

# RELIGIOUS PHILOSOPHICAL JOURNAL

## PHILOSOPHICAL

ARTS, SCIENCES, LITERATURE

NOTED  
PHILO

ROMANCE AND GENERAL REFORM

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

VOL. XXXV.

CHICAGO, NOVEMBER 17, 1883.

No. 12

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

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### The Ideal of a Perfect and Divine Being

BY HON. JOEL TIFFANY.

Having defined the religious nature in the human individual, as being that from which proceeds the impulse to seek completeness in every department of its existence, that it may receive of the infinite fullness of which existence is but a feeble manifestation, it follows, that it is from this nature that all true aspirations arise. One who feels and cognizes these aspirations in their deep significance, is necessarily caused to idealize a Divine Being as the subject of love, reverence and worship; because, in one's imperfect spiritual state, he cannot love, reverence and worship without an ideal; but it should be understood by the religiously infidel, that in such worship in the presence of an ideal, it is not the form of the ideal that is worshipped, it is that inner presence, which the ideal is intended to represent. It is the divinity of spirit which is supposed to meet the soul in the presence of its highest ideal, with which it seeks to commune in its worship. The form is used to collect the thoughts, and give a sense of actual presence, which serves to steady and poise the mind, while engaging in the act of worship.

The worshippers of Brahmin, who believe in, and practice the use of, images in their worship, and who prostrate themselves, and humble themselves in the presence of these images, do not worship the image. They understand that the image of itself is of no value; that it has no intelligence or power of its own. They look beyond the material form, and use it only as an outward symbol of an inward presence. The intelligent Buddhist uses the symbol of the presence of Brahmin, for the purpose of aiding himself in collecting his thoughts, and fixing his mind upon the invisible spirit with which he seeks communion.

Those who believe Jesus to be a perfect revelation of the Divine Being, and to whom he appears THE VERY GOD, and who worship in his ideal presence, do not worship the individual and finite, or that which is mutable and mortal, in him. He becomes to them their most perfect ideal of all that is heavenly and divine. To such, he becomes, in life, in truth, in purity, in holiness, in love, in wisdom, will and power, a personation of the absolute Father; and in their worship of that personation of the Divine Spirit, in its highest manifestation, they worship the Divine, not the human. And as such, in their status, Jesus becomes to them the living and true God.

This religious element, when developed into consciousness, is essentially the same in all men. It is as really so, as is the intellectual and rational element; or the moral element. No two individuals, who are imperfectly developed in their intellectual and moral status, can possess precisely the same ideals of the Infinite and Absolute Spirit of the universe. The ideal is necessarily a creation of the intellectual faculties and the moral perceptions, and cognitions, and consequently it must exist, if at all, in every one according to the intellectual and moral status of its possessor. Therefore, theological ideas of God will differ as the intellectual and moral status differs; and, hence, one's theological conceptions become a measure of his intellectual and moral character. But in one essential particular, the ideal of Deity is the same in all, who recognize the Divine Existence; and especially with all really religious minds. To all such souls, the infinite

Spirit of the universe dwells in the summit of their conceptions; and upon the pinnacle of their aspirations; and he becomes to them the perfection of all that is, or can be. All of which the mind can conceive as true, as pure, as holy, as just, as faithful and good; all that is wise, powerful and great; all that is or can be desirable to attain unto, they ascribe unto the Being of the soul's worship. To all such, he is the Highest, the Holiest and the Best. Therefore, while it is desirable that every worshipful soul should have the best possible ideal of the Divine Being, as the subject of its reverence and worship, it is not important that all should have the same ideal; or that all should be able to exercise the same art in creating in himself the Divine ideal. But it is important that every aspiring soul, should, for itself, have sufficient faith to undertake the exercise of its best art to idealize a Being in character worthy of his highest intellectual and moral powers; and that, in life and act, he should make himself at one with such ideal. In this way he will call into active exercise, his highest and best faculties; that he may realize his loftiest aspirations, by completeness of spiritual manhood.

The great value to be derived from exercising the soul in its intellectual, moral and religious art, consists in strengthening and invigorating the soul in its every faculty and function, by means of which it attains to completeness of life and character. This exercise causes the soul to act from, and to live in, its highest and best spiritual state; and to act continually for that, which is to it, its highest, holiest and best. This effort tends to redeem the soul from that status which is selfish, impure, unjust and false; and it opens up communion with the spiritual and divine of the universe. The presence of a pure and holy ideal in the soul, whether pertaining to the human or to the Divine, is a pearl of great value. It is worthy of a shrine; and all worship paid to it, as such, is rendered unto God, in whose spiritual image and likeness it is fashioned.

An ideal of a perfect and Divine Being is essential to call forth the highest powers of the human spirit. Such perfect being, as a standard of attainment, as a revelation of the actual and the possible, is of inestimable value to the aspiring soul. It presents the character and attributes of the human spirit in their loveliest and divinest manifestation. It awakens in the soul a deep and holy love, such as nothing else can do. It gives a deeper, truer faith in God, and in human possibilities; and points to the kinship of the human with the Divine of the universe.

The Christian ideal of the life and character of Jesus, is born of the soul's need. He is conceived to be divine, because all conceivable elevation of human character alone, is not sufficient to reach the absolute need of the affections. Therefore, to supply such need, some one must become divinely human; and Jesus, as history and art have presented him, answers to this demand. In presenting Jesus to the world as an object of love and reverence; as the most perfect model for study and imitation; as the most complete revelation of human possibilities; as one having power to summon the world to seek its perfect destiny, Christian art has done its best, has exhausted its utmost skill; and Jesus of Nazareth stands forth as one who, through perfect obedience of divine law, attained the stature of perfect manhood; and hence became filled with the fullness of the Divine Spirit of the universe. The ideal is perfect. It calls the unbelieving even to render to it, "the tribute of his admiration and his tears."\*

Jesus is presented for the consideration of the aspiring soul, as one, who actualized in his human life, all those principles essential to bring the soul to completeness, and to qualify it for receiving consciously, from the Spirit of the universe, the influx of all love, wisdom, will and power; by means of which he came into a state of Divine Oneness with such Spirit. As one who had actualized in himself such status, and who could so speak and act therefrom, as to give evidence of such attainment, he becomes a teacher of the way, by means of which others may attain to the same status; which means, according to his teachings, are within the reach of every one possessed in any fair degree, of the human faculties. His doctrine is, Whosoever will may come to the Christ status, and actualize in himself, those principles and truths which will unify his spirit, in life, in understanding, in love, in wisdom and in will, with the Divine Spirit; and that by so doing, he will know the truth whether it be of God.

In his teachings, he assumed as a self-evident fact, and, hence, as a conscious truth, the being, existence and presence, of the Divine Spirit of the universe, as the self-existent, self-sufficient and real Father of all living, conscious beings. He likewise assumed the perfection of these Divine attributes, as perfect love, perfect wisdom and perfect will; which are represented in his human children by the moral virtues in their completeness—to wit, in the spirit of truthfulness, the spirit of purity, the spirit of holiness or self-faithfulness; in the spirit of justice, fidelity, goodness and all righteousness. And he taught that the way to find consciously, the Divine Father, consisted in becoming perfect in each and all of these virtues, as the Father in heaven is perfect. He recognized the presence of evil in the universe, operating to produce evil results or evil fruits. But he traced it to its source in

\* Robert G. Ingersoll.

the human heart or affection, which led one to seek self-indulgence for the purpose of selfish gain or gratification. He recognized the presence of this impulse in the mere carnal man, as that which generally prevailed with him, and which gave character to his activities. That in one, who had not come under the influences of spiritual regeneration, this selfish and sensual impulse is supreme; and becomes, to all intents and purposes, the god of its service. He classified the impulses to which the human spirit is subject, as being either good or evil; and he likened the status from which these impulses arose, to trees producing fruit; and said, the tree was to be known by the fruit it produced, as good or evil. That the good tree could not produce evil fruit; neither could the corrupt tree produce good fruit; and that the trees producing evil fruit, were to be hewn down and destroyed.

He taught likewise, that the two, or opposing conditions of spirit could not rule in the individual at the same time. That the presence of the one, is a clear indication of the absence of the other. That the constitution of the human spirit is such, that it cannot serve God and Mammon. It cannot love self supremely and at the same time love God. And, consequently, when self-love is of a character to indulge in selfish gain, pleasure, or gratification at the expense of any of the moral virtues, the individual may be certain that the love of God is absent, and that the heart is carnal, and is to be represented as the corrupt tree, in full bearing—producing its corrupt fruit.

In his teachings, Jesus represented that this carnal status of the natural man, is that which separates the spirit of the individual human from the Christy or Divine status; and which thereby causes the individual to become unfriendly to God and to his righteousness; making him an enemy or opposer of the true and just operations of the Divine Spirit. Therefore, Jesus declared it to be a fundamental principle in his system of theology, that the individual human must be regenerated before he can see or perceive the kingdom of God. That is, before he can perceive the Spirit of the universe in its true character as the Creator and Governor of all things; that the birth of the spirit, to enable one to perceive spiritual things, is as essential as the birth of the flesh, to enable one to see material or carnal things; that that which comes of the flesh is flesh; and that which comes of the spirit is spirit.

As a teacher of the way in which one must seek if he would gain access to the spirit of truth, in its inmost significance, he resorted to parables; and by declaring what spiritual things were to be likened unto in the natural plane, he gave such hints, that the mere carnal in perception could take the first step in the right direction even without spiritual enlightenment. He addressed the individual wherever he found him, and told him, in language which he could understand, what to seek and what to do; and he caused every one to perceive, that his duty lay within the compass of his capacity and ability. He required of no one a faith which could not be obtained through obedience, be perceived and ascertained to be true and just.

In all his teachings he recognized the fact that that which is spiritual in man is not at first perceived. Therefore the commandments applicable to him in his carnal condition are the first he is called upon to observe and keep, and these commandments consist in certain prohibitions, having reference to the first step to be taken by one proposing to seek for the coming kingdom. By these first commandments one is called upon to refrain from doing that which is evil, before he can hope to do, in spirit, that which is good. When giving his instructions to the young ruler, in answer to his inquiry, What he must do to inherit eternal life, Jesus observed this order in stating the commandments to be kept. Said he, Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy Father and Mother; and, Thou shalt love thy neighbor as thyself.

Taking these commandments in their spirit, as interpreted by Jesus himself, they include everything essential to be observed and kept to bring the soul to completeness. At another time he declared that the whole duty of man consisted in loving God supremely and his neighbor as himself. The commandment, Thou shalt love the Lord thy God with all thy heart, implies that one must love with all his heart, the Divine and perfect attributes, through which alone, the Divine Being can become spiritually manifest. These attributes are known as the various manifestations of Divine love, and good will, in truth, in purity, in holiness, in justice, in fidelity, in every possible relation in life. And one's supreme love of these attributes is to become manifest in the spirit, dictating his purposes and actions. Therefore the test by which Jesus determined the spiritual status of the individual, was, "Inasmuch as ye have done these things unto one of the least of these, ye have done them unto me."

Jesus taught his disciples, that the heavenly Father is a being of infinite love and tenderness; that he is more ready to bestow good gifts upon all, than are earthly parents to give good things to their children. Therefore, according to the system taught by Jesus as the way to the heavenly kingdom, the first great commandment is, Thou shalt not do unto a fellow being, any thing which, in spirit, is not dictated by a pure and holy love for humanity, individually and collectively. That one's love for humanity must

be such that there can be no necessary service so humble, that he cannot lovingly perform it.

Every one knows that this requirement does not comport with the feelings, purposes and actions of man while living under the dominion of his carnal and selfish nature. It is well known that such an one is not willingly subject to this law of God, neither indeed can he be, because it is not in his nature; and, therefore, until spiritual regeneration, he cannot receive the kingdom. And if he desires to receive it, or to find the way thereto, he must begin by obeying this commandment. He must cease doing those things which in spirit it prohibits; and until he succeeds in doing so, he will make no progress in doing those things which the commandments enjoin.

In his Sermon on the Mount Jesus interpreted the commandment, "Thou shalt not kill," as embracing in its spirit all purposes and actions in which feelings of unkindness, ill will, or contempt were present, dictating the action, or influencing the conduct. Therefore he taught, that every feeling, purpose and action, which antagonized with love in its desire to bless, and to make happy, is, according to the Christ system, included under the prohibition, "Thou shalt not kill." According to the like teachings of Jesus, the heavenly Father is a being of infinite purity and holiness. Therefore supreme love of God implies a supreme love of purity and holiness. Hence, the commandment, "Thou shalt not commit adultery," according to the understanding of the Jews to whom this commandment was originally given, it did not signify what Jesus interpreted it to mean. To the Jew it had only an external and legal signification; but to one seeking the kingdom in the Christ sense, Jesus interpreted it to mean absolute purity of heart; such purity as enables one to see God; such purity as excludes from the mind all impure desires, thoughts, feelings and actions. This commandment calls upon the carnal man to commence the heavenly journey by obeying the prohibition, thou shalt not cherish impure desires, impure thoughts, or impure feelings toward any person or object. One may find it difficult to maintain such watch and guard over his thoughts and feelings, that impurity of thought may not sometimes be thrust upon him. But there are none who cannot refuse to cherish such thoughts and feelings; there is no one who cannot refrain from yielding to their suggestions. There is no one who cannot obey the commandment, Thou shalt not indulge in, encourage, cherish or practice that which is impure, or unholly.

Jesus taught as a part of his system of truths, leading to Christ, that God is a being of absolute justice, therefore supreme love of God implies a supreme love of Justice; such a love as will cause man to strive with all his heart to be just and to do justice in every state and relation in life. The spirit of justice says, Thou shalt not steal, that is, thou shalt not deprive a fellow being of that which is his, or even seek to do so, without his consent, and without rendering in return a fair equivalent. This selfish desire to acquire, to accumulate property, tends to beget a spirit of injustice manifest in the appropriation of things to a selfish use, regardless of the claims of Justice. And it is the presence of this spirit, in the rich, the avaricious, the miserly, and the speculating man, which stimulates him to activity, and which causes him to adopt a great variety of methods for acquiring property which are in violation of the commandment, "Thou shalt not steal." Now, as in olden times, men attacked only an external meaning to this commandment. But, in spirit, one who seeks to take advantage of his fellow's misfortunes, of his necessities, of his ignorance, or his mistakes, to obtain that which belongs to him, without rendering therefor a fair and just equivalent, is guilty of stealing, and, in spirit, he violates the prohibition.

The sin of stealing, of robbery, of swindling, of cheating, of taking advantage in any manner to obtain property belonging to another, consists mainly in the injustice of the thing done, and in the wickedness of the purpose prompting one to the act. The injustice consists in depriving one of that to which he is justly entitled without his consent, and without rendering a fair equivalent for the same. The wickedness of purpose is manifest in supreme selfishness, which, in spirit, antagonizes with all the moral virtues. Thus, the thief possesses himself of your property by taking advantage of your absence of person or of attention. The robber deprives you of your property by taking advantage of his strength and your weakness; the swindler deprives you of your property by taking advantage of your mistaken confidence in his false representations; the dishonest trader and speculator deprives you of your property by taking advantage of your ignorance, or mistakes, or necessities. All these men in what they do, are actuated by the same motives, and are seeking the same end, which is, to obtain your property for their own selfish purpose, without rendering a fair and just equivalent for the same. Their spirit and purpose is to benefit themselves at your expense. Therefore in spirit and in act, they violate the command, "Thou shalt not steal."

According to the teachings of Jesus, God is a being of absolute truthfulness. In being he is the spirit of truth, that spirit which ultimately leads into all truth, provided one keeps his commandments. Therefore, supreme love of God implies a supreme love of the truth. Hence, the commandment, "Thou

shalt not bear false witness." In spirit thou shalt not be untruthful. Thou shalt think no thought, thou shalt indulge in no feeling, thou shalt cherish no desire, thou shalt purpose no act, thou shalt seek no condition, not consistent with the perfect attributes of the heavenly Father. But in doing any or all of these forbidden things, thou shalt not seek to be known, or to be believed to be any thing different from that which you know yourself, in spirit to be. Neither in life, in feeling, in desire or in act, shalt thou bear false witness.

Now what shall be said? The intuitions of every earnest soul affirm that these things are so; that these things must be so. If the Divine kingdom is to become established in the human spirit, where the heavenly Father is to dwell consciously, in all his Divine perfections, such soul must become the temple for his indwelling presence. Therefore, it must become purified, and cleansed from all that is unclean, impure, unholly, or that which makes a lie. It must become, in spirit, a holy temple, wherein Divinity itself doth sit as a refiner and purifier, until his own image and likeness are reflected therein. What can become more self-evident than the fact, that the spirit of truth cannot abide in a soul filled with falsehood and deceit? That the spirit of purity cannot dwell in a soul defiled with lust? That the spirit of justice cannot rule in the heart of one whose business and purpose in life is to create and maintain unjust relations? That the spirit of fidelity can find no lodgment in the soul of one who seeks to become unfaithful in his relations to, and intercourse with, the world. What can become more self-evident than that all such in character must become spiritually regenerated before they can see the kingdom of God.

If salvation consists in attaining to the spirit of oneness in life, character and action with the spirit of the Divine Father, and which, according to the teachings of Jesus, constitutes the atonement, then the work to be accomplished in the soul to fit it for the presence of the eternal kingdom, thereby admits of no uncertainty—of no question requiring discussion. It becomes one of the self-evident facts of the consciousness, which no prophet, priest or theologian can make more plain, than is the self-assertion of Divinity within, to wit, that every impulse begetting in the soul any purpose, desire or wish, adverse to the spirit of the moral virtues, must be resisted and destroyed. These things being so, What must man seek and do to find salvation?

(TO BE CONTINUED.)

### Women Preach in Twenty Orthodox Pulpits in Detroit.—Where is the Apostle Paul?

To the Editor of the Religio-Philosophical Journal:

Last week the Woman's Christian Temperance Union held its National Annual Meeting in the spacious Central Methodist Church of this city—the four days filled by reports, business and addresses and the whole marked by earnestness and ability in the carrying on of their great work.

Sunday morning our daily newspapers had their usual list of notices of church services enlarged in a remarkable way. Twenty pulpits of evangelical churches were occupied by women, members of the Union, several Sunday-schools were addressed by women and women ministered to the spiritual needs of the inmates of the House of Correction and the jail. All this was duly added to the notices of Sunday meetings, and thus "known and read of all men." These twenty women preachers in these pulpits, the clergymen sitting silent and the people hearing them gladly, for they preached well and ably, it is said, and a new spiritual power was felt—the influence of womanhood. Every one of these silent clergymen and all the members of these churches, profess to believe in the Bible as infallible authority and in the words of prophets and apostles as not to be disobeyed. Yet Paul the apostle distinctly said: "Let your women keep silence in the church; for it is not permitted unto them to speak." What flagrant disobedience! What strange neglect of plain Bible injunctions!

Our Central Methodist Church was overflowed by a great audience, many glad to stand while hearing the words of Miss Willard, the gifted President of the W. C. T. U. What could the outside world do but to catch this heretical contagion? Three thousand people packed the opera house on Sunday afternoon to hear more speaking by women and seemed to enjoy it, and to get benefit from their lessons of self-conquest and pure living.

What does all this mean? It means more rational Bible interpretation, it means that the great truths which Paul taught will live and grow, while his human errors will be put aside; it means that womanhood and manhood will join to lift up the weak and to end a great evil, it means a holier life on earth; it means the ballot for woman. Certainly it means that the dogma of Bible infallibility is slowly but surely dying out. The W. C. T. U. passed a resolution in favor of woman-suffrage as a help to temperance, a step they have, until now, hesitated to take. Detroit, Mich. G. B. STEBBINS.

The charities that soothe and heal and bless are scattered at the feet of a man like flowers.—Wordsworth.

I believe that we cannot live better than in seeking to become better, nor more agreeably than having a clear conscience.—Socrates.



Solution of the Whiskey Problem.

To the Editor of the Religio-Philosophical Journal:

It would be impossible to describe the pleasure I have experienced in reading the article of George A. Shufeldt, in a late number of the JOURNAL, on the remedy for a disease which threatens our ruin as a people. The law of self-preservation is universal, and the right of government to protect itself against disintegration, is inherent and undeniable. It seems to me that Mr. Shufeldt has struck the key note, and I wonder that everybody had not thought of it before. It was left for him to formulate just as it was left for Benjamin F. Butler to apply the term "contraband" to runaway slaves in war time. Everybody saw it when announced, but nobody saw it before, or at least did not announce it. I predict that your correspondent has immortalized his name. That should not be treated as property, that is an article of value, which is an unmitigated curse, destructive of the very ends for which governments are instituted. It is not necessary to accept the plan of your correspondent in detail. His principle is sound and there is wisdom enough to give it a practical application. It will take time and labor, but it is sure to be adopted sooner or later. It seems to me to be the only remedy. The disease is virulent, the treatment must be heroic and radical. For many years I have had no respect for the license system. Men need no license to do right, and a legal license cannot make that right which is essentially wrong. If the sale of distilled liquors is right, all men have an equal right to engage in it. We want no exclusive privileges, no monopoly. If the whiskey traffic is injurious to the people, it is the extreme of folly for the State to give it a quasi respectability, by licensing certain persons to engage in it. If we must have liquor selling, let everybody engage in it who may so desire. The evil would then become so apparent, as to work its own cure. The "revenue" argument for the whiskey trade is extremely absurd, as everybody knows, that one of the strongest arguments against it, is the pecuniary loss sustained by the commonwealth from rum drinking.

I have but little hope from prohibition. The late Thurlow Weed, when in advanced life, expressed opinions on this subject, which so fully express my own views, that I here introduce them:

"The temperance question is assuming new aspects and larger proportions. After more than forty years of earnest and persistent efforts, prohibitory liquor laws have signally failed to promote the cause of temperance. Maine laws have been so generally violated or evaded as to satisfy no thinkers that drunkards are not to be reformed by prohibitory enactments. The great champion of prohibition, Neal Dow, worn out by long years of indomitable efforts, has announced his intention to retire. But what the old States have virtually given up as hopeless, our younger brethren have espoused with all the enthusiasm which characterizes youthful communities. Legislation having proved abortive in Maine, Kansas and Iowa resort to an amendment to the Constitution prohibiting not only the sale, but the distillation of intoxicating liquors. This strikes at the root of the evil, and if prohibition were possible, is a blow in the right direction. The danger is that Iowa has entered upon a warfare, although in the highest degree laudable, which will aggravate, rather than diminish, the horrors of intemperance.

"With a keen sense of all the wretchedness occasioned by intemperance, I have been an anxious observer for half a century of all the methods by which it was hoped these evils might be mitigated. I have conversed frequently upon the subject with Chancellor Walworth, the Rev. Dr. Beecher, Mr. Delevan and many other distinguished prohibitionists, and while giving them credit for philanthropic convictions, I have believed and still believe that they were wasting their time and their talents.

"It has often and very properly been urged that those who oppose reform measures should offer something better. This I now propose to do, and, presumptuous as my scheme may be regarded, I am prepared not only to suggest but to demonstrate that by the concerted action of the people and the government we can become as a nation as distinguished for sobriety as we now are for intemperance. By the acquisition of new territory we can become as extensively a grape growing country as France or Switzerland. Let California, Kansas and other States with soils adapted to grape culture turn their industries in that direction and the practical remedy for intemperance will soon be reached. When the grape is produced in sufficient quantities to furnish cheap wine as a beverage for all classes, it will be within the scope and duty of Congress to perfect a reform that will emancipate our people from the horrors and our nation from the reproach of intemperance. Congressional laws effectually prohibiting the adulteration of whiskey and other alcoholic drinks should be enacted. Under such laws experts should be appointed to test the purity of such liquors. Other laws should be passed imposing duties so onerous upon imported liquors as either to exclude or to render them so expensive that the rich only could purchase them.

"If the time, labor, money and talent that have been since 1830 devoted to well meant but utterly fruitless efforts in favor of prohibition, had been united in favor of the measures here briefly outlined, the curse of intemperance would have been removed from our borders. Light and palatable wines would have been substituted for inebriating and poisonous alcoholic liquors. This reform is to be accomplished by furnishing wine abundant and cheap, while by legislation, whiskey, rum, brandy, etc., are made so dear as to be out of the reach of the laboring classes. France and England are divided by a narrow channel; England produces wines as a beverage; England raises hops and brews beer. The French people are industrious, frugal and sober; in England the laboring classes are improvident, intemperate and degraded. Unhappily, our social and domestic habits and tastes came with our ancestors from England. Let us now rise above them and adopt measures which will secure to the rising and future generations the blessings which confer prosperity and happiness upon the French people."

I do not know whether Mr. Shufeldt intends to include wine and beer in his out-law system or not. He generally speaks of "whiskey" and "distilled liquors." I submit whether the suggestions of Mr. Weed regarding wine and malt beverages are not worthy of careful consideration? Many intelligent temperance men are now inclined to favor these views. There happens to be upon my table, at this moment, a copy of the Brooklyn Eagle, and in it a correspondent writing under the initials, F. H. N., furnishes important information that I now will be appreciated by intelligent readers of the JOURNAL. He says:

"Quite recently the Eagle commented editorially upon the curious and altogether unlooked for effect of prohibition in the State of Maine where there was good evidence to prove that a stringent liquor law had had no other effect save that of compelling every drinking man to keep liquor in bulk, and vastly increasing the business of the express companies. Mr. Neal Dow, the eminent prohibitionist advocate, answered this over his own signature with some asperity, denying not only the conclusions that had been reached from well established premises, but discrediting the premises themselves.

"Recourse was then had to the census report, and the figures contained therein showed conclusively that the Eagle's conclusions regarding the impotency of prohibitory legislation were not only capable of proof, but, as a matter of fact, were not strong enough. The statistics proved that while crime had increased, business and agriculture had declined, and that the prohibitory laws had been of little other service save that of preventing the State from collecting a license tax from those who sold liquor.

To those who, like the writer, have made extended tours in Maine, the evidence of the census, so far as the sale of liquor is concerned, is entirely superfluous. Under the most stringent execution of the Prohibition laws there never was any trouble in obtaining liquor in Maine, either by the glass or by the barrel. An absolute stranger, if he cannot get liquor from the customary resorts, will have no trouble at any hotel save that occasioned by mounting a flight of stairs and entering a private room."

This same correspondent furnishes the following statement to show the difference between wine and whiskey in their chemical and phenological effects:

"Mr. W. J. Flagg, an eminent authority upon this subject, says that distilled liquors, after reaching the stomach will very soon decompose, the alcohol going one way and the water, etc., going another; these last, following the natural course of fluids, being taken up by the absorbent vessels and carried into the general circulation. Pure wine, there is every reason to believe, also follows the usual course of fluids, and without undergoing any change in its component parts. But even if a portion of its alcohol be liberated while in the stomach, and before the absorbents have time to act—of which, however, there is no proof—it must be but a small portion, owing to the cohesive power which holds it to its fellow components. All, or nearly all of the wine then will pass out of the stomach as wine, and as such will go through the channels of circulation, and the alcohol contained in it will circulate and act in connection with and qualified by all those various substances of high qualifying power which nature, in her own wise way, has given to conduct it to its proper uses and restrain it from perverted ones. Of these substances and their efficacy in combination we know something, but by no means all; and what we know, as well as what we do not know, alike admonish us not to condemn wine as a whole for the sins of any of its detached parts. Thus what insight our small chemical knowledge affords concurs with exterior indications in bringing us to the conclusion that when wine is drunk that is pure, its alcohol acts, not independently, but in combination; not abruptly—but gradually, and, as it circulates, economizes and slowly distributes its power through every organ and member with an even, a balanced and a mild effect, continuing long and disturbing little; exciting moderately but sustaining much. On the other hand, the alcohol of brandy, whiskey and rum, escaping easily soon after entering the stomach, goes free and uncontrolled to work its will upon the tissues of the drinker for which nature is not responsible, but man, whose art has wrested the powerful fluid from its native envelopment, and man must bear both the consequence and the responsibility.

"Liebig says: 'Owing to its volatility and the ease with which its vapors permeate animal membranes and tissues, alcohol can spread throughout the body in all directions.' The vapor of alcohol is generated from distilled spirits, nearly six times as readily as the other, and it is in this condition that it is the most powerful and the most injurious to the tissues. An experiment was sometime since made looking to the effect of alcohol in a dog's stomach. A small quantity was injected and so quickly was it turned into vapor by the organs that the dog lived but two minutes after the entrance of the spirit, and a subsequent examination revealed no alcohol lodged in the animal's stomach. It had pervaded the whole body, regardless of the usual channels by which fluids are distributed.

"On the other hand, there is reason to believe that what alcohol there is in good wine remains liquid until finally decomposed into the vapor of water and carbonic acid gas. The fact is that though both are alcoholic, that is spirits and wines, one is mixed by nature, and one, to a certain extent, by man, and the result is that one goes off into vapor upon reaching the stomach, and the other gradually passes out of the system. In the case of the dog, for instance, it was not the amount of alcohol that killed him, it was the suddenness of its going off. Had it remained several hours before being entirely evaporated he would undoubtedly have lived.

"Habitual indulgence in distilled spirits is likely to lead to a condition where the desire for them is uncontrollable and results in that bodily ailment known as bromomania. This is the disease which has brought, at least in this country, opprobrium upon every kind of liquor which contains alcohol. It is by no means difficult to understand how manufactured alcohol mixed by man with other liquids with which it has little affinity can cause a troubled condition of the human stomach, when it is known that its explosions are constant and almost immediately upon its entrance, or that since it at once becomes disengaged from the liquid which formerly held it, and permeates every portion of the body, that it should shock the nerves and burn as it has been found to do.

Now, wine, as has already been shown, is an altogether differently constructed liquid, in which what alcohol it contains has been mixed by nature, incorporated as one might say with the other parts, just as alcohol has been found in the air we breathe as well as in the purest brook water. Usually, save with the very ignorant, wine has been objected to, not because of any supposed intoxicating tendency but because it was thought that its use led to the use of ardent spirits. In this country such a belief is not surprising for as has already been demonstrated, much of the wine imported is not a product of the vineyard at all, but is artificially manufactured by man by means of certain acids, alkalies, sugars, high wines, etc."

"The temperature of the stomach," so says an authority, "is about thirty-five degrees of centigrade, so that distilled alcohol which passes into vapor at forty-five degrees needs only nine degrees more of heat than it finds there to set it free from the water and what-

ever else it may have been mixed with, and from the modifying influence of such while fifty-four degrees above the heat of the stomach are required to liberate the alcohol held in wine. In other words, the one would require six times as much force to set it free as the other would, whatever that force might be."

Now, Mr. Editor, I approve most heartily the outlaw remedy of Mr. Shufeldt, as applied to distilled beverages. The insurance suggestion, alone, if adopted, would stop the manufacture and sale of distilled spirits in six months. The same principle of outlawry might be applied to adulterated wines and malt liquors—that is, treat them just as you would adulterated coin and counterfeit money. I know many cool temperance men will object to wine drinking, but let us give it a fair trial. The experiment in Germany and France has proved favorable. If it don't work well here, we can then apply the same principle that we apply to distilled spirits. Wine makers and beer brewers, will put down distilled liquors, and then they do not give us pure wines and healthful malt drinks, we will put them down! What say you, Mr. Shufeldt? L. B. WESTBROOK. Philadelphia, Oct., 1883.

SPIRITS AT WORK.

Medicine Administered to an Invalid by Unseen Hands—Manifestations in Broad Daylight—Visible Forms Seen.

[Dispatch to the Boston Globe.]

SANDWICH, Mass.—Spiritualism has broken out in a new spot on the Cape. A little house in Sandwich has recently been the scene of some of the most remarkable ghostly exploits ever recorded. About a mile from the center of the town, on which is termed the back road to "Sausette," is a low, long house of unpretentious exterior, with a noticeable lack of paint, and giving every indication of being inhabited by people in the humbler walks of life. The approach to the house is over a lonely road. The occupants of the house are Mrs. Charlotte Sampson, a lady about sixty years of age, Mrs. Ella E. Connors, about twenty-four years of age, and a Mr. Swift, brother of Mrs. Sampson. Both ladies are identified with the Quaker faith, and both strike the observer most favorably, and their whole bearing impresses one with the idea that there is no lack of sincerity on their part in the relating of their experience, and no one can converse with them and feel a doubt that there is any exaggeration of what they claim to have seen or heard. Mrs. Connors is especially pleasing in her sympathetic and ingenious manner, and evidently is one whom nature has endowed with no thoughts other than those of truth and honesty of purpose. Long-continued illness has given to her a charming, interesting bearing, which wins for her the love of all the representatives of her own sex who visit her, and which fills the callers of the sterner sex with a sense of profound admiration. The assertions made to the Globe representatives are not known at present outside of a limited circle, as the spiritualistic manifestations, which the occupants of the house have witnessed, are not the subject of comment or a topic of conversation with those who frequent the premises. In fact, so reticent have the parties been that the brother, Mr. Swift, learned more of what had transpired within his own home during the tarry of the writer than he was previously cognizant of.

Mrs. Connors, as was previously stated, has been an invalid for a long time, and her case has baffled the skill of every physician who has been called in attendance. According to the testimony of Mrs. Connors, who seems to have received the special attention of these outside forces, she was for a long season helpless in bed, unable to assist herself in any degree. The first intimation that unseen influences were at work was upon a certain day when Mrs. Sampson brought into her chamber bed clothing and a change of apparel for the invalid. These were placed by the side of the bed on a chair or a stand, and the lady retired from the room, when, within a very few moments, she was startled by a loud shriek, which came from the sick room. She hastened to her charge, and found the room in condition of picturesque confusion, while the invalid was in great nervous excitement. Inspection showed that scattered about the floor was the soiled clothing, and the clean garments, which but a few brief moments before had been beside the bed, had with a presto change! been placed where it was intended they should be, and the sick woman had undergone a complete change of apparel.

She could give no description of how the work was performed, as the change was instantaneous. She remembered being lifted bodily from the bed, but that was all the information she could give beyond the fact of the change. Such occurrences, so the ladies state, at first occasioned much nervousness, but this soon wore off, and finally this method of effecting the change spoken of became a custom and for some time the course pursued was simply to place the clothing in position and the work would be performed without material assistance.

This startling and unexpected manifestation was followed by others as mysterious, but of a modified character. From time to time messages were found about the house, although the majority would be discovered in the front room. These were written on small pieces of paper or on portions of old envelopes. They were found on the floor, in chairs, about the mantle-shelf, pinned on the walls or suspended from nails and hooks. The greater portion of these purported to come from a French physician, who signed himself De Fulkner, and who took Mrs. Connors under his spiritual guidance, and by the means spoken of it is alleged that he conveyed to her instructions relative to what remedies she should take, and the result of following out the suggestions offered was that she so far improved physically as to be enabled to rise from her bed, and was partially restored to health. During her bedridden period Mrs. Connors was unable for a long time to aid herself in any manner, and for weeks she states that she was watched over and cared for by some unseen and unknown power, which regularly administered her medicine which was put into her mouth. The action she could not detect; she only knew that the dose was so placed by the taste, and then she would swallow it.

Among those who attended the invalid was Dr. Hobart of this town. One day a message was found in the room which stated that an abscess, which the sick lady was troubled with, would at a certain hour of a certain day break; and told the parties to whom the message was directed to have ready on a table about that time an egg, a piece of lime and a goblet of water, and that when the water assumed a pearly tint it was to be given the patient. At the time there were present the two ladies mentioned and the doctor. Mrs. Connors avers that all were watching the objects intently, that they

might note any transformation, when in an instant, quicker than the eye could follow, the egg and lime disappeared and the water in the glass became of the pearly color spoken of in the communication. This, it is religiously affirmed, took place in the presence of three witnesses, each of whom will vouch for the authenticity of the story.

Other manifestations are mentioned by the parties referred to, some of which will, in the character given them, vie with those recorded, as to originality of working seeming impossibilities. From all accounts it would seem that these manifestations had continued for some time, and that none other than the two women and the doctor were aware of what was transpiring, as they all supposed; but a surprise of another character was in store for them although having a less miraculous cast. One day a knock at the front door announced one of the best known residents of the town, a well-known Spiritualist, but an entire stranger to those in the house. He made known his errand, and stated that he had received word from departed friends that those to whose house he had now come, were in receipt of marked manifestations, and he was directed to call upon them and state the fact of his religious belief, and inform them that he had been duly informed of what had been unfolded to them, and that he was to confer with them upon the new developments of which they had been treated. This was the first person outside of those on the "Bowman place" who was aware of what had transpired in the old-fashioned house on the "town neck road." A singular feature of the case is that Mrs. Sampson, being a Quakeress, had never given the subject of Spiritualism a thought otherwise than to consider it a peculiar form of belief, which was too visionary to receive any attention from her, and even now she does not settle down to any positive conviction as to what has produced the strange results, although inclined to think that spirit power may have been at work. While she is in doubt as to the cause, she has no question as to the outcome. Mrs. Connors, on the other hand, while holding to her earlier teachings, says that she can have no doubt about her person having been under the care and control of departed friends, and affirms that she had at times seen materialized forms and recognized them, among them her mother.

Other instances of the visitation of some unseen influences were told the writer, but those enumerated were especially significant. An hour's conversation with these persons did not give evidence of any mental aberration, nor was there any reason to think that the imagination was playing a prominent part in the recital. The reporter withdrew convinced that there was something there that all would like to know more about; for it is impossible to think that these people are practicing any willful deception or are in collusion with tricksters. Such as the facts are, they are believed to be genuine phenomena resulting from some unnamed, unknown psychic force.

THE DANCE—DRUMMER BOY, ETC.

The following on the English correspondent of the New York Tribune is corroborative of the scene described in "Beyond the Sunrise."

There has been some little astonishment among the gossips here that the fire at Cortachy Castle has not caused more attention to be given to the ghost proper to the spot, or rather to its noble owners, the Ogilvies, at the head of whom is Lord Airlie, now in India. A vulgar goblin or queer noises in a cheap villa tenanted by a tradesman are dismissed with contempt, but none of this off-handedness is shown toward ghosts connected with the peerage. Thus when the late Lord Airlie died, as foreshadowed by the appearance of the spectre "drummer-boy," there was a tremendous hubbub in country-houses, and twilight was made terrible by the recital of well-authenticated ghost stories without number. So frequent is the family ghost or haunter that some grow to think it is one of those things without which no gentleman's house is complete. In fact, I know a very wealthy and clever man who has recently bought an estate and huge old mansion, and is particularly proud of a well-established local ghost who frequents the terrace at the back of the fine old Tudor house. "Thrown in, too," he says, rubbing his hand with delight, "without extra charge; not like those confounded Wardour street ancestors."

There were, I hear, strange circumstances connected with the last appearance of the Airlie ghost. The late peer was in the Far West, I think at Denver, Colorado, when the drummer-boy was heard at Cortachy. Great consternation was felt at the castle, but it was agreed by all the older members of the family that a death was not signified under less than two visitations of the spectre, who would, in that case, reappear on the eighth day. Precisely on that day the drumming was distinctly heard, and the next telegram from Denver announced the death of Lord Airlie. The question now arises, Will the phantom survive the dro?

Another celebrated ghost who makes his presence heard, not seen, is the coach-driving goblin. I know of three places haunted by this phantom. One is Donington, the second is Littlecote, the third I have excellent reasons for not mentioning. The ghost makes himself heard at all three in a manner peculiarly startling and ghostly. As the host, his family and friends are seated at dinner time—I say distinctly they, not one dreamy solitary person—hear the wheels of a coach grating harshly on the gravel of the drive up to the main entrance, and are wondering who the belated and unbidden guest can be, when the carriage stops sharply at the door. When the servant opens it he can see no coach and hear no sound, and returns greatly terrified. The guests are amazed, but the family knows that a death is at hand among their kinsfolk. At times the coach arrived later in the evening. At Littlecote on the last occasion it was the men assembled in the billiard room after dinner who were startled by the unearthly vehicle. Littlecote, as everybody in that part of the country is aware, is one of the finest old houses in England, and the scene for the arrangement for James the Second's flight from England, and a hundred years before of the terrible drama of Wild Wilt Darrell, an English version of the "Manfred" story. There is still to be seen the fire-place into which the child was thrown, and the place is pointed out where the ghost of Darrell's sister appeared to him and a child in a ball of fire rolled in front of his horse till the animal fell and in falling broke his master's neck. What is certain is that the great Darrell property in Wiltshire, now worth forty thousand sterling per annum, passed into the hands of Judge Popham, who had been Attorney-General at the time when Darrell should have been tried for murder. The Pophams still hold the estate, to which, it is averred, the heir never succeeds—that is, the direct heir. And death and misfortune are heralded by the sound of the spectre coach-wheels. Precisely the same sounds were heard at

the Scottish shooting-lodge I refrain from more particularly specifying. At the latter the company was at dinner, at the hour for the Donington ghost, but at Littlecote it was still all the men were engaged at the unromantic game of "pool" that the carriage rolled up to the door. The persons who were present of course believe their ears and support each other. As for myself, I have no theory or explanation to offer concerning ghosts. I have heard of plenty of them from persons whom I am bound to believe, but as an older man-about-the-world observed—"Verily I have not seen them."

THE MAN WHO IDENTIFIED HIS OWN REMAINS.

(Correspondence Cleveland Herald.) Not long since an incident occurred in the City of Chicago which proves most conclusively the oft doubted assertions of Spiritualists, that disembodied spirits do materialize, in other words, do assume the forms and characteristic features of life.

The body of a person was found dead in an obscure back alley in the city of Chicago named. The police were notified at once, and as no one appeared to claim the remains, they were deposited in the morgue and advertised, in due form, for identification. Many visitors, in search of lost friends, came with sad hearts and went away with light ones, but no clue as to who the man was, was obtained. The time was about expiring for the burial. The police and the dead wagon had arrived to remove the body to the potter's field (which meant to deliver it over to the medical college for dissection). At this time only three persons were admitted to the morgue, the district physician, the driver of the ambulance, or hearse, and the watchman in attendance, who were preparing the body for removal. The door of the morgue was closed. The gas jet shed forth a sickly flame. Only three men were known to be inside the room; but judge of their surprise to discover a fourth party, wearing the exact lineaments of the deceased they had come to bear away. All three saw this fourth specter distinctly and simultaneously, and each addressed him the same question in concert: "Who are you?" Pointing to a scar on the cheek and to a mole on the neck of the deceased, and calling the attention of the trio to the same scar and mole on his own person, he uttered, in a sepulchral voice, the following history of himself: "I am the dead body of the man lying before you; my name is Le Froix, Charles La Croix, of Dunnington, N. B. I came here two weeks since in search of employment, which I failed to obtain. I was near starvation, penniless and alone. As I was wandering aimlessly in the streets of your inhuman city I fell in a swoon, from which exhausted nature failed to rally. I am dead. Write to Pere Condat, the parish priest of Dunnington, N. B., and he will call for my body in due time, and relieve the city of all expense and trouble of burial." Of course the attendants were paralyzed with terror, and on coming to their senses the stranger was gone. There remained only three, the same three who at first gathered to perform the burial service. No door had been opened; no sound heard; no word spoken; nothing but the mysterious impression remained haunting the dread precinct. The parish priest, however, was notified of the circumstance above narrated, who telegraphed at once to the Chief of Police to have the body embalmed and forwarded to his care, with a bill of all expenses in advance. The money came. The body was forwarded, but the mystery remains unsolved, and ever will.

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Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50

6 months, \$1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

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

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

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CHICAGO, ILL., Saturday, November 17, 1883.

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The Great Heretic.

In these days when it is the fashion with some free thinkers and reformers to bewail the trials and persecutions consequent upon their peculiar views, it were well to look back and see what sort of stock it took to make heretics in the past, and to show what "trials and persecutions" meant a few hundred years ago.

Four hundred years ago, under nearly as humble circumstances as those attending the birth of Jesus, Martin Luther was born in an obscure German village. A far different man from Jesus in nearly every characteristic, his life has made in the same length of time an immeasurably greater impress upon the religious world.

While a schoolboy Luther was obliged, with others, to beg for subsistence. Finally he attracted the attention of a wealthy lady, Mme. Ursula Cotta, and through her interest was enabled to pursue his studies.

Knocking at the monastery gate and meeting the challenge, "What do you want?" with the reply, "To devote myself to God," he threw himself into his work with the stalwart strength of his strong, intense nature;

and his knowledge of the workings of the Church increased, the fire grew stronger, until finally the smoke burst forth, followed a little later by a fire which all the holy water of the holy Mother Church could not smother, and spreading the world over has steadily increased in intensity as centuries have rolled by.

The sale of indulgences by the Pope, caused Luther's first overt act. In the year 1510 the treasury at Rome was unable to provide the means for building St. Peter's, and soon the plan for selling indulgences was resorted to by Pope Leo X. as a means of filling the empty treasury.

"This cross," Tetzel would say, "has as much efficacy as the cross of Christ! Draw near and I will give you letters duly sealed, by which even the sins you may hereafter desire to commit shall all be forgiven.

"There is no sin so great that the indulgence cannot remit it, and even if any one (which is doubtless impossible) offered violence to the blessed Virgin Mary, let him pay, let him only pay largely, and it shall all be forgiven him. Even repentance is not indispensable.

"But, more than all this, indulgences not only save the living alone, they also save the dead. Ye priests, nobles, tradesmen, wives, husbands, maidens, and young men, hearken to your departed parents and friends who cry to you from the bottomless abyss.

"Then would follow an exhortation, closing with 'Our Lord God no longer deals with us as God; He has given all power to the Pope.' He would speak of the bones of St. Peter and St. Paul being without proper covering from the elements, and then would cry out three times in his heavy voice, 'Bring your money.'

A LETTER OF INDULGENCE. The following is a copy of one of the letters of indulgence given by Tetzel:

May our Lord Jesus Christ have pity on thee and absolve thee by the merits of His most holy passion. And I, in virtue of the apostolic power that has been conferred to me, absolve thee from all ecclesiastical censures, judgments and penalties which thou mayest have incurred.

This branch of trade in religious merchandise had evidently been thriving some little time before it came to Luther's knowledge. His first intimation of the traffic was received from some hard cases in his own parish, at Wittenberg, who, upon their confessing their misdeeds and being refused absolution by him because they would not promise to reform, laughed in his face and triumphantly showed their letters of indulgence obtained from Tetzel in a neighboring town.

Obeying the summons to appear before the Diet of Worms, Luther entered the Bishops palace where the sessions were to be held; as he passed through the ante-room George of Frundsberg touched him on the shoulder and whispered: "Little monk, little monk, thou hast work before thee that I, and many a man whose trade is war, never faced the like of. If thy heart is right and thy cause is good, go on in God's name; He will not forsake thee."

Luther in the humble garb of a monk now stood in the presence of an august assemblage composed of archbishops and lesser dignitaries, and presided over by the Emperor Charles; he knew his life was in the hands of these judges, but his cheek did not blanch nor his eye quail. His noble heroism, born of his convictions and sustained by sublime moral courage, had never shone forth so brightly.

this noble Nation of Germany." His concluding words were: "Unless I be convinced by Script and reason, I neither can nor dare retract anything, for my conscience is a captive to God's Word, and it is neither safe nor right to go against conscience. There I take my stand. I cannot do otherwise. So help me God. Amen." After a stormy debate lasting all day, Luther was permitted to return to his lodgings, where he exclaimed: "If I had a thousand heads, they should be struck off one by one before I would retract." He was not acquitted. The Emperor announced that he would send Luther home there to await such punishment as the church required.

Space does not permit following his history. A few quotations from current opinions of those of widely different theological views, will show how the grandeur of the man, despite his foibles, weaknesses, superstitions and idiosyncrasies, impresses the religious and scholarly men of to-day: Wm. J. Potter the accomplished editor of The Index and an exponent of Free Religion, in an able article on Luther and the Reformation, speaking of Luther, says;

To all who can admire robust sincerity, virile brain work, whole-hearted devotion to reforms in behalf of human rights, and a courage of conviction defiant of all obstacles, he is a character of fascinating interest, and one of the heroic leaders of the world's progress who has few superiors. . . . The key-note of Luther's declaration against Rome, and the war-cry by which he summoned princes and people to his standard, was the emancipation of individual reason from priestly authority.

Speaking of the Protestant movement beginning with Luther, Mr. Potter says:

To it [Protestantism] there can properly be no terminus, for it is the evolution of free, living thought. But its logical, natural issue is unconditional religious rationalism, or free religion.

Rabbi Hirsch of this city gave an able review of Luther and his work on last Sunday. In cataloguing Luther's work he speaks of his translation of the Bible as follows:

This book, let alone its theological value, may well be described as the cornerstone of modern German literature. It is written in idiomatic German. In it are garnered the ripest ears of the German acre; and no matter what our religious bias may be, for all time to come this translation of Luther will be recognized by all as a towering and lasting monument of the German mind.

Further along in his discourse the learned Rabbi says:

In the same manner we may also account for his peculiar behavior toward the Jews. In the beginning of his career he acts as their friend; he calls attention to the fact that Jesus himself was a Jew, and that for the kinship which the Savior bore to the chosen people the Jews should be looked upon not as the outcasts of humanity, but as brethren and fellow men. In his later writings we find a vein of bitter hatred and burning invective against the racial kinsmen of Jesus. We can pardon this lapse from the heights of tolerance into the valley of fanaticism if we bear in mind the nettling disappointment Luther felt in finding the Jews as stubborn in refusing his message as they were in scornful the invitations of the Catholic clergy to come into the all-saving fold.

The fact that he married is also often quoted by his enemies as a proof of his sensuality. A common observer of his age cannot but protest that in taking the step of founding a household for himself Luther did more than any one else to raise woman to the throne whereon she rightfully is queen. Notwithstanding the worship paid in the Catholic Church to Mary, the type of mother, a certain imputation against the legitimacy of family life runs through the system of ecclesiastical celibacy and monastic vows of perpetual chastity. The pure are the saints. This is the fundamental thought. Yield not to the holiest passions, which, after all, are of the Devil. Luther in marrying showed by the deed that there is no holier relation than that of husband to wife. Much capital is also made of the fact that Luther believed in the Devil, in witchcraft, occasionally condemned reason as opposed to faith and belief; that in the knowledge of Nature he is standing on the high pinnacle of modern science. Again the detractors forget that no man can rise above the intellectual level of his own age. Greatness is a relative concept. It may be measured by reference to what is beneath or what is above. History bestows the crown upon all who so planted the seed germs of their originality that soon in a former age they sprout up in later times. We can fairly say this: A comparison of the intellectual condition of countries where Catholicism holds undisputed sway with that of the territories reclaimed by Protestantism, shows that without Luther's reformation our modern science could not have spread her pinions.

One of the ablest contributions on Luther given in this city was the lecture of Mr. Edward D. Mead, the Agnostic, before the Ethical Society; and it is to be regretted that space forbids the publication in its entirety; brief extracts are made as follows:

I think no man has ever lived whose life is more dramatic than Luther's, none who takes a stronger hold upon the imagination, no more remarkable personality. A heart responsive to every note in Nature and in man, a big, impulsive, overflowing soul, humorous, hilarious, courageous, superstitious, scrupulous, reckless, a bigot, a poet, vulgar, charitable, a clap of thunder, a very mother in sympathy and providence, his foibles and his virtues all so human and so plain—no wonder that the German people have taken this colossal into their hearts and set up his image everywhere, father of their churches, father of their literature, pillar of their schools, patron saint of their festivities and idol of their home. I suppose that Luther's great work was this: He killed the Pope. This is what men and women know him for. Ask them what Luther was and they shall tell you. The leader of Protestantism, and Protestantism is Protestantism against Popery and the Church of Rome. I say that Luther killed the Pope; for a thing is dead in this world when it is once shown that it has no reason for itself. That is a very true and

great word of Hegel's, "The real is the rational and the rational is the real." The first principle of the universe is truth. No sham is a reality in this world, sham it ever so bravely, but only that which is genuinely rooted in the primal reason. If your eye alone sees a truth, and if your logic be good, the whole world shall be compelled to see as you do, storm and stiffen as the whole world may. If a sham is once stabbed by an idea the wound is mortal, long as the carcass may parade the earth in its ostentatious dying. We need not fear that there will be a healthy Pope again, much as we need to guard the State against the bane of Papal spasms. . . . It is as necessary to distinguish between Luther and Lutheranism as between Christ and Christianity. It is foolish to attempt to assimilate Luther's ethical and religious mold altogether to that of the evangelical preacher of the present day. Especially was there no bit of Bibliolatry in Luther, and there never was a freer critic of the canon than he. He was the first great rationalist. By which, I do not mean to say that approval or tolerance is to be drawn from words of his for positions to which rationalism in our day has arrived. Yet I boldly assert—it does not require great boldness—that, coming into the science of our time with the same spirit with which he came into the science of four centuries ago, Martin Luther would have been, not Joseph Cook nor Moody and Sankey, but Theodore Parker.

Dwelling upon the ancient and modern methods of dealing with heresy, Mr. Mead said:

I am sometimes inclined to think very poorly of my generation when I note the exceedingly small price for which men are willing to sell their manhood and compromise with what to them is no longer honest gospel, and when I hear the petty whines of men over the petty losses and annoyances they suffer for refusing to hiss some established shibboleth. O, men and women, what would have become of your gospel if it, too, had to face its age of martyrdom, like other gospels? Poor stuff for martyrs, these weak compromisers and complainers? Not of such stuff were those Puritans of England made and our Pilgrim Fathers. Not of such stuff was Martin Luther.

Funeral Services of Mrs. Eugene Crowell.

From Brooklyn on Nov. 3rd, Mrs. Elizabeth Frances Crowell, wife of Dr. Eugene Crowell the well-known Spiritualist author, passed, after long and painful illness, to the state where pain and death are unknown. The funeral services were held Nov. 6th, in the elegant parlors of Dr. Crowell. How different the scene from what is customary in such cases where Spiritualism is unknown. The portraits and other pictures on the walls were not covered; there was no gloom on any face, the flowers were not all colorless; one might have thought it was a festival rather than a funeral, if it were not for the rich casket imbedded in flowers bearing the silent form of one so dearly loved by many that were present. Behind the coffin was reared an arch, long and high, bearing in flower letters the legend, "There is no death," while all around were huge masses of flowers, several of them bearing the word "Mother."

Over one hundred friends were present. At the appointed hour a quartette choir in an upper room sang, "There is rest for the weary." The effect of the sweet voices, distant and invisible, was indescribably sweet. Then Rev. Dr. Newman, the celebrated Congregational minister, read a number of appropriate scriptural selections and addressed the friends present substantially as follows:

"And thus ends another life. It ends to our view only, for life itself never ends, and nothing is more appropriately and fully true than yonder inscription. There is no death, yet we cannot fail to be sad on occasions like this, at the departure of one who was a daughter, wife and mother. Such a daughter! how pure, graceful and loving. Such a wife! how noble her womanhood, how quick her sympathy, how sweet the charm she gave to home. Such a mother! how pure her love, how unceasing her watch-care over the sons and daughters who have risen up to call her blessed. No wonder, then, at sadness; no wonder if there be deep sorrow that one so loved and precious should be seen on earth no more; but this sadness is relieved by thoughts of the real perpetuity of life. She is not dead, not asleep, not even absent.

"In Jerusalem, it was my privilege to witness the celebration of the Passover. I saw a vacant chair and was told it was for Elias; he would surely come—might come at any Passover-time—hence the vacant chair. He did come in all his personal identity, in all the dignity of his high prophetic office to the dear Savior on the Mount of Transfiguration, to talk of trials yet to be met; nor did he come alone; with him came another who had passed from earth to heaven 700 years before; the great law-giver, the one who had talked with God and who bore to the expectant nation the law God wrote on the tables of stone. The Bible would not be the same to us if this passage were omitted. The invisibility of spirits is a part of the penalty of sin. That God is invisible is not a necessity, but God has chosen to veil himself from the impure. If, in the olden time men saw God, so shall we. What towards we are when confronting this great truth. Our Bible teaches us we live forever, in communion one with another and those who have passed away are our helpers here. If the spirits who have passed from earth were to be content with their own joy, if salvation were selfish—how can we harbor such a thought? Yet the dream of most Christians amounts to this—for them the palm, the crown, the march around the throne—that is all of heaven as they think of it. What a pitiful and contemptible idea of heaven is this. Those who have passed away are still interested in those they loved on earth. This precious woman is still a mother. Integrity of intellect demands this. Let us think of her to-day as she was among us, but glowing with a love more exalted, spiritualized by contact with spirits higher than her

own. It is not enough to know that all must die; that is only a terror, but to know the dead are still our friends, still watch over us, destroys all fear of death, gives sweetest comfort to those who are left behind; and as we read of the opening of the spiritual sight in Wesley and Swedenborg, what revelations come to our inner consciousness! We seem to hear again the voices of the loved departed; almost persuade ourselves we feel the familiar kiss of those lifted into spheres where we cannot see them.

"The work of this beloved sister is not done. No human soul can ever say, 'It is finished.' Activity must run parallel with the intense life. The church is not willing to give prominence to the truth so clearly taught in the scriptures. Has it been abused for gain or passion? So has Christianity. Shall we shrink from it therefore? This doctrine lights up the darkness of the tomb, sheds radiance over most gloomy hours, preaches to us with such earnest, loving hint of possibilities in store for us in the future, and is so full of joy in the present—what cowards we are, fearing to proclaim the glorious comforting truth because it has been perverted.

"This precious woman knew of angel ministry and rejoiced in it, and she did not cease to be a Christian. She loved her church in all its ritual and highest customs, the church in which we were associated. She took the Bible for her guide and counsellor, and lived a pure-hearted Christian woman, glad, too, that she knew, ministering angels were round her always.

"Let us all seek to live as in presence of the holy dead. There is no absence except from our mortal eyes. To live in the presence of the mother, what a guard to the sons. What a boon to the wise and good, the learned and charitable one you all respect so highly, that he still lives in the presence of his wife, in a soul-union, which no misunderstanding or even temporary jar can ever in slightest degree mar! Then let us be happy, and as these flowers breathe forth their fragrance, let us think of the green fields beyond the Jordan where our departed sister inhaled sweet odors, is gladdened by sight of richer colors and more beautiful forms. This thought I leave with you to-day that it may comfort—may, cheer you, driving sorrow from your hearts."

After singing by the quartette, "There is no death," Mrs. Nellie Brigham prayed, and after, "When the mists have cleared away," had been sung, gave one of her most excellent addresses based on the words of Jesus: "Let not your hearts be troubled. . . . In my Father's house are many mansions. I go to prepare a place for you." She said: "How tender, how full of sympathy the words of Jesus: 'My peace I give unto you.'" She traced in her usual graceful and yet forceful style, analogies of resurrection in nature. The worm dies that a butterfly may be born, so we die that we may rise into a higher life. We are told that Jesus brought life and immortality to light, and he did. It had always existed, but veiled in shadow. He lifted the veil, dispersed the shadow. Some imagine the future world is only a vast dead level. There are many mansions—we don't know all there is of heaven. She spoke of the soul as superior to the body, which was its servant also of the evidences of spirit-return and the prevalent doubt of it. "Communion of saints" was something more than a theological proposition. This dear woman was never so truly alive as now. Her dying is a victory. Long years has she suffered, but none ever heard her complain; none knew her but to love her, and now the pain is ended, and now the morning has come of a day that shall never end in darkness. To her was given a blessed realization of the presence of angels. To this one with whom she has walked so many years her heart turns back. "Till death?" There is no death.

Those among the assembled friends who were not Spiritualists, went from the presence of the lifeless remains wondering greatly that the addresses were so cheerful, that there were no tears; that it was as several said, "such a happy funeral." Let these wondering, sympathetic friends learn what Spiritualism has to offer, and they, too, can resignedly consign their dead to the grave and trustingly confide the arisen spirit to the gracious care of the Spirit-world.

Mrs. Maud Lord is stopping temporarily at 461 West Washington St.

Mrs. E. T. Brigham of New York spent several days of this week in Chicago, on her way to California, where she expects to remain for a year.

Mrs. R. S. Lillie, formerly known in the West as Mrs. Shepard, is at liberty to make engagements for the remainder of November and December. She expects to start soon on a trip from Watertown, Dakota, going by the way of Minneapolis to Chicago. She will make engagements to speak anywhere along the route. Mrs. Lillie has been lecturing at Watertown, and so stirred up a Campbellite minister there, that he "attempted" to answer her, quoting in reply such men as Jameson, and others of like ilk. Mrs. Lillie is fully competent to successfully meet any such arguments. She expresses great regret at the death of Prof. Denton. Address Mrs. Lillie at Watertown, Dakota.

On last Sunday afternoon the members of the Chicago Press Club gathered in their rooms to receive a fine oil portrait of the late Mr. Samuel Medill, formerly managing editor of the Tribune, and at one time president of the Club. The portrait was a gift to the Club, and received high compliment. The artist, Mr. John Phillips, was present and his modesty is only equalled by the excellence of his work. An eloquent address was made by Mr. John Finerty; others spoke of their friendship for Mr. Medill.







Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Falling Leaves. BY O. B. ORMSBY.

The year, that came in fire of glowing flowers, With song of bird and crystal-pattering showers, With shining skies and perfumed breath of spring, And dew-drops where the hills their shadows fling...

Proof of Spirit Control.

To the Editor of the Religio-Philosophical Journal: It was something more than twenty years ago that the incident which I am now writing about occurred in the presence of six witnesses at the house of Stephen B. Thatcher, Saratoga Springs, N. Y.

Letter from Montana.

To the Editor of the Religio-Philosophical Journal: Having for the past five years been a sojourner in various parts of this Western country, and noting the conditions and opinions of people in various places in which it has been my fortune to come in contact, I have become convinced that a considerable portion have either no belief in a future life or religious convictions of any kind, being very ignorant and superstitious.

Death Predicted by a Little Boy.

To the Editor of the Religio-Philosophical Journal: It was the 4th of November, 1881. I then had a bright little boy just three weeks old, and he was sitting on my lap. On the evening of the 11th I had just commenced to address him for bed, he asked me to go out of the house with him, as it was a very dark evening.

Geo. W. Wood writes: I this day subscribe for five spiritual papers. For a person of 72 years of age—at least to me—such thoughts as laid open to mankind in our spiritual literature contain the true bread of life, and when compared to the old teachings of the churches, how much ought men and women of this age to get the masses to think.

Convention of Spiritualists.

Held in Old Fellow's Hall in Chattanooga, Tennessee.

Thursday, Oct. 25.—G. W. Kates, of Georgia, called the meeting to order at 10 A. M. A large and representative delegation was present. J. W. White, of Tennessee, was called to the temporary chair. J. E. Currier, of Tennessee, was elected temporary Secretary.

Geo. W. Taylor, of New York, President; Judge R. C. Patterson, of Georgia, Vice-President; J. W. White, of Tennessee, Secretary; Mrs. E. C. Woodruff, of Michigan, Corresponding Secretary. Mr. Taylor was escorted to the chair and made an eloquent address on taking his seat.

WHEREAS, The Spiritualists of the South are this day assembled in Convention in the city of Chattanooga, pursuant to a call signed by over one hundred prominent Spiritualists of the States of the South, therefore be it

Resolved, That the Association declare its objects to be the promulgation of the fundamental doctrines of eternal existence and the inter-relation of the material and spiritual planes of life, by the publication of spiritual literature, promotion of spiritual lectures by a missionary system of itinerant speaking, and the multiplication of opportunities for honest investigation of phenomena Spiritualism, tending to the attainment of a better moral and spiritual social state.

Resolved, That we invite the sympathy and co-operation of Spiritualists everywhere, with the ends and aims of this Association, as set forth above. Friday, Oct. 26.—The convention was called to order by President Taylor at 10 A. M. After congregational singing and the reading of the minutes of the convention, the following resolutions were adopted as the minutes of the convention.

Resolved, That we hereby endorse the organization of the proposed Lookout Mountain Camp Meeting Association, and have confidence in the same as a safe investment. P. R. Albert offered the following, which was unanimously adopted:

Resolved, That we, as Spiritualists, look upon death as a great liberator which ushers in a better and grander state of existence, and that it is not a legitimate cause of grief, but on the contrary, should bring joy, that our loved ones are liberated from the thrall of the flesh.

E. S. Roberts writes: I look with interest at every advance step in the direction of free thought and common sense ideas. I trust that in the future, as in the past, you will direct your fire at superstition and fraud of every form. When Spiritualism shall have been revealed to the masses, it will be the heaped upon it by some who have claimed to be its advocates, then, and not fill them, it will become a power in the land.

Lookout Mountain Camp Meeting Association.

Several preliminary meetings were held in Chattanooga, Tenn., previous to the late convention of Southern Spiritualists.

"We, the undersigned, agree to take the amount of stock set opposite our names, for the purpose of purchasing land and making improvements thereon, to establish a permanent location for annual camp meetings of Spiritualists. The stockholders to organize under a constitution and by-laws, and incorporate under the statutes of the State of Tennessee.

The committee on credentials appointed were G. W. Kates, J. W. White, and J. D. Hagaman. After these appointments short addresses were made by Prof. W. F. Lyon, Judge R. C. Patterson, Geo. P. Colby and others.

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For the Religio-Philosophical Journal. God's Existence Sustained by Science.

In a recent article in the JOURNAL I said: "The manifestation of every force is the result of an action produced by some previous force." For the purpose at hand I now lay this down as a general proposition firmly sustained by all science and as incontrovertible as any axiom of mathematics.

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Spiritualism in San Francisco.

To the Editor of the Religio-Philosophical Journal:

The progress of time as a lever has interposed with kindly hands to greatly harmonize the dissonant factions of the spiritual brotherhood in this city, to the gratification and credit of all, each society fixing the hour of its Sunday meeting to better accommodate the other, so that all day may be utilized to the gratification of the spiritual needs, providing the flesh is willing and enduring.

On last Sunday a wave of sadness swept over the audience on the painful announcement of the transition of our old time co-laborer, Prof. Wm. Denton. Mrs. Watson's remarks on the occasion seemed like hallowed words sent in a rosary of memory's wail on feeling eloquence they were a very poem, which only a full heart could meter.

The disciples of Confucius have their soothsayers, mediums and spiritual interpreters, so it would seem, and are gratified at any attention paid to their spiritualistic rites. To the fanny daily regurgitation of disordered rooms for your handily scenes and "gifts" in that way, a most unusual and protracted silence during his morning duties in an adjoining room attracted my attention, when on entering to learn the reason, I found him in a half stupor, rubbing his eyes, and to my query, "What's the matter?" he answered, "Too much ghosts in your room, you not find him catches you?"

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