prudent, be philosophical? Do not waste your time, spoll your material and exhibit your unskillfulness by such imperfect efforts at expressing your crude ideals? Wait until you have become more perfect in your ideals and your art of expression 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 according 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 adviso the postponement of effort, because, from our present status, such effort must be imperied. Success demands that the best possible of the present shall be undertaken, that the belier future may be nlinh

must be rendered in spirit and in truth; and that any other worship is claimed to be valueless and no worship at all. That true spiritual worship must be a spontaniety, and that any other is not worship. Therefore he thinks 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 culture and discipline he arrives at such spontaniety. 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 imperfectly cleaused from the inducnce of its appetites, its passions and lustful desires; but its ultimate destiny is completeness; that is, perfection of character. And it is through 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, repiete with every mor-al 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 all the beauty, purity and loveliness of the divine character, that he may produce in his mind, in his undershanding, 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 to the imperfection of his spiritual status, he can not after years of effort, satisfy his aspirations through the perfectness of his ideal, still, continuing to do his best, he is continually 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.)

#### Hindoo Preacher in a Boston Unitarian 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 intrinsle views: BABU MOZOOMDAR AT THE CHURCH OF THE DISCIPLES. The Church of the Disciples was well filled last Sunday evening with, a very altentive and reverent congregation. Babu Protap Chunder Mozoomdar conducted the services, following the exact ofder of the service of the Brahma comet Brahmo Somaj, of which he is one of the lead-In introducing Mr. Mozoomdar, Rev. James reeman Cinrke 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 ar-rive at last. How soon we cannot tell; but the tendency of all things is toward the religion of mankind. Our friend will now describe the remarkable movement which began with Rammohun Roy, and which now is

progress. There is advancement in science in a knowledge of the laws of life; civilization strides forward, prospepity 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 gons by. The institution from which I come holds neither the position of the skeptic nor the position of the holder of mere historie faith. We believe in the mighty evalution 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 us in our every-day life, and shapes our ends, "rough hew them how we will."

No. 11

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 food. Between the name and the spirit there is no difference. "He that named God first found his whole face and beard bathed in golden glory," says the Veta. 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 name take the name of Christ, we mean that we offer our prayers in the spirit of Christ. All great prophets have

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 the moment reflects the glory of God's form-less face. In the spirit of the great prophets, is the distribution 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, as the oxygen of the air pierces through our blood vessels and purifies everything within, so the eternal sunshine penetrates through the poref of our spiritual being, and the azure of God purifies our aspirations. In India, they say, if you worship the minor deilies, you do not worship them as your final objects of prayer, but through them you

final objects of prayer, but through them you approach the supreme deity. No Mindu isol-ater, 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 approac 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 religiou proves that mediums often come to be obstructions, and it has often grieved my spirit to experience in Christian countries how the Son hath supplanted the Father and the Holy Spirit, 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 buil. 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 giorious doctrine of true Chris-tianity 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 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 out-ward eye beholds light. We believe, in the Brahmo Somaj, that as the outward body has an organ of sight to perceive external ob-jects, so the inner spirit is able to commons with objects internal. If the forms and attributes of matter are thus realizable by the eye that to-day is and to-morrow is queuch all not the attributes of the Spirit be real ized 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. op the silent mountain top, when the sportles on the silent mountain top, when the sportes were drowsy and heavy with slumber, the praying Jesus, in the scatasy of devotion, be-held 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 thill, when a man's inward faculties and inverse field, when a man's inward faculties are all purified, the spirit of God is always -realized by faith; and faith is the realized sight of the soul. By direct acces s to the presence of God, then, we mean that, by faith, devotion, and self consecration, we behad beauty and giory of nature outside. I have often found fault with the way in which Western thinkers commu

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. 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 thou 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.

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 Heligio-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, I 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 to me, 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 reafize 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 en-lightened 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 generous kindness already snown us, whether in joy or grief, yours and theirs Wellesley, Mass. Mrs. E. M. F. DENTON.

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

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 mani-tests 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 neveriasting life. Birth, change, growth, death, revival, all point to thes. 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 inowledge, and let us but know thee as thou knowest thy servant. And teach us to behold our own hearts as then dost behold us. Unsy eakable 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 everiasting chorus to declare thee, yet thou art as undeclared as thou hast ever

After a response on the organ, and bymns and prayers and the reading of selections of Scripture from the Hindu, Persian, Mohamn, and Jewish Scriptures, Mr. Mozo dar spoke as follows:

ABSTRACT OF ADORPHI. often said that religion makes no Tt.

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

Comparatively a small audience assembled to hear Hon. W. Colt's lecture on "Humani-ty's Search for God and a Future Life." The lecturer is one of our most profound thinklecturer 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 buman 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 na-ture. We never see God, yet we know his existence. Till Spiritualism arose there was no real proof of life beyond the grave, but mea 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 relig-ion. The close connection between the spir-itual and the natural worlds bendered it pos-sible for some dwelling in the border-land, to hold communication with both, hence prophets gave vailed utterances, implying things they could speak but not comprehend. In ancient times every god was an idealiza-tion 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 alers, especially logical and clear, but hard to 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 obscure. The speaker gave fall 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 inspira-tion will not abfallibly 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 direct-ly 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 ad-herents by hundreds of millions. No religion 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 abundant 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 wondrous 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 achievément, 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 the only true soul-life. There is no truth selfishness of men will not cor-rupt. -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 Ecvert. It is not strange that bis 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

Of all forms of religion the Christian the eleva-played the most prominent part in the eleva-tion of the race; it has been most beneficial to not the race; it has been most beneficial these prices may seem cheap, but, reader, should you purchase one of the "bronchos" should you purchase one of the "bronchos" to mankind. Culture, civilization and Chris-tianity 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, ecclesiasticism 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 reeling that there is one whom we can call our Father, to whom we can take our sor-rows, 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 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 guarrel, there are funda-mental points on which they all agree; Ma-terialists and Agnostics also differ among themselves, while they have basic truths held by men of all shades of opinion. What-ever may be said of ancient or modern creeds or practices deduced from them. Christian or practices deduced from them, Christian and Aguostic, Materialist and Spiritualist, alike believe in the beauty of holiness, and virtues of all kinds, and in, whatever tends to create and keep men fetter physically, mentally and morally. If this constitutes religion then I believe in religion. I believe in a future life because it has been domon in a suture 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 Mr. Albert Smith quoted, "Canst thou by searching find out God?" and alluded to Paul's sermon on Mars Hill, and the "unknown 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 truth, some approximation to the divine. 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. chain of mountains bound it on the west, preventing any easy or considerable access from the Pacific Coast, and until-fuile re-cently, not penetrated by railroad from the United States; its people, business and metif-ods still remain as they have existed for scores, if not hundreds of years. The city of Durango, the capital of the State, has about 25000 lubabitants and is the only of the state. 35,000 inhabitants, and is the only city of any considerable size or business within its 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 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, what-ever the width may be, are the rule and not ever 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 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 be-ing that each year they become (by his state-ment) more deeply indebted to him, and thus live on without hope or expectation of any-thing better. Will the riches 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

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 his-tory 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, not even contributing toward the maintainance of public roads, except so far as his personal interest may require it, nor toward the 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-erable 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 horned cattle, sheep, goats and horses. Hundreds of thousands of horses range upon the plains of thousands of horses range upon the plains and mountains of this State, the mares never knowing ser-vice except as breeding animals, nor feeling the care or control of man beyond being "cor-ralled" once each year that colts may be branded. Breeding mares here in large lots 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 at any price) and escape with your life until he was broken to be gentle to your use, my

#### 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 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 score of honesty, after accepting a large bescore of honesty, after accepting a large bequest for the purpose of doing a certain

quest for the purpose of doing a certain thing and failing to do it. "The Pennsylvasia University has a good deal more at stakelthan Spiritualists or Spir-itualism in this matter; for the dignitaries there are under a more as well as legal obli-gation to perform a certain work which they are little calculated for. The fact my own opinion is that they are totality unfitted by nature, by habits of thought, by association, and by a crystallized old fogyism to give any-thing like generous treatment to the subject thing like generous treatment to the subject of Spiritualism. They will, no doubt, attempt it in some sort of a fashion, and if they do not make themselves the lanching 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, saac 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 giant, 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 glant soon found more 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 friend to the cause in those early days and ever remained a highly respected and con-sistent Spiritualist, and when occasion re-quired it, a very able defender of the new truth. He was a member of the first circle truth. He was a member of the first circle formed in this city, which met for six months before they obtained manifestations, when young lady, a Miss Strodling, was developed as a powerful physical medium. Very soon the Morning Star Circle was formed, of which Miss Rebecca Thomas was the principal medium. Almost all the members of this second circle were either members of the Society of Friends or had been reared under their in-fuence. The first public spiritual meeting held in this city was directed by the con-trolling 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 dom-inant 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 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 spiritu-al 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. He followed Mrs. A. H. Colby, who made herself objectionable by flaunting her material-istic and Communistic notions from the plat-form. 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 well 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.

## Labor and Capital.

#### Extract from Mrs. Bristol's Paper.

Mrs. Augusta Cooper Bristol, of Vincland, 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. DRISTOL'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 opportuni-ty 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, ac-cording to certain conditions prescribed in the statutes of the association. The founder contributed the original capital stock of nearly a million dollars. About fifteen hundred workmen are employed in the iron foundries. The dividend coming to a work-man from the net profit of the institution is a certain per cent. annually upon the wages he has received. The dividend is represent-ed 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 600 france, or \$120, in savings stock, and the particulation of the stock of participants 300 francs, or \$60 each. About two 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 retired by the substitution of the workmen's share of 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 inea-pacity overtakes him, and his resources are exhausted. Mutual assurances are instituted in the association at Guise. 1. The assurance 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 primavily 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 assessment, the mutualist who may be afflictseesment, the mutualist 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 asurance is also established among the women of the as-sociation, 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 com-mittee for the administration of these assur-ances. Thus you perceive that in this instiances. Thus you perceive that in this insti-tation not only is wealth distributed according to the proportionality of forces produc-ing 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 has 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, lit-tile by little, he wrought these lessons into his enterprise. In the face of dire discouragement, 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 fail. Goald has at last opened the gates to the gospel of life and labor. He has brought the golden rule down to terms of buliness. This is the ripened fruit of all the religions of the ages. It inspires within us an un-wavering 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 ceality of a hanny industrions world. ceality of a happy, industrious world.



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

Brooklyn, Oct. 27, 1883.

word for it, you would fully earn the difference in increase of value, many times.

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 Euro-pean 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 in-habited by one of the least enterprising sets of people that I have ever known congregatof 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 inherited 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 villain-ous Mericans, shadows of humanity, "la ley" (the law) will be administered with a rigor selfon cleaveberg each seldom elsewhere seen.

It is quite probable that this condition of things has never been properly brought to things has never been property brought to the notice of our government, or the Ameri-cati minister at Mexico would receive in-structions to see that justice was not-dealed to 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 dealed so by reason of their murderous made doubly so by reason of their murderous

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 vol-umes of words; if there be a hell. I think I have visited it and its name is Vills Lordo have visited it, and its name is Villa Lerdo, in the State of Durango, in the Republic of Mexico. CAROL.

People swear because they know their words are worthless.

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

#### 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 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 wom the statesman-like intellect of a Quaker wom an 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 statesman-ship, and proves that they recognized the in-spired voice when they heard it, they sat down at the feet of their 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 than had been done in a century of more of sex has achieved."-Elizabeth Heyrick.

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## NOVEMBER 10, 1883.

# RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Household.

and the second s

#### 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 grave 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 path may be, To the river wide, the river strong, That will bear it out to the broad, bright seg.

Ob. 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, happlest 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.' -Allce M. Hall.

ABOUT WOMEN.

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

The North American Review for November contains a symposium of replies to Dr. Ham-mond'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 Wash-ington, has come to New York for the purpose ington, 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 work-ers 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 wo-men who follow artistic, scientific or invenmen who follow artistic, scientific or inven-tive pursuits. This agency will encourage them in various ways in the carrying on of their work and will afford certain opportuni-ties and increased facilities. She is endorsed by Ex-Secretary Folger, President Arthur, and many others.

The fourteenth 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 of the local arrangements. ted the local arrangements, so that every / thing was ready and a good meeting was the result. Letters were read from Geo. Wm.Cur-tis, Col. T. W. Higginson, Louisa M. Alcott, President Bascom of Wisconsin, and others. Addresses were made by Mrs. Chace, Lucy 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 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 knowledge 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 pleas-ures or dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them kids at heart, even while preparing for the work and happiness of woman."

ural 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 possessed 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 autobiorraphy in these words. Since 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 por-tion of the year. My objects in life are solely 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 furni-ture, 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 Cephils B. Lynn, who made his appearance before the audi-ence 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 hold 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 re-marks he referred to the Roman Church, the Protestant Church, and the more liberal churches, including the Unitarian and the Universalist, and also the Materialist. He spoke in his usual charitable style in refer-nce to all churches ballavion to said that ence to all churches, believing, he said, that religion meant the spiritual experience of universal humanity. In the course of his re-marks on the attitude of the Catholic Church toward Spiritualism, he made special mention of its council held at Rome in 1869, the outcome of which was papal infallibility, de-cided by a vote of about 450 yeas to about 130 nays, and the Protestants' expression of sur-prise made manifest by holding up their handsin 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 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 rebelion, and in this rebellion they ask for Chris-tran unity, with the Unitarians and Uni-versalists 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 cer-tain 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 pro gramme 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 Britian 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 Futur 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 prem-ises. 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 hu-manity is passing. The church of the futures will work for humanity in this life, as the fundamental plank, instead of the incident-al plank. In the pulpit of the future, we shall be taught that morality is the highest attainment of man."

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 multic orginary things he was a molder of public opinion, doing work that the church of the future will be proud to rehearse.

- W. W. CURRIER. Haverhill, Mass.

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

To the Editor of the Bellgio-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 immortality, with all the legitimate and gloriously philosophical conclusions deducible therefrom; 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 bleasings of intéllectual Spiritualism. I re-member him as far back, I think, as 1854; 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 bis logic; whilst I feit refreshed and ener-gized 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 intellectual 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 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 beneficial results of his communion therewith. Besides, I can recall additional articles, both 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-tributed likewise to smooth the thought-pathway 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

## BOOK REVIEWS.

(All books noticed under this head, are for sale at, or can be ordered through, the office of the BELIGIO PHILO-SOPHICAS. JOURNAL.]

**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 re-lation 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, in-sanitary conditions, and is only effectually combatted by their removal; that Vaccina-tion is inoperative upon mortality where sanitation is defective, and superfluous where sanitation prevails. 4. That enforced Vaccination is an infrac-

tion 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--Baniel Webster, by Hen-ry Cabol Lodge, Boston: Houghton, Mifflin & Co., New York: 11 East 17th street. Cambridge: The Riverside Press.

This is a most excellent blography of one of our greatest and most honored statesmen. It is replete with facts, incidents and sug-gestions 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 por-trayed, and the reader is brought into inti-mate relations with him and a full acquaintanceship established.

UNITED STATES SALARY LIST and the Civil Service Law, Bules and Regulations, with specimen examination questions in the Custom House, Post-office 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 power, 75 cents. Boston: Oliver Ditson & 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 Thanksgiving Dinner that flew away; The Two Men of Cologne; Winter Fun; A young Seamstress; Circus Extraordinary: Sophie's Secret; Wis-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 ;



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DEATH.

IN THE LIGHT OF THE HARMONIAL PRILOSOPHY

The Agassiz Association: The Riddle-Box

THE PERENOLOGICAL JOURNAL. (Fowler & HIS, NEW IOFK.) CONTENT In the right place; The Eye of the Baltic; The Lake dwellers of Venezuela; Some general observations on Amativeness; Get out of yourself: The use of big words; & Rocky Mountain Pioneer: Comms; Phrenology in Calcutta; Effects of Alcohol upon the human body; Out of doors; The fashionable Doctor; Notes, etc. THE PHRENOLOGICAL MAGAZINE, (L. N Fowier, 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.

at the state

Mrs. Sara A. Underwood's sympathetic and able essay on "John Stuart Mill, in his soci-al relations," in the *Iudex* 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 Hol-yoake, 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 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 so-ciological science, he would be sure to read their essays, and, if women wrote any of them, he would, if necessary, apply for fur-ther 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 Stu-art Mill. Mrs. Taylor was the wife of an old and valued friend of the Mills. When he be-came acquainted with her, she was twentythree and he twenty-five years of age. It was twenty years later and some time after Mr. 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 ques-

tionable 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 was a beauty and a wit, with an air of nat-

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and worth so emigently merit. Baltimare, Md. THOS GALS THOS GALES FORSTER.

## Prof. Denton Probably not in Java.

To the Editor of the Meligio 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 programms 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 Guines as he proposed, going to Hong Kong by way of Thurs-day 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, either 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) terribly 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 hi his last hours, cared for as best they could for him in that strange, wild land? With these questions forever recurring, I cannot rail night or day uptil their return.

E. M. F. DENTON. Wellesley, Mass., Oct. 26.

flow quickly nature fails into revolt when gold becomes its object.

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

The Sevil tempts every man, but the lary main hempts the devil.

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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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, fall, 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 wailing 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 thunderbalt has liberated the soul of her beloved husband, leaving his lifeless, mangled body on the wild mountain side to be cared for by awe-atricken 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 | his brother man. He bears the hardships and 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 strange way work for his good. A mediumends all, she was persuaded to investigate istic soul with a sweet, all-sustaining faith 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 complete possession. In this state of mind she came to the JOURSAL 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 yet the appalling gloom which filled her soul affected those she came in contact with to such a degree as to make her presence absoher condition.rendered it nearly impossible for her spirit friends to approach Her rea-

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 lished will not satisfy you, and I greatly doubt if it would not be very difficult to do it y the most striking phenomena so but what after "sleeping on it," you would still doubt. You are in such a condition of mind that it is 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 bil-

lions 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 surrounded 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 wrough out within your own soul. You carry with you now an aura blacker and more depress ing 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 vise out of the dreadful condition you are in; and y u 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 lady took our plain talk in the kindliest spirit 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 he Spirit-world and its inhabitants. ing 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 chdure 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 some time 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 unselfish ly 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 sorrows of this life with philosophical calmness, and a resignation not born of despair. He knows that all his trials will in some 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 home. How blessed will be that reunion."The 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, and good sense, self-restrained and very quiet, | 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 Intely painful. We tried as delicately as of Death already upon him wrote us: "....I tions formed by one Convention is not often possible to show her how selfishly weak she look upon it all with the utmost reverence, done. The South means to assert itself in was in giving way to such grief, and that death being to my eyes a gracious, loving this good cause. Friends, rally to the supangel, ready to let down the bars at the fitting time, and to welcome me to the great son admitted this, but she failed to summon | realities of the Spirit-world. It is no spectral | Meeting Association."

ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if velled 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.

Last Sunday evening. Prof. W. Seymour lectured at Lester's Academy, 619 W. Lake street, on this subject: "Spirits through Mediums 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 phenomeda 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 tral 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 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 importance of mediums through whom the

He then dwelt upon the different phases of mediumship, together with the seeming contradictions of truth, which often appear in

communications of spirits may be received.

#### 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 ns but very few days at the most and may pass to the better land at any moment. She is un-conscious and her life is fast ebbing away.

Thanks to the assurance that our know 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 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 assurance that in death they will not be parted. 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 come announcing 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 philow 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 re gards of the JOURNAL'S readers:

In a word, I know that those who are called "the dead" do not die; that they are mere ly removed from the earth-sphere into some her sphere—to one of the "many mansions of which our Lord emphatically speaks-the 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, communicate 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;

NOVEMBER 10, 1883.

## An Inmate of the Soldlers' Home at Milwankee in a Trance for 28 Days.

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 lecturer 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 C. 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. 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

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, astor 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 the 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 die unattended. Despair shall seize thee. Agony unattended. Despair shall seize thee. Agony shall tender to thy parched lips her fiery cup. Remorse shall feel for thy heart and rend it open. Good men shall breather freer at thy death and utter thanksgiving when thou art gone. Men shall place thy grayestone as a monument and a testimous that a plague is stayed, and as borne on the blast thy guilty spirit whistles toward the gates of Hell the hideous shrieks of those whom thou hast de-stroved aball place thee—Hell's first welstroyed shall pierce thee-Hell's first wel-

Now comes an interesting history of the bove 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 Associaport of both, the Southern Association of Spiritualists and the Lookout Mountain Camp

"As in the glory of thy early prime: Through all thy earth-life: bright at every stage: THE SOLL IS NEVER OLD: and knows not Time: GOODNESS IS BEAUTIFUL AT ANY AGE.

"Together still: if one have earlier birth"" In Parafise; divided: and ret 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 popen his store, to the door thereof is to be affixed a sign: 'Sentenced for additionating 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.

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 insome 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 195 Walnut St.

Mr. E. M. Burton and Mr. R. E. Lucas of Portland, Oregon, paid us a visit last week. Mr. Hurton 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 enriched 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 B. 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 allments 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-PHILOSOPHICAL 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 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 case, 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. Mrs. Van Duzee of Atlanta, Ga., and Mrs. Deck of Cincinnati, O., gave stances and 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 concentrated solar rays as a general motive power, has set up three of his machines in Algería for the French Government. He is now carrying on experiments at the Island of Porquerolies, corn and raising water by the action of the sun's rays.

A correspondent in Brooklyn, N. Y., writes that he noticed in this paper some weeks ago. a statement of the formation of a new Spiritual Society in South Brooklyn, in the vicinity, he thinks, of Fifth Avenue and 23rd St. Our correspondent has not been able to find the Society, though living in that general it through the JOURNAL.

Nelling, the murderer of Ada Atkinson, is growing very pious. His religion is of the 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.

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 erpiration of two years, with no prejudicial effeets 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 request is granted he will set to work at once.

"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 veritles 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, Secretary. These gentlemen have carefully studied co-operation and are willing to give all needful information respecting it. Mr. John 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. 8th; Harford the 11th; Owego the 12th; McLean' the 13th and Drynear, Hydres, where he is thrashing Indian den the 14th; at Hartford, Coun., the 21st; East Princeton and Leomister, Mass., the 28th; at Portland, Me., Nov. 4th and is to be there the 11th. He will be at Haverhill, Mass., the 18th and 25th of November. He will probably be in New Hampshire and Vermont from Dec. 1st till 24th; Dec. 30th at Hartford, Conn; January 1884 he speaks for the society in Springfield, Mass. He will 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-

dence, 512 Quincy St., Brooklyn, N. Y.

A Gospel "Feed."

Songs, Sermons, and Sandwiches on the Cus-tom House Steps.

Herr Gruselbach, Professor of Chemical clence in the University of Upsala, announc-a that he will undertake by his process to 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. .

term of court. . A year or two ago a white man named Chancellor, who lived near Ashton's sonp factory, sickened and died. He was in des-titute circumstances. The colored man had frequently contributed both mousy and food to the man's family. When he died he placed his wife and children in the care of the ne-gro, who afterwards lived with the widow. He was a generous provider, and was idolized by the woman. When he was killed she 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 al-leges, 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 shrick and fied 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 quietly sleeping in its cradle. The next night Ashton's ghost again ap-peared. It passed through Mrs. Chancel-lor's bedroom into an adjoining apartment. Through the open door the affrighted wom-an 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 tives 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 spir-it 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 maiter is honestly settled.

## Business Notices.

Dú. Price's Cream Baking Powder, for excellence in every respect, is unequalled.

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CLAIRFOTANT EXAMINATIONS FROM LOCK OF



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 cholers, 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, posltive 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."

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 c. op whiskers and felt hat, announced that services would be held until 12 o'clock, when coffee and sandwiches would be served. This cheerful sandwicnes would be served. This cheerful information interested the motiey throng that had gathered and a number of them ac-cepted 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 filled up with liquor, pranced around on the top step and did more to attract the atten-tion of the crowd than the Gospel artists did. A little parlor organ was placed upon the top step and Mr. Florence McCarthy, 'manipulat-ed 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 ca-terer was. Mr. Kirkland endeavored to reassure them with the information that the Lord had furnished the funch 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 brethren gave their experiences, which they said had been 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 baskets.

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

BRADFORD, Pa.-Ow Ang. 23rd Major-Ash-ton, 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 tailow factory, and was considered as well fixed with this world's goods. He had a wide-spread reputation as a whistler, and his merspread reputation as a whistler, and his mer-ry whistle was heard in the streete at all hours. In his collecting tours he was accom-panied 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 death. George Gordon, the murderer, kicked and abused bruin. Ashton objected, and

HAIR-Dr. Botterfield will write you a clear, pointed and corrisci dilaguosis of your disease, its causes, progrees, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Buttorfield, N D., Syrncuse, N. Y.

## CURES EVERT CASE OF PILES.

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

The Minnewsta State Association of Spiritualists will hold their Annual Meeting November 24th and 25th. Good speak-ers will be in attendance, and it is heped there will be a good representation of the Spiritualists throughout the State, 24b holding of a Camp Meeting on recently donated grounds for holding of a Camp Meeting on recently donated grounds for that purpose, and some form of organized effort leading toward the local and general interests of the Cause. Come, triends, and let us counsel together. For Order Executive Committee. SUNEX M. JOHNSON, President.

Spiritual Meetings in Brooklyn and New York.

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

CHUBCH OF THE NEW SPIRITUAL DISFENSATION, ISA Clinkon Avenue, Brooklyn, N. Y. Public services every sundar at S and 7:50 P. M. Lyceum for young and old, Sundays at 20:30 A. M. Abra-ham J. Elph, Superintendent. Lating Aid and Mutuai Hellef Fraternity. Wednesday, at 100

rch Social every second and fourth Wednesday, in each

It, at 8 P. M. intral Insprovement Fraterally every first and third, Red. fay evening in each month, at 8 o'clock. Daniel Conta.

Pryside Fraternity for development of medjoms, ev hursday evening, at 8 o'clock, shorp. Col. John D, Grahe

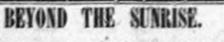
Treatent. Brockiya fipiritual Fraternity every Friday evening al Ldd. B. Sichula, Fresident. A. H. Dall IT President. Brockiya, Sept. 24, 1888. (P. G. address 16 Court St.)

At Stock Hall, No. 11 East 14th Striet, near Fifth Avenue New York City, the Starmontal Association, Andrew Jackson Davis, Freedont and regular speaker, held a public meeting every Bunday morning, at 11 widners, to which everybody in most cordially invited. These meetings continue without in-termination until June 13th, 1884. Services commence and interded with push

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at S r. M., at 173 East 69th Street HES S. A. MCCRETCHEN, Secretary.

#### Mediumis Meetings, Chicago.

'the fipiritualists Conference and Test Meeting will be on ducted by the Spiritual Light Seekers every Sunday M 7. M., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7 dil.



## OBSERVATIONS BY T.WO. TRAVELERS

This orthous (and fairfunging book which has all a great intervit, treats of Dreams, Presson)tic sychology, Clairwayance, Threespitz, and kinkers and kindend they

nts and presentation."-. Teens Juniper "Charming Met

"Is will give soul charg soil inspiration whereast read." Saw Françisis Past. "Is passes beyond the near shory of appartitions this is region of causes and effects. There are shapings of re-power and leasing /- The Continent.

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

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

BY JAMES O. CLARK.

And stepped ashore in a quiet bay; A aliver cloud on the lowlands lay, And through the mist by a radiant band I was borne away o'er the border land.

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 beat and break on the good ship's side, And never a study spar or mast Would yeild 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 stay nor a timble star! From her maintop high to her oaken heart.

Of Mate of my life, though hid from view By the eliver 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, Ere the hulk sinks down in the shifting sands, I 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:

<text><text><text><text> and one upon whose veracity we can de-Mrs. Harty is a woman above suspicion, and pend, for ber 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 perfectly cold as she lay in bed, but as soon as they disappeared she assumed her normal temperature again. D. M. PUTERBAUGH.

## Spiritualism in Trey, N. Y.

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

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 consider-ed half so holy a city as Jerusalem. It seldom gets up even a political regeneration until the devil or one of his ring has preity nearly devoured it. Many people in Troy believe in spiritual madifestations, but 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 (ay: "This is our belief, this is our knowledge; God forbid 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-age mundane size. They have beld 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 pure; but they have not done much missionary work. The outside Troy Genilles have been too tougb. During the past two or three weeks, however, akond many of these tough Gen-tice, Miss Jennie B. Hagan and the wonderful me-dium, 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. The Spiritualists of Troy are elated. They have For myself I have learned to love the JOURS AL 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 tooching questions of par-amount intercept to Spiritualists, it is the only spirit-ual publication with which I have an acquaintance, in which can be paced implicit confidence. For many years I was a first supporter of the Banner of Light and would doubtleast been so to this day, only for its course upon the Woothull and Moses Hull free-love question, and its apologies and support of fraudulent mediums and varabonds. I nost heartly concur in the national organization movement, believing that the time has come for a dium, Mrs. Maud E. Lord. To sum up has ragans 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 suf-ject selected and instantly treat it not merely with intelligence exactly fitted to the occasion, but also in

intelligence exactly fitted 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. The heavens have no use for such a skeptic's recog-nition of them until they shake his blind soul out of his body.

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 förnds and enemies come back to them from the Spirit-world, speaking their old thoughts in their old familiar tenes of volce, and sometimes making themselves visible to the very ere, in love or hate, beauty or terror. They are indeed magical gatherings, those circles of Mrs. Lord's, and they have led to wondrous results; but the celestials seem now determined to beap new gifts upon ber, to magical gatherings, those circles of alls. Lond 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-sitions, who come to laugh,suddenly grow pale. 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 ad-dresses, always gaining their honest assent to ber words or reducing them to silent wonder. In the parlance of the streets now-a-days, she "paralyzes" them. Her rapid, twid, work is beyond analysis or description, especially when she is aroused by oppo-sition and unbellef. And verily she has her reward. Here in Troy she has been almost worshiped by men, women and chil-

And verily she has her reward. Here in Troy she has been almost worshiped by men,women and chil-drenglike; and I am told it is so everywhere. Her audences appear to confound her person with the angelic presences surrounding her. They hang up-on her words; their eyres 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.

followed, even to shake a structure of the structure of t she comes again. Troy, N. Y.

## Plain Words from Susie M. Johnson

To the Editor of the Bellgio Philosophical Journal:

Will you permit me space in the JOURNAL to an-swer, 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. Stuptz, of Duluth, ten acres of ground at White Bear Lake, of Duluth, ten acres of ground at White Bear Lake, for a camp meeting, there have come to me numer for a camp/meeting, there have come to me numer-ous letters from different parts of the State, ask-ing if the State Association couldn't send to differ-ent 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 mem-bership list, but they immediately employ the eu-phonius term, "we," in enumerating their wants, and direct ownership in the normarty which the 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 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 ex-pense, and especially when no provision are made for either hearing or entertaining them. for either bearing or entertaining them. The State Association organized two years ago ex-ists 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 rec-ognition 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 to this been heretofore, it may be for our local interest to drop so cumbrous a body (without any soul in it) as the State Association, and form a spiritual syndi-cate 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 Subinguian is for parties beller. 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. Minneapolls, Minn. SUSIE M. JOHNSON.

# Plain Talk from St. Paul.

# In 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 JOURNAL which has so long, faithfully and suc-cessfully labored to elevate Spiritualists and Spiritu-alism to a position of respectability. Your brave and fearless course has is en consistently pursued, in standing firm by the right and exposing the wrong, notwithstanding the bitter assaults of a class of per-sons calling themselves Spiritualists, whose instincts are of the most corrupting and groveling order, and who have no desire for respectable standing in soci-ety 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 up-on the devoted head of our Brother and our JOURNAL, they were never so dear to all well wishers of our spiritual philosophy or shown so brightly as they do to-day. Once more you will find inclosed the amount neces-

o-day. For myself I have learned to love the JOURS AL

movement, belleving 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-ifying success. But for the past four or five years the Association was allowed to languish, and in con-secuence of the nonaction of its officers the organ-

sequence 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.

Science or Religion.

BY T. O. T. E.

## Moon Baths.

## BY THOS. HARDING. .

I have read considerable about "sun baths," "air baths," "earth baths," and several other baths; but I don't think I ever read a line on "moon baths." Now it occurs to me that we might utilize moon beams in don'think i ever read a line on "moon balls." Now it occurs to use that we might utilize moon beams in restoring shattered nerves and curing mental dis-quietude. Even "notions" cure sometimes—perhaps oftener than we think; instance hydropathy. Wheth-er it was the notion, the imagination or the wet sheet, this deponent sayeth not, but many remarka-ble cures were effected when first hydropathy was, as a distinctive method, introduced. I can remem-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, "its 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 floushoid aphorism. We need change in health and disease—change of scene—change of air— change of food; suppose we try change of bathing and add "fhoon-sbine" to our list of reserves. Sweet is the halo of moonlight. "Strange" cures are common in this age. Dr. King tod me how he cured a narachetic nation be

and add "moon-shine" to our list of reserves. Sweet is the halo of moonlight. "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-self of a raging fever by acting in direct opposition to the instruction of his medical advisers and the es-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 disobering him! The doctors fled-from the room in horror, declaring that he would be a dead man before morning. But he ate fat pork and cabbage enougis-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 billods

a poorly furnished farm house. I was shown to a sleeping room where there were no shutters or blinds steeping room-where there were no shutters of balaus 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 intoler-able. When I got into bed the moon was shining brightly upon me, and I calculated, from the position of the window, that it would continue to do so for averall beaus. several hours.

I expected that bright light would keep me awake I expected that oright light would keep me awake and augment my fever, but it seemed to have the con-trary effect, and that or something else ensel my pain considerably, so that 1-fail 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. Let 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. Sturgis, Mich.

#### This Brave Old World.

While historians and geographers are discussing the question, Who first discovered. America? Mr. W. Boyd Dawkins takes an enormous leap into anti-quity, and lands pre-historically, at Trenton N. J., just before the time of the glacial excitement. At a period so far back of the voyage of Colucius that no man can possibly compute its antiquity, Mr. Daw-kins, one of the most eminent paleontologists of the day, finds the river-drift hunter pursuing his travels in the United States, without fear of molestation ex-cept from ice rafts and the contingencies of a hun-ter's life. "He was encamped at Trenton either while New York hy buried under the ice-which has left unmistakable marks in the smoothed rocks of the Central Park-or while that lee was melling away." While he was ranging over the valley of away." While he was ranging over the valley of the Delaware, his kindred were also camping on the banks of the Thames, and rauging through France, Italy, Egypt, and India. There is no geo ogrical direc tory which can tell us who the river drift man was, what race he belonged to. Dr. Dawkins, in his interesting 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 spiendor of Greece or 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 yester-day compared with the heary age of his ancestors: and the page of Genesis belongs to modern litera-ture, when compared with this older and less fallible revelation.—*Christian Register*.

# NOVEMBER 10, 1883.

Was It Spirit Telephoning?

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

About one year ago my youngest daughter and my-self 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 Grove summers, and go down to the Springs winters, a distance of little more than two miles, Mr. Mills yet being obliged to more than two miles, Mr. Mills yet being obliged to 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 burry of fall marketing was over he must have some re-pairing done on the roof of this house. I thought po 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 gentie-man asking me where he could go up through the bouse 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 Mesars. 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 iadder, which he placed up against the outside walt, the exact spot 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-"Who?"

"Trim & Tarrant's men," I answered. "Did you" go down and order it done?" "No: I am astonished. Havn't you given the or-

der?" I inquired.

der?" I loquired. He replied "No." "What does it mean?" "Mr. Mills replied, "Tell the men no order from me has been given to Trim & Tarrant or to any other form " firm.

firm." Accordingly when they appeared next morning, I-questioned them, and they said Mr. Tarrant read a message to go to Dr. Mills, 91 Division St., and fix root as soon as it was done raining. This purported to be a telephone message deliverad- 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 Lo-cust Grove for 35 hours at least. Here was a poser. Mr. Mills went down and had a long talk with Trim & Tarrant, and heard the mes-age read as it was

Mr. Mills went down and had a long talk with Trim & Tarrant, and heard the mes-age 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 if 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. posed it all right.

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 busi-ness way, they sent one of their best men to manage it, he putting the ladder up at the exact point where the repairs were needed. Mr. Mills, and Messrs. Trim & Tarrant have often spoken of it since. Mr. Mills and muself believe it was Mr. Trim, Sr., who gave Mr. Mills's thoughts 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 ahead; complete the repairs. I be-lieve there are good operators at the lines, and they-have sent a correct message." M.M. Saratoga Springs, N.Y.

#### Peculiar People.

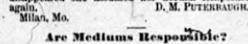
There are some odd facts in regard to the result of six or seven thousand years of Chinese civilization, and we presume that those who may speculate upon the probable condition of the Anglo-Saxon on or the protable condition of the Anglo-Saxon on or about the 1st of January, 800 A. D., will not overlook 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 expanse of populous. China whare even a wheelbar-row could be driven of a horse ied except around Shanghal, and here the English have built them. They have no completions, no tombatones mark their Shanghai, and here the English have built them. They have no cometeries; 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 ances-ity 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 raitling trains would certainly violate the sacred charm influenced in their behalf by causing the abcharm influenced in their behalf by causing the ab-

The friends of Spiritualism of times 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 Spiritual-

Forthe Religio Philosophical Journal.

ago, who considered any one an enemy to Spiritual-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 universe a power or powers unseen, able to take cog-

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 us spiritually or physically." Mr. Sargent speaks truly when he says it has had more definitions invented for it than any other word. Every man defines it according to bis intellectual and spiritual advancement. I don't think any one should accuse the author of "The Scientific Basis of Spiritu-alism" 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 exist-ence of certain laws of nature, and the effects prodiscovery or demonstration of the fact of the exist-ence 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 Iofinite, 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 barnacles upon the bull 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 for-ever; 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 im-mortal 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 how 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 immortali-ty, 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 subject, would it not, be better to relegate it to the consideration of each one to settle, and use our en-ergies to bring Spiritualism properly before the peo-



## To the Editor of the Heilgto 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.

 The medium can prevent a spirit from taking control of his organism in the majority of instances; 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

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 up-on 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. 2. 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-sician 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.

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, dharged a Dr. Mullen with ignorance of her disease and of wrong ireatment. That may be all true. I have no doubt many such cases have happened, and if a spir-it communicates and makes its identity knowe and should state that the physicist in attendance did err in his diagnosis and treatment, and that its death was owing to that error, why should the medium be 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 when we want to that error, why should the medium be spiral and demounced for the statement? Would have rather be better for the M. B. to try and leave the spiral as to the cause of his error that have for the statement? Would have from the spirit as to the cause of his error that have for the spiral as to the cause of his error that have better next time. Post more from the spirit as to the cause of his error have better next time. Post more from the spirit as to the cause of his error have better next time. Post more from the spirit error have better next time. Post more from the spirit error have better next time. The have better next time the body or out of the spirit error have better next time. The have better next time the transfer time the have the spirit error have better next time. The have better next time the have the spirit error have been error to the descence of the next time the have been error. The error have been error to the transfer to t

#### Personages.

To the Editor of the Beligio-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 90th ult, that I am deoth page in the souraxit, the both unit, that I sim de-strous of eliciting from him (should this fab ander his eye,) his exquisite poem entitled "Marion Moore," which he will confer a favor on all lovers of the beautiful in poetry by forwarding to the JOURNAL for publication. Those possessing the talent of breath-ing gems so musical, so perfect in addent and meas-ure and withall so soulful as Mr.Clark is gifted with, Beron truly area of them: Byron truly says of them:

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

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

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

T. WIIIIn ms 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 Lincola's Dream.

<section-header>

#### A Defence of J. Frank Baxter.

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

It is with pain that the friends of Mr. Baxter in Lynn learn of the trouble which has overtaken him, yet with one accord we extend out hands in sympa-thy, entirely believing in his innocence. Mr. Baxter is too well known in this section, toth as a man and medium in double to wretter. medium, to doubt in veracity. At the close of his lecture in Lynn on the inst Sunday of September he publicly announced that his phase of mediumship was undergoing a change; that he was keeping records of spirits, who came to him in great num-bers, obliging him to write down their names, locations, etc.; that frequently those who were to mani-fest on public occasions would appear previously, and he usually noted them down that he might recognize them more readily when they came at the close of the lecture. He also stated that he thought 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 friends at the importunities of the spirits. Sometimes in his earnestness to be honest and truthful, Mr. B. has placed himself in an unfa-vorable light: If a spirit came whose friends he was in any measure acquainted with, he would always teil 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 seats 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. R.'s, so fair that when as mediums we are assailed, all the world may read our life record and find no blemish there. Mas. M. C. CHASE. Lynn, Mass.

Lynn, Mass.

#### Letter from Rev. J. H. Harter

To the Editor of the Ifeligio-Philosophical Journal

To the Editor of the liftigie-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 accept his explanation, and those who do not know him, might not believe, "though one rose from the dead." You are, without doubt, aware that you have in this city, as well as deswhere, enemies for the stand you and your JOEENAL have taken in regard to fraudulent mediums and other hin-drances to the progress of Spiritualism. Some of this enmity has been burled at me for defending, in the main, the course the JOUENAL 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. T. Keep up good courage. Auburn, N. Y.

Thes. 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 asser, but I isave them a paper to read and when I return I invariably find them more respectful to Spiritualism.

rupl, sacred flight of their ancestry, who are even hovering around them. They have no banks in China, and no coin of value

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, rigidily enforced postem 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 computery. Every man in China is free to compete for a literary decrees and has they are a bundred and assess them. degree, and last year one hundred and seven thou-sand 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 higher national grade competition at Pekin-annual-hered there and when they may this ordeal they igner national grade competition at Petin-annual-ly 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 relation from the model China methods of the model. 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.-Ez.

"What Can India Teach Us?" is the ittle of Max Muller's last book. The West has sel-domstood in the humble attitude of a learner. Its question has been, "What can we teach India!" 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 value of the Brahmo Somaj among us gives a new point-to Max Muller's question. The opening of the great boly of Sanskrit literature has taught us that there are rich treasures of thought and senti-ment beneath the calm exterior of the Oriental mind. ment beneath the calm exterior of the Oriental mind. And, now, we are called upon to consider a move-ment in which Christianity is sympathetically inter-preted from an Oriental stand-point, and, recognized, as 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 Amarican for-eign missionary societies are sending missionaries to India, would it not be a good idea for the home mis-sionary societies to import a score of missionaries. sionary societies to import a score of missionaries from the Brahmo Somaj to teach us loftier concep-tions of God and humanity than commonly prevail? -Christian Register.

Mrs. N. J. Osborn, of Vandalla, 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 dollags gamouth. I wish I knew the donor so that I could express my heart-feit 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 gince it had an exist-ence. I would be very lonescene without it. Mrs. N. J. Osborn, of Vandalia, Mich., writes;

S. R. Bush writes: I believe the JOURNAL is 8. H. Busin writes: I believe the JOINAL is doing more to build up the cause of truth, to render fraud and indecency of every kind unpopular, to en-hance 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 speed 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.

two hours.

vices as a needle s

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# EELIGIO-PHILOSOPHIČAL JOURNAL.

## -To Julia Ward Howe. RAILBOAD TIME-TABLE. BY STELLA RREWER. Published Weekly at Atlanta, Ga. CHICACO, ROCK ISLAND AND PACIFIC. G. W. KATES Editor. 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 crown of snow a crown of glory now. Price #1.50 per annum. Depot, corner Van Buren and Sherman Streets. City Picket Office 56 Clark Street, Sherman House. Leave. 9:45 a m + 12:05 p m + 12:05 p m + 12:05 p m + 13:00 a m + 11:00 a m + 10:00 a m + LIGHT. Fair is thy fame, fairer thy womanhood-Eunobling all, the truly great and good; How proud the monument to woman's name, That reared by thee, in thine own fame. 5 8.00 pm +10-10 am 1 6:50 am 445 p m + Peru Accommodiation. 915 p mit Council Huffs Night Express. 10:00 p mit 10:00 p 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. Oakland, Cal., 1 6:20 am 1 6 50 am Poet and priestess of both word and pen, -Thy gifted words shall echo once again Within the heart a wish to do and be Worthy to follow whither led by thee, \*Daily, + Daily Except Sundays. 11 Daily, Except Satur-days. 1 Daily, Except Monday. b. Sunday only. IA MAN -Inter-Ocean. -Inter-Ocean. The Vatiens. The protracted stay in Paris of a large number of the American Catholic prelates who have been attending the recent Papal confer-ences 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 Paris by saying they are merely enjoying a holiday, but the holidaying seems to be confined to confer-ences with the clergy of Paris. The Impression pre-valls both here and in Paris that a new and sig-micant departure is about to be imaggurated in the management of the Catholic Church in the United States. Those of the American Hishops who have reached London on their return have all had long onferences with the metropolitan clergy of the higher orders. Bishop Feehan, of Chicago, had prevent conferences with Cardinal Manuing, one of which took place at the Windsor Hotel, and lasted to some OF THE Π A Nun Sues Her Sisters A suit was late-ly begun in Common Pleas Court, Philadelphia, 'Pa., by Lawyer Gerdemann, an exprise, 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-vember 1882 are was neglected and sadiy treated by vember 1882, she was neglected and sadly treated by the efsters, who finally turned her out at 10 o'clock the sisters, who fually turned her out at 10 o'clock at night because they discovered that she male 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 maliguing her. She will seek to recover \$1,990 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. CHICAGO, ROCK ISLAND & PACIFIC R'**y** UTIONUU, NUUN IDLANU AT ACIT IO IN By the central position of its line, comments the East abid the West by the shortest yourd, and car-ries parastigers, without change of cars, between-worth, Atchieon, Minneapoles and BL Faul. It formeries at Union Deposite with all the principal lines of read between the Atlantic and the Facility Ocease. Its squipment is universite and the Facility description of the stantic and the Facility for the standard of Mass Comfortable and feasibility by Conders, Magnifern Horton Re-stanting Char, each the Mass Lines of Dining Cars in the World. Three Trains between Chicago and Missoury River Founts. Two Trains het ween Chi-enge and Missouro and He Faul, via the Famous A Cat Sulcides. New London (Conn.) Day ays: "A well-authenticated and undoubted case of eline 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 "ALBERT LEA ROUTE." A New and Direct Line, vis Somers and Kanka-kee, has recently been opened between Richasond, Nortolk, Newport News, Chstianooga, Allanta, An-ousta, Nashville, Louisville, Les option, Openinati, Indianappins and Lataretto, and Cuanta, Minnesp-olis and B., Paul and intermediate points. All Through Passengars Travel on Past Espress Trains. Theorem for sale as all principal Ticket Offices in the United Stafes and Canadi. Bargagy checked through and rates of fare al, ways as low as competitors that nifer less advan-tages. refused to eat, passed her nearest and dearest w th-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 Fredouia, N. Y. water was turned on. One day she was observed to stalk solemnly down to the wharf, and when arrived to gaze long and earnestly into the whar, and when prived to gaze long and earnestly into the water. The sol-diers watched her closely, but were not prepared for the result. After awhile the kitten returned to her accustomed hannis, moped around, mewed nothing to nobody, and kept about until the next day, when she again walked down to the whart, defiberately accustomed and eard anothing the latter of the solution. For detailed information, got the Maps and Fold-GREAT ROCK ISLAND ROUTE. She again warked nown to the whart, denormaly leaped overboard, and committed suicide before the eyes of the astonished gurrison." It is a fact that the elephant, as well as all of the thick-skingled animals, is beset and tormented with ticks and other vermin burrowing into its hide, causing intense itching and pain. So intense does this become commitment the animal is rep-At your nearest Tickst Office, of address N. R. CABLE, E. ST. JOHN, Vice Free & Gest Myr. CHICACO, FREE CIFT 1 A copy of my Med-ment Hook will be sent to any person a stellar with Com-mon the second secon hide, causing intense liching and pain. So intense does this become sometimes that the animal is ren-dered insane and goes cavorling and bellowing through the forests, and way betide the man or beast found in its path. Its roars 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. The elephant appreciates the services of the bird work will ender no discussion of the bird The elephant appreciates the services of the bird very highly, and will under no circumstances injure it. Where there are no elephants these birds per-form a similar service for cattle and other animals 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.—Ez. **The Catholies.** At the end of the fourteenth century there were, according to one of the Panal journals, \$0,000,000 Roman Catholics in the world. At the end of the fifteenth century, notwithstanding the Reformation, there were 100,000,000 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 increase of population. THE INDEX! RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors. W. J. POTTER. R. F. UNDERWOOL. CONTRIBUTORS Moneurs D. Conway and George Jacob Holyoaks, of London, will write for *The Indust* every month during 1882. Among the other constributors are Prof. Feilz Adler, Join W. Chad-wick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Chetter, Mrs. Anna Garlin Spencer, Caroline H. Dale. Mrs. Sars A. Underwood Miss M. A. Hardakor. This work is of exceeding interest and value, the feer being a person of elevated opiritual androthous, and of great clear ness of perception, but hitherto enknown to the public. The empetial value of this work encoded in a very graphic presents don of the truins of Spiritanian in their higher forms of



se of population.

Mormourism. 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 believed that the Mormons dread two possible Con-gressional enactments-making the civil record of marriage compulsory, and abolishing suffrage in

Prisons. The decrease last year in the num-ber 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 dietary 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 in-fluential and staunch busisties men of the city, have formally requested the County-Attorney to ab his avowed purpose to suppress public gambling, 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 fensibility 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 hour, without stops, and it would occupy about 265 years to com-plete the journey; 460 face at a penny a mile would be \$1,860,000

be \$1,850,000 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 monstrong."

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

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 Crcam Balm cured me of Catarrh-restored my sense of smell. For cold in bead it works like magic.-E. H. Sherwood, Banker, Eliza-beth, 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; 'tis rarely strong enough to catch files of any considerable magnitude.-Fuller.

"My wite's 3 years nervous affliction," says Rev. J. A. Edie, of Beaver, Pa., "was cured by Samarilan Nervine." \$1.50 at Druggists.

Morning for work, evening for thought and night for repose.

"Dr. Benson's Celery and Chamountie Pills cured me and my sister of nervous headache." Miss L. M. Chamberlain, East Fairfield, Ohio.

The aim of The Index is-

To increase general intelligence with respect to religiou; To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

In substitute knowledge for ignorance, right for wrong, truth for substitute knowledge for ignorance, right for wrong, truth for superstition. freedom for slavery, character for creed, catbolicity for bigutry, love for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in seith achemes. In brief, to haaten the day when free and rational thought shall take the place of dogmatism and ecclevitaeticity throughout the world, and when the weifare of humanity here and now shall be the sim of all private and public so thuild be the sim of all private and public so

twillen. The relations of Heligion to Modern Science, and to Social Science and Philanthropy, the Helations of Universal Heligion to the Special Meligions, and the relations of Heligion to the State, will receive particular attention. Terms, \$5 per Janum in advance. To new subacribers, \$1 Terms, \$5 per Janum in advance. To new subacribers, \$1

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#### CONTENTS.

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It is entirely through the chemist's ture. 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 of the soul, that there is a peculiar music which is sung by the eye to the inner spirit, a peculiar sweetness which the ear pours through itself into the bosom of the soul, a peculiar meaning and teaching conveyed to the spirit of man, when he communes with the outward structure of the world. It is a mighty and marvelous book; but he who reads the true meaning learns that wisdom which gives him prosperity here and hereaf-ter, 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 confi dently assert that the time will come when the pendulum of thought shall swing in the other direction, and scientific men shall rec-ognize 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 the body mysteriously and radically different from the spirit, yet all the phases of life—the beauties and harmonies, the intelligencies, the glories, the beneficences—all are but scintillating sparks from the eternal confa-gration of God's presence, without and with-in. 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 intonations and recitations, and candles and vest-ments, 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 briugs back its response, and that response is inspiration. Prayer is a breath, prayer, is a sigh, 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 rottenness, a breath goes out of him, a want often unex-pressed, that pierces God's ear, and God re-sponds. 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 reply is heard, and when I speak the Spirit answers? That is our belief in the new dis-pensation of the Brahmo Somaj. We believe that, as we can behold God in his universe 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 mo-ments when we are inclined to do the evil ments when we are inclined to do the evil act, we hear as if a voice within us crying, Beware! Prayer ascends, the conscience is illumined, the moral faculties inspired, the nature of God turns his breath into the nature of man, man hears the eternal counsel and, if he heeds that counsel, it is blessed ness for him. But this realizing the pres-ence of God is an act entirely within our-selves. Hearing the counsel of the spirit in the conscience is entirely an act within our-selves. Have these any objective counter-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 re-

refracted rays fall upon us from every direc-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 abalt. 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 Beligio 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 our-selves differently, from the fact of our differ-ence 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 now since Mr. Whitmore and a Mr. Sheldon ask further, "Why this?" "Why that?" "Why the other?" You, Mr. Editor, refer their questions to me. Some of them are easily and readily answered; others const he mat he 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 printed ones were among the "twenty or more" Saratoga slips, or as he numbered them in his Syracuse Journal article, which you copied 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 asks, "If he is so much in their company, they must be familiar enough to him to be easily recognized, and if he sees correctly in the scance, why should his statement about the people be so mixed?" I never claimed to be "much in their company," but that 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 than a half dozen times in my life have i seen spirits themselves and directly conversed with them. My theory is that a spirit im-presses me with certain names, dates and circumstances, and so effective is the impress that through some natural law they find expression in a mental pleture, which in turn I delineate. Not only, for the time do I seem to see, but often to hear. I cannot tell how; I can only say that in various ways I sense these things, and then describe. I know that am a student here, not a teacher; so, were to see one of those spirits, that had visited me, I might not recognize it; but I possibly 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 mix-ture of names I never heard, till I read of it ceive independently from the outside world. in Mr. Whitmore's letter. Please note care-Here is opened before us the great world of 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 a listener and sometimes through the perverse Intention of a prejudiced individual an eafirely different matter than the truth is reparted. 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 visite 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 ch.im-ing Georgetown as their old home, visiting ing Georgetown as their old home, visiting me previous to my going there, and I ain 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 cir-cumstances be written or spoken I might dis-tinguish. I labor under a disadvantage here inasmuch as I destroyed the envelope and contents as all have read in the previous cor-respondence from me. In this connection is the best place for me to refer to and answer some things in Mr. Whitmore's closing paralight. 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 relig-ion—Buddhist, Mobammedan, Hindu 'and Christian—you find Strange conflicts going on. Whence is peace to come? Who is to pour oil on these troubled waters? These

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room before leaving. The very method of record, the brevity, etc., shows this, and brings it to my mind. The name "Lout" had never 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 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 ses-sion 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. o'clock or later. In this hour or hour and a half was when I made 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-I was surprised when Mr. Whitmore noon?" said "eleven" were recorded, for I was not aware I recalled so many. But these were not all who manifested, for the audience must remember the number was very large. But it matters little how many manifested. I But it matters little how many manifested. I ask how long would it require to briefly note these things, specially when you consider what mere skeletons of the descriptions as given the memorality prove? Note that of the eleven, he gives near the close of his let-ter, seven names with age setc., 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 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 remem-ber, 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, ctc., 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 silver 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 be 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. never made nor could make such a statement relative to the money for I clearly remember-ed 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 state-ment 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 the crowd, and shouted for Spiritualism. in part silver. I said the money paid me on However much Mr. Baxter may deprecate the partly in artly in silver sonday. ana 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 When I in my statement-which seeit.' spoke of finding the money by accident, Mr. Whitmore wholly misapplied my words. I expected to find it at his house. I was surprised 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 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 1 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, a five and a one dollar bill. He made some little ejaculation at the time. Among others of my things I had a leaf of a 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 3½ 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 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. I 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 give it up, and with the driver I went to De Ruyter. When I 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 Sara-toga, 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 apart leaf by leaf the next day-know that my lectures are on loose manuscript—I found one of the two and part of the other slipped into the midst of other lectures. The leaf of the *Herald* belonged with one, as I intend-ed 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 fectures 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 came about through my hurry in a half-dark room, packing to go so much earlier than I had anticipated.

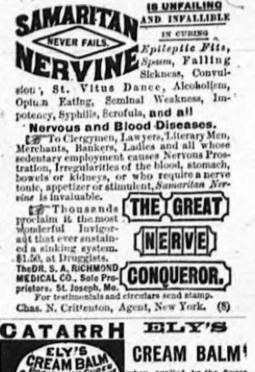
Mr. Whitmore alludes to an obltuary-as he terms it, of a Mrs. Thomson, copied and sent you. Why did I not jot down that I was going to the home of that daughter. Carrie, etc. Let me say that in a etter written to Dr. E. F. Beals, West Wintield, N. Y., dated October 1st, '83, I wrote him of a lady spirit coming to me and impressing me that her daughter Carrie Whitmere was the lady who 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 ques-tions, 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 accu-sations 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 these questions were referred to me. Many of Mr. Sheldon's insinuations and questions are founded on misunderstanding and misinformation. The spirit or motive underlying it is not just. It is with hard work I could rortain writing, "It is not Christian," and it seems to me as though it were a clergyman' influence I sensed in connection with it di-rectly 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 infimated 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 aditor 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 free to say that the character of the accused entitled his explanation to credence. The affair was of a public nature; the secular press had widely 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 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 men tal 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 accusar), not because of a desire to hamper the projection, but for the reason that in the very nature of things, Mr. Bauter's sile must occupy the most space. No. limits as to space have so far been imposed upon Mr. Baxter or his friends.



NOVEMBER 10, 1883.



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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 psalms. 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 Zoroast-er on the tops of the silent mountains singer on the tops of the sheft mountains sing-ing 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 charac-ters the meaning of which you cannot mistake.

Take. Macantay will say, and Buckle will re-spond, and Spencer will bear testimony, and Mill will reacho 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 great East fravels far bato the West, and learns the grand developments of practical morality and pure life which you have achiev-ed, if it learns from you the vecrots 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 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 assignilated, 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 Fou 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 wars have tried to realize them. 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, oceanoof objective testimony, and we feel that the time has come with 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.

Hon. R. S. McCormick of Franklin, Pa., delivered an address before the Liberal League 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 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 individuality, and this individuality was a force which had been evolved from the great central force of creation and which kept pressing forward through various stages of development 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 suffrage passed the house of the Washington Territory legislature, a few days since, by a vote of seventy to fourteen.

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