

# RELIGIOUS JOURNAL PHILOSOPHICAL

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

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

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For the Religious-Philosophical Journal

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 imperious spiritual status, 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 worshipers 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 infinite 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 in 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, theologic 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 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 aspire 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 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, the 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 prevails 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 trees 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 Christly 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 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, his duty lay within the compass of his capacity and ability. He required of no one a faith which could not 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 proceeding 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 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 every thing 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 manifested. 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 me, 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, anything 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 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 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 significance; 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, then shall 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 unholy."

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 attach 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 manifested 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 ends, 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 the 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 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, unholy, or that which maketh 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 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 therein, admits of no uncertainty—or no question regarding 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 Pulpit in Detroit.—Where is the Apostle Paul?

To the Editor of the Religious-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 preached 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 those 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 Biblical 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 Biblical 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 the ballot for woman. Certainly it means that the dogma of Biblical 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.</p

**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 Benjamin F. Butler to apply the term "contraband" to runaway slaves in war time. Everybody saw it when announced, but nobody said 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 as an article of value, which is an unmilitated 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 will 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 community 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 signalized failed to promote the cause of temperance. Maine laws have been so generally violated or evaded as to satisfy calm 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 debilitating and poisonous alcoholic liquors. This reform is to be accomplished by furnishing wine abundant and cheap, while by legislation, whisky, 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; France 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 outlaw system or not. He generally speaks of "whiskey" and "distilled liquors." I submit whether the suggestions of Mr. Hobart 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 know will be appreciated by intelligent readers of the JOURNAL. He says:

"Quite recently the Eagle commented edi-

torially upon the curious and altogether unlooked for effect of prohibition in the State of Maine where there was good evidence to prove that 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 wine, 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 omoiania. 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 affiliation can cause a troubled condition of the human stomach, when it is known that its explosions are constant and almost immediate 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 artificially manufactured by man by means of certain acids, alkalies, sugars, high wines, etc."

"The temperature of the stomach," says an authority, "is about thirty-six 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 good 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 help put down distilled liquors, and then if they do not give us pure wines and healthful malt drinks, we will put them down! What say you, Mr. Shufeldt?" R. B. WESTBROOK.

Philadelphia, Oct. 1883.

**SPIRITS AT WORK.**

*Medicine Administered to an Invalid by Unknown 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 "Scusset," 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 ingenuous 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* representative 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 recited, 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.

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 great city above 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 La Croix, 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.

**Horsford's Acid Phosphate**

MARKED BENEFIT IN INDIGESTION.

Dr. A. H. LALL, Fair Haven, N. Y., says: "Have prescribed it with marked benefit in indigestion and urinary troubles."

Some people treat their friends as they do an orange—they squeeze all the juice out of it, and then throw the rest away.

**JAMES PYLE'S PEARLINE**  
**THE BEST THING KNOWN**  
**Washing and Bleaching**

In Hard or Soft, Hot or Cold Water.

**SAVES LABOR, TIME AND SOAP. AMAZING CLEANSING POWER.** No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. **PEARLINE** is the ONLY SAFE labor-saving compound and always bears the above symbol and name of JAMES PYLE, NEW YORK.

**PSYCHOGRAPHY,**

Second Edition with a new introductory chapter and other additional matter. Revised and brought down to date.

ILLUSTRATED WITH DIAGRAMS.

SUMMARY OF CONTENTS: List of Works bearing on the Subject—Preface—Introduction—Psychography in the Past—Goulden's Crookes—Personal Experiences in Private, and with Public Persons.

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III.—From Special Tests which exclude previous Preparation of the Witness.

State before the Research Committee of the British National Association of Spiritualists; Evidence of Dr. C. Carter Blake, Rev. J. Page Hopps, W. H. Harrison, and J. Seaman.

Evidence of Mrs. Andrews and J. Monck, written in crevices of Woods at the Time of the Experiment—Evidence of Alfred Russel Wallace, Henry Slade, J. P

## Woman and the Household.

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

## EN VOYAGE.

Which ever way the wind doth blow,  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will.  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering heaven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.  
—Caroline Mason.

## ABOUT WOMEN.

Queen Victoria has received a woman physician, Mrs. Schaeffer, with unusual favor at Windsor Castle, given her a likeness of her royal self, and encouraged her to excel in her profession.

Clara Barton, President of the Red Cross, which has over one thousand members in America, has a special agent, Dr. J. B. Hubbard of Iowa. This branch of the International Association has \$15,000 in its treasury.

A month ago the School of Pharmacy for Women was opened in Louisville, Ky. Kate Palmer is the botanist of the school, and Mrs. Rachel Lloyd the chemist, but the other instructors are men. It is the only institution of the kind.

Some few months ago, a young lady applied in dulcet tones to Professor Huxley to be permitted to become one of his students in biology at South Kensington. The man of genius frowned for a moment, and at first refused, but subsequently he accorded the permission. When the results of the examination appeared, the name of the lady student stood first on the list. It was no mean triumph, as her masculine competitors numbered 250.

The Tribune says: "Miss Jennie Collins so well known in connection with Bobbin's Bower, in Boston, has just sent out her thirteenth annual report. In the course of the past year, she says, five young women in whom she was particularly interested died of consumption, and one committed suicide by drowning—all under twenty-five years of age. "They could earn from three to four dollars per week. It would be impossible for them to get twenty-one of the platinum medals for less than three dollars, consequently they had to resort to one meal, or a meal and a half a day." Exhaustion and consumption soon followed. One item in the work of Bobbin's Bower shows its usefulness to this unfortunate class. For nine years it has furnished free dinners to women out of employment during the hard part of the winter. During the past year 3,150 meals were furnished, and in many cases this dinner was the only meal they had during the day.

\* \* \* The Commonwealth is responsible for the following which answers the question, "What can women do?" At Atlanta, Georgia, is a young woman, under twenty, who not only mends but makes boots and shoes, and has won the respect and patronage of the neighborhood. She works with her father.

Vermont has two women acting as mail carriers. The illness, accident or death of brother, son or husband, may have been their original start in this direction. In Galveston a pretty girl of eighteen earns from three to six dollars a day as boot-blacker.

A Boston girl, known as "Miss Lurline," distinguished herself as a swinger of Indian clubs on the variety stage. She abandoned that for the water, and so cultivated her lung force as to remain submerged for nearly four minutes at a stretch. By this phenomenal power she amassed \$50,000. She commands a salary of \$350 to \$450 a week."

A little girl fell from the bridge across the Yantic river near Norwich, Conn., and would inevitably have drowned if Mrs. McMahon, a woman seventy years of age, had not sprung in after her. They both sank after a struggle, but as they rose again the heroic old woman succeeded in grasping a rock with one hand while with the other she still held the child and thus kept both their heads above water until they were rescued. The child was then unconscious but she was soon resuscitated.

Sewing, cutting and fitting are taught in all the girls' primary schools in France, and the programme for the higher primaries includes household industry and some of the trades particularly adapted to women. The most important measure of the liberal party with reference to the education of women in France is the law of Dec. 21st, 1880, under which *lycées* for girls are being organized. The strongest advocates of the measure, were in favor of establishments equivalent in the grade and duration of the course, and in test examinations to the *lycées* for boys. "The time has come," says a friend of the measure, "when it is necessary to bridge over the chasm that separates men from women in modern society."

"John Swinton's Paper," a bold, brilliant weekly devoted to the rights of man, has just issued, in its second number, this answer to the inquiry whether "It will take up the woman question." Here is the answer:

"Why, yes, of course. The man question and the woman question are the same, and the twain are of one flesh. In struggling for better conditions of life, both sexes are equally interested; in winning them both will be equally benefited. When one sex is wronged, both sexes suffer; when either sex secures a right, it brings advantages to both sexes. Let us have the just thing in industry, in society, in law and in life, for both men and women."

The man who can see such broad truths and express them so vigorously ought to be a power in securing those "just things" of which he writes. The stand he takes will be that occupied by most of the readers of this column, but Mr. Swinton is not constructive. He can pull down, but has yet shown no evidence of power to build anew; nor has he that warm, fine sense of humanity that alone makes building possible. It may develop, we shall see, for he is brave and strong, but it is doubtful if he has enough spiritual development to make a mark upon the age.

The following from Catharine Cole, in the New Orleans *Picayune*, is worthy of repetition:

"This is not a tirade against my sex. We are willing to pass off smatter for thoroughness. The false position we have endorsed for so long, without the least necessity for it, has helped us to be smatterers. Misfortunes come on a woman in a big, fell swoop. She has had a boarding school education, is merely intellectually veneered. She gets from her commencement dress into bridal robes, Has a houseful of children for whom and over whom she slaves in the most unreasonable way. Forgets and gives up even her smatter of Latin and music. Don't even take time to read the magazines. Husband dies. If she has a swarm of little children, it will be just her luck to be left penniless. There isn't a thing in this world beyond home and housework at which she has more than a smattering. So she becomes an unqualified Bible-worshiper, and on the other the agnostics.

The fact is, the "world is beginning" to do nothing of the sort. "There are millions in it" who cannot be classed with either extreme, and who, if compelled to define their attitude, would astonish the world, if not the all-embracing *New York Sun*, with their numbers and character. It would, perhaps, surprise many great laymen to learn just how many orthodox minsters in good standing with their flocks, mentally repudiate the theological definitions of the terms, "divine," "inspiration," "revelation," etc. And it would equally surprise pastors to learn precisely how a large percentage, if not a majority, of their most useful, thoughtful and intelligent members regard these same terms. The time was when these words had an arbitrary and a distinct significance; when the "divinity of Christ" always meant deity or godship, and when inspiration and revelation related only to the infallibility of a book. But since then these same words have grown to be so elastic and accommodating that they now cover a multitude of modifications extending all the way from Martin Luther to Theodore Parker and Andrew Jackson Davis, and these modifications of belief and meaning can no more be crammed and squeezed back into the old-time definitions, than a vast forest of oaks can be driven back into their original orthodox acorn shells. Of course, in order that that creed may survive, and thus give employment to a large class, whose occupation would otherwise be gone, it is quite necessary that theological schools and church councils should compel candidates for Professorship and for the ministry to swear that the "sun do move, ah!" And this service has continued in spite of growing light in all directions, till the ministerial fraternity is largely made up of fools on the one hand, who do not know any better, and, on the other, of intelligent lads who do know better, but who swear with a big mental reservation, and who, if they speak their honest convictions in the pulpit, resort to expedients and expressions that will admit of a variety of interpretations to suit blockheads and "heresy" smelling committees.

Luckily for women, the majority of industries available for them are easily acquired. Two generations hence the girls will have learned how to ding-dong—a great virtue—how to persevere, just as the carpenter boy sticks at his plane; just as the artist boy sticks at his brushes.

"Ask this working widow, wherever you find her, if she believes in giving children, whether rich or poor, trades and professions, and she will exclaim 'Yes, oh a thousand times yes.'

"Luckily for women, the majority of industries available for them are easily acquired.

Two generations hence the girls will have learned how to ding-dong—a great virtue—how to persevere, just as the carpenter boy sticks at his plane; just as the artist boy sticks at his brushes.

"With perseverance a woman can become a first class telegraph operator in twelve months, or a good cook, or seamstress, or book keeper, or retoucher of photographs, or a compositor. A good trade for a woman, once learned and remunerative, is wood carving.

"Wood carving is an art easily learned.

Recently 'Our Continent' offered a prize for the best piece of wood carving. The prize was awarded to a woman who had only seventeen months' training. The work was beautiful.

"And I must say that it is high time the worsted tidy and apple-seed air castle women were completely revolutionized. A woman who is fond of hanging-baskets of ravelled cotton will never encourage her daughters to the thorough study of German; or of anything else power-giving. Go down to the salesrooms of the Art Union or Exchange and what do you find? Pincushions, scarf table covers, rag dolls, bits of dinner cards. Now these things sell, and are perhaps well enough in a way; but fancy a woman's ambition sat on such fiddling work! 'But people won't buy any thing else!' Won't they? How do you know? You've never tried 'em. Don't try them with seventy-five dollar plush table covers; but try them with a painted story told on tiles for the fire-place with window diapers, with cabinet work, or decorated porcelains.

"And above all, whatever you do, do thoroughly. Don't get tired of it when it is half-finished, and hurry hasty over the last half.

## Believers and Agnostics."

BY JAMES G. CLARK.

Under the above headline a late Sunday issue of the *New York Sun* "shines"—but not for all—in an effulgent editorial. It is a fair specimen of the comprehensive lapdog frequently indulged in by the Metropolitan journals on the spiritual aspect of things, and reminds one of the "two roads" described by the colored preacher, when at the climax of the thrilling description one of the more emotional of the brethren became frightened and decided to "take to doods." The editorial in question is as follows:

"The respectful treatment of the late Roman Catholic Pastoral Letter by the members of the Presbyterian Synod of New York suggests that all believers in the authority of divine revelation may yet feel the necessity of uniting, where they can unite, to resist the inroads of modern infidelity, and to oppose socialist doctrines which threaten the sway of religion.

"The strong ground against divorce taken in that letter, its proclamation of the sanctity of marriage, and other of its declarations concerning social questions now uppermost in the public thought, command the approval of conservative religious sentiment generally.

"The expressions of the letter concerning divorce and temperance, said Dr. Hopkins in the Presbyterian Synod on Thursday, 'would do honor to any Church.' It is coming to be the glory of that Church," he added, 'that it stands out alone against divorce.' And when he read extracts from the Pastoral Letter to enforce his remarks, they were received with general applause.

"It is true that a committee, to whom they were referred, reported against resolutions offered by Dr. Hopkins in commendation of the sentiments of the Pastoral Letter which had so greatly pleased him, and the Synod, by a large majority, adopted, instead of them, a resolution refusing to interfere with the affairs of other communions. Yet it was manifest that the body was in sympathy with the pastors or near neighbors who are aware. They can well say:

"They reckon ill who leave me out;  
When me they fly I am the wings;  
I am the doubter and the doubt;  
And I the hymn the Christian sings."

If questioned, confidentially as to their views of "divinity," "inspiration," "revelation," etc., and asked if they "believe the Bible," they will qualify every term with a mighty "if," while the idea of infidelity as attaching to anything that has taken form in human speech and expression will not be found anywhere in this philosophy and faith; yet they are firm and earnest believers in the immortality and upward destiny of the soul, and their spiritual ethics, while differing from the creeds of their fathers—as living, breathing forms differ from mummies—are no more to be compared to the dead negations of the agnostics (whom they outnumber more than ten to one), than mountain streams are to be likened to the discharge of sewer pipes. In short, they believe in the inherent divinity of humanity; in bibles so far as they are true to the best human development—not farther—and in a revelation and inspiration which began with the dawn of moral consciousness, and will end only when the lower no longer needs the help of the higher. They do not believe that a certain limited period of revelation and inspiration once blessed the race, and that the law under which it worked, was, on a particular year, month, day and hour—known, perhaps, only to the Second Adventists, who are supposed to be expert in Bible figures—suddenly suspended and rendered null and void. [And, honestly, what intelligent being does?] Millions of these people are professing Spiritualists. Millions more, while not knowing precisely what they are, nor where they belong—owing to the babel of beliefs andisms that are seemingly crowded with a few select and prescribed names—are nevertheless positive that they are not agnostics, and equally sure that they have no sympathy with the absurd creeds which the clergy and the Sunday school literature inventors are continually swearing to, as though fearing of forgetting and ignoring them unless constantly striving to keep them in reluctant remembrance by public avowal. Millions more are in the churches, and are so useful that priests do not dare interfere with their personal beliefs and unbeliefs.

The New York *Sun*, the Presbyterian Synod, the Methodist Conferences and the Papal Councils, can leave out of their divine meditations and solemn calculations this vast element, but they cannot banish it from the heart of the race, nor prevent its rising with an impulse that shall shake the theological world to its foundations, and topple its honey-combed dogmas into oblivion whenever ecclesiasticism becomes an organized unit for the suppression of civil, religious and intellectual freedom.

Let us hope that the next time the *Sun* shines, it will "shine for all."

The drunkard swills alcohol. Wise men use *Samaritan Nervine*, the king of all remedies.

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**Relgio-Philosophical Journal**

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By JOHN C. BUNDY.

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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. A hurried review of one old heretic's life may tend to strengthen some who feel borne down by the petty, insignificant trials of the present day.

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. During the past few weeks thousands of pages scattered through the papers and periodicals of the world, in every language represented by the press, have been given up to this man. His birth-day, the 10th inst., was the occasion of magnificent demonstrations in his native land and the world over. In Berlin, 80,000 school children formed a part of the procession, together with the Emperor, Crown Prince and other dignitaries. The enlightened non-Catholic world, regardless of sectarian differences, has united in celebrating his birth and doing honor to his memory. The music of his hymns has made the world ring, and the echo is still reverberating round the globe. Nearly three and one-half centuries have passed since his tired, worn-out body was laid to rest, yet the spirit of his life grows stronger, the essence of his work more penetrating and all-powerful. What did this man do that he should be thus honored? He vindicated the right of private judgment in matters of religion. The motive leading to his enunciation of, and long struggle for, this inalienable right was the key-note to all his work, however varied. The ablest and most uncompromising of heretics, he was yet conservative, and in many things would, in the language of the present day, be called an "old fogey."

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. His earlier ambition was to follow the profession of law, but this intention was changed with that promptness of decision characteristic of his nature, and by which those differently constituted and who do not comprehend such natures as Luther's, would be said to come from fickleness of purpose or impulsiveness. Phlegmatic natures, with prosaic mental furniture, can never realize that a Luther can live longer, cover more ground, soar higher and delve deeper in the mysteries of soul in a day than can they in a life-time.

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; but he soon saw, as many another has since, that the Church was not all his imagination had pictured it. Slowly there was borne in upon his consciousness a conviction of the rotteness and tyranny of the Church. The fires of a volcano were kindling in his bosom; gradually, as his convictions grew clearer

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 traffic was intrusted to a monk named John Tetzel and others.

This man would enter the villages amid ringing of bells, and with all the pomp and pageantry he could command, "he would," says an historian, "erect a huge red cross, with the Pope's arms displayed upon it, and raise his stentorian voice to its highest pitch, like a vendue erier in a country village; and when a large number were gathered around him he would commence praising his indulgences."

"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. I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls with my indulgences than he with his prayers."

"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, 'We are enduring horrible torments; a small alms would deliver us; you can give it and you will not.'

"As soon as the money doth kink in the chest  
The soul flies away to the land of the blest."

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 in virtue of the apostolic power that has been granted to me, to remit all temporal penalties, consenses, judgments and penitentiary which thou mayst have incurred. Moreover, from all excesses, sins and crimes that thou mayst have committed, no matter how enormous they may be from whatsoever cause; were they even reserved for our most holy father the Pope and for the Apostles, yet on account of the extreme infamy of thy sins that thou must have drawn upon thyself on this occasion, I remit the penitentiary that thou shouldst have endured in purgatory. I restore thee anew to participate in the sacraments of the church. I incorporate thee afresh in the communion of saints and re-establish thee in the purity and innocence which the gates by which sinners enter the place of torments and punishment shall be closed against thee, and on the contrary, the gate leading to the paradise of joy shall be open. And if thou shouldst not die for long years this grace shall remain unalterable until the last hour shall arrive.

The name of the Father, Son, and Holy Ghost.

Fr. John Tetzel, Commissary, has signed this with his own hand.

- 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. The ignorant fellows carried their complaint back to Tetzel, who threatened to excommunicate Luther and all who had the temerity to doubt the efficacy of his indulgences. After appealing in vain to bishops and the Pope to interfere, Luther formulated the famous ninety-five theses as subjects for discussion at the coming holy-day of All Saints. Having prepared them with deliberation, he with his own hand boldly nailed them to the church door in Wittenberg, on the 31st day of October, 1517, and thus, all unconscious of the tremendous import of his act, began the Reformation.

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's, 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. His justification was given in Latin and German. In speaking of the wrongs of his country, he said: "The sufferings and complainants of all mankind are my witnesses that, through the laws of the Pope and the doctrines of men, the consciences of the faithful have been ensnared, tortured and torn in pieces, while at the same time their property and substance have been devoured by an incredible tyranny, and are still devoured without end and by degrading means, and that, too, most of all, in

this noble Nation of Germany." His concluding words were: "Unless I be convinced by Scripture 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 unconditioned 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. In this translation Luther reaches his zenith.

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 netting disappointment Luther felt in finding the Jews as stubborn in refusing his message as they were in scorning the invitations of the Catholic clergy to come into the all-saving fold. He had hoped that if the church were cleansed of its abuses the Jews would be ready to accept Christianity. That they refused to join the Catholic Church he found very natural. Was not the Pope the anti-Christ? But now that the power of the Devil had been broken why should the chosen people still be blind to the light and deaf to the word?...

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 condemning reason as opposed to faith and belief; that in the knowledge of Nature he is not 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 sown 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 of 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, a vulgar, charitable, a clasp of thunder, a very mother in sympathy and providence, his follies and his virtues all so human and so plain—no wonder that the German people have taken this colossus into their hearts and set up his image everywhere, father of their church, 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 Biblical 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 those who 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. 3d, 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 will be 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 uneasing 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 cowards 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; and 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 intenser 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-communion, 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 inhales 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—nay, 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 forcible 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

## Departure of Mrs. C. H. Jewett.

Soon after daylight one morning last week, a telegram brought us word that our long-time and well tried friend, Mrs. Caroline H. Jewett, of New York City, had been released from her protracted sufferings and gone to her spirit home. Mrs. Jewett was one of the veteran Spiritualists of New York. She was a talented woman, keen investigator, fine conversationalist and thoroughly familiar with the spiritual philosophy. In public conferences and wherever her voice was raised, she gained the respect of those who listened, however widely they differed from her views. Mrs. Jewett had been a great sufferer for more than a year. In August of last year she and her friend, Miss Phoebe C. Hull, were thrown from a carriage at Plymouth, Mass.; both were seriously injured. Mrs. Jewett being advanced in years and an invalid, never recovered. During her long illness she was tenderly nursed by Miss Hull, who, though suffering constantly from the effects of the Plymouth accident, was most unremitting in kind attention to her friend. In the early days of September we spent a delightful hour with these ladies at Mrs. Jewett's residence. Mrs. Sayles and other friends called during the time; and Mrs. Jewett never appeared to better advantage; her keen wit and wise words will long remain a pleasant memory.

We have no words of regret to offer at this time, except for the physical suffering preceding Mrs. Jewett's departure. Hers was a well-matured spirit, ripe for the scenes of another world, where she has gone to join her beloved husband and friends. That she will retain a lively interest in the welfare of her friends here we have no doubt. Mrs. Jewett's affection for, and obligations to, Miss Hull were often expressed to intimate friends, and her spirit now free from the worn out body, will guard and protect, so far as permitted, the one to whom she owed so much for comfort and happiness during the later years of earth-life.

## Shade Number Three.

A bungling fellow who assumes for the season the name of Charles Slade, but who is not the "Charles Slade" travelling on Henry Slade's reputation, has lately been playing it on the good people of Denver, and still later at Omaha. His first move at Denver was to ingratiate himself in the esteem of a lady not unknown in this city and whose heart always warms toward anybody claiming mediatorial powers. Having thus secured comfortable quarters he began the threadbare trick of publishing paid notices in the Denver papers, purporting to be interviews; these he varied with attacks on himself, written by himself or at his instigation, in most cases. By a little shrewd work he succeeded in getting an amount of free advertising to which no honest medium could have got. Having nursed the excitement to a fever heat and provided for a full house by freely distributing deadhead tickets, he prepared to reap the harvest at the Academy of Music. So successful was the baiting, that many who came prepared to pay, went away because no seat could be had. Up to this point all was smooth sailing, but unfortunately for the fellow's scheme, when it came to exhibiting his tricks he proved himself so poor a stick, so unequal to the occasion, so lacking in the Anna Eva Fay adroitness and sang-froid, that a miserable failure ensued. The door receipts were withheld from his grasp and the city calaboose furnished him a resting place for the night. How he got away and found means to reach Omaha is his secret, but get there he did and with money enough to get in the usual "interview" a la "Dr." R. C. Flower and other first class charlatans. But this time he was "Prof. Henry Slade."

It seems utterly useless to try to teach the public that all these male and female tramps claiming to give exhibitions of the physical phenomena of Spiritualism in theatres and public halls, are frauds. Hence we usually decline to mention their performances, though asked to do so every week.

Mrs. Maud E. Lord will lecture and give tests again next Sunday at 10:30 A.M., 2:30 and 7:30 P.M., at Lester's Academy, 619 West Lake St.

Maj. J. B. Young of Iowa, spent last Sunday in the city. He listened to Mr. Mazoomdar in the morning and passed the afternoon with the JOURNAL people.

To be made welcome in the pleasant homes of warm hearted people; to have the seat of honor at the table, the cosiest chair and the best bed; to be offered the reddest apple, the choicest bit of steak, and suffered to skim the cream, to be able to command all these things is no small privilege. And when in addition, the family and neighbors can have their attention riveted an indefinite time by the stories of the wonderful powers of the stranger, his familiarity with leading spirits in all parts of earth and the Spirit-world; then indeed is the tramp happy. Happy, not only in what he is enjoying, but in anticipation of the shekels which he knows the credulity of his listeners will enable him to pocket. If any of the JOURNAL's subscribers know of a worthless vagabond, too lazy to work, and whom they want to get rid of, let them tell him how he can travel like a prince and live on the best. He has only to learn a few stale tricks, pick up a smattering of the nomenclature of Spiritualism, learn the names of some well known Spiritualists and mediums, and his repertoire is complete. He needs no letters of introduction, no certificate of character, nothing but "cheek" and a glib tongue. With little trouble he can travel from Maine to California, finding each day some dupe who will first take him in and then get "taken in."

James R. Osgood & Co. will publish this month, the latest production of the popular and talented author, Miss Howard, "Gwen: A Wave on the Breton Coast." "Gwen" is a tale of love and art, the scene being laid in Brittany, and the picturesque shores and no less picturesque people of this land of romance are vividly and graphically described. The book is to be illustrated throughout with some forty vignettes, initials, etc., drawn expressly for it by a brilliant and skillful American artist.

## Alleged Discovery by which the Remains of the Dead are Kept from Decay.

An exchange gives an account of a wonderful discovery whereby human remains may be kept from decay, made by Dr. Arthur S. Lovett, of Erie, Pa. After consulting many scientists a number of Erie capitalists have concluded to invest capital and form a stock company for the purpose of applying the secret for the preservation of the dead in every city in the United States. The capital stock is fixed at \$250,000. But one man in the company is to be intrusted with the secret in a hermetically sealed casket. This member is to be placed under \$100,000 bonds to preserve the casket intact. He is to be elected by the stockholders, and is only to open the box and read the secret for the benefit of stockholders in the event of Dr. Lovett's death suddenly without making provision for carrying on the business of the corporation. The body of the child, Stephen Fisk, the first human subject his secret was applied to, has been dead over a year, and is as fresh and free from decomposition as at the moment of death. By permission of the Doctor, keeps the body in his consulting office, the casket always open to public view. It is exposed to the atmosphere, but the health authorities agree that there is no more danger of contaminating the air than if the body was a piece of marble. It lies dressed in purple and fine linen, furnished by charitable people, its little hands crossed, and with the last smile it wore in life still upon its face. It was a pauper child, the mother being mad. Her delusion is that she was destined to conceive and bear a child that should be a successor to the Redeemer and save the world a second time. For years the poor girl was possessed of this insane idea. One night, four years ago, she eluded the vigilance of her keepers and escaped from the County House. Along the country road she was met by an unscrupulous villain, upon whom her sad mental affliction had no restraining influence. She was recovered in an exhausted condition several days later. Little Stephen Fisk was born within a year, and the mother's delusion became more fixed than ever. She is allowed to visit the Doctor's office and see her embalmed babe occasionally. She regards his condition as proof of her child's immortality and divine parentage. She brings flowers and choicest pieces saved from her daily food, and deposits them upon the casket.

## Mrs. Maud E. Lord at Lester's Academy.

## A DEVASTATING EPIDEMIC PREDICTED TO SWEEP OVER THIS COUNTRY, DESTROYING THE LIVES OF THOUSANDS.

At Lester's Academy, 619 West Lake St., a large and appreciative audience greeted Mrs. Maud E. Lord, last Sunday evening, who entertained those present with one of her highly interesting and unique lectures, which was listened to with profound attention. She commenced her address by alluding to the new light which had been given to the world, grandly illuminating it, and bringing peace, hope and joy to many yearning hearts that were completely in the dark with reference to a future life and the immortality of the soul. The announcement that ministering angels could come to earth, communicate with mortals, tenderly watch over them and guard them in hours of danger and peril, was well calculated to make each one rejoice and feel that a more important era had dawned upon the world. This guardianship of ministering spirits, if rightly understood and appreciated, could not fail in having a most beneficial influence on the world. What boy could do wrong or go astray, if fully aware that his angel mother is ever present, watching every movement that he might make, and constantly inspiring him to do right? Who could deliberately sin, if fully aware that the angels are watching every throb of his heart or aspiration of the soul, and know all the intentions he might entertain? He could conceal nothing, do nothing that was not immediately known by some one in spirit life.

The speaker tersely contrasted the benign and elevating influence of Spiritualism with the teachings of orthodox theology, and pictured in vivid language and with intense feeling, the beauty, grandeur and elevating nature of the former, and the hideous blackness that in some respects characterized the latter. She spoke of the darkness of the past, of the bigotry that prevailed, of the superstition which beat back the tidal wave of spiritual communion that would otherwise long ago have illuminated and blessed the world. Spiritualism consisted not only in a belief in spirit communion and the ministry of angels, but also in a full knowledge that the spirit survives the death of the body and lives forever amidst the transcendent scenes of spirit life. Mesmerism and psychology were the harbingers of the grand results that have blessed the world through the instrumentalities of the spiritual phenomena; they were, long before modern Spiritualism was ushered into the world, fully preparing the way for its advent, and enabling the investigator to understand its subtle workings. This is now realized by all thinking Spiritualists.

The speaker thought it exceedingly peculiar, but nevertheless a fact, that spirits often had, during her mediumistic career, come to her and conversed with her, and then sternly denied that there exists any truth in Spiritualism. Though talking with her, asking and answering questions, and standing face to face, they were so extremely bigoted and selfish, that they would absolutely deny the truth of that which their own senses recognized. Finally they would fully realize the error under which they labored, and acknowledge the truth.

Particular did the speaker recommend the forming of home circles for the purpose of holding sweet communion with our spirit friends, and also to develop more mediumship through whom the denizens of the Summer-

land could have access to their friends on earth. With her, mediumship seemed to be a natural endowment, having been born with her, and requiring no circle for its development. She related several incidents connected with her early life where she had cured the sick, pointed out the whereabouts of horses that had strayed, and even located a coal vein, seeming to "smell" its presence. She rejoiced that Spiritualism had no gorgeous temples, for if it had, she thought it might become sectarianized, and result in great injury to the world. Spiritualism is eminently diffusive in its nature and is manifesting its liberalizing influence, to a certain extent, in all the churches. It is doing good everywhere. Though we have no fine halls, it continues its most excellent work, and will, in the course of time, cover the whole world.

The speaker alluded to a most remarkable vision that she had several months ago, when she plainly saw the prevalence of earthquakes, cyclones and epidemics; and the truthfulness of which was fully realized by the existence of cholera in Egypt and the disastrous earthquakes that have occurred in Java and other places, as well as the prevalence of cyclones throughout the world. The vision was one of fearfully dark forebodings, especially to this country. She saw a "black hand," hideous in appearance, which pointed out the disasters of the past year, and then hovered over this country, designating the terrible calamity that will befall the people. So depressing an influence did this vision have upon her, so dismally the picture of sickness, squalid misery and suffering that was presented to her spiritual vision, she wished that she might at once pass to the realms of spirit-life. She spoke with great emotion and feeling, as she traced the ominous course of the harbinger of pestilence, the "black hand," as it pointed out the desolation and midnight darkness that would for a time pervade this land. "Thousands upon thousands," she said, would perish. Many would, with uplifted hands, turn imploringly towards God, invoking him to avert the impending calamity, and while doing so, they would fall down dead!

Our country will be ravaged as it never has been before. It will be the most dark and dreary chapter in our history. hideous desolation will, seemingly, reign supreme. This period of our nation's adversity will commence in 1884 and ("Great heavens!" says the reporter, intensely excited at the dark forebodings) and on the point of jumping out of a window, but was prevented by a lady who happened to be sitting on his coat tail) continue through the years 1885 and 1886, and finally exhausting its giant powers to do evil, in the year 1887! Again she said, "Thousands and tens of thousands will fall a victim to this terrible epidemic monster; thousands and tens of thousands will perish through the instrumentality of its malign influence!" This epidemic will be mainly caused by electric and atmospheric disturbances, and nothing—no nothing—can resist its fatal strides. Sanitary conditions might palliate, but not prevent its onward destructive course.

The speaker after this fearful, heart-rending prophecy, gave an account of the experience of Rev. Dr. John P. Newman, how the spirits came to him and induced him to preach five sermons presenting the truths of Spiritualism, attending particularly to the funeral sermon of an aged lady, which was published some time ago in the RELIGIO-PHILOSOPHICAL JOURNAL and which presented in full some of the grandest truths of our philosophy. She spoke of Garrison and the aid he received from spirits in his grand work in behalf of oppressed humanity. After her lecture she described spirits with her usual success.

## Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILLS.

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

The Minnesota State Association of Spiritualists will hold its annual meeting November 24th and 25th. Good speakers will be in attendance, and it is hoped there will be a good representation of the Spiritualists throughout the State. As usual, the meeting will be held in the hall of the Hotel St. Paul, holding a Camp Meeting on recently donated grounds for that purpose, and some form of organized effort looking toward the local and general interests of the cause. Come!

For Order Execs see Committee.

SUSIE M. JOHNSON, President.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold various Sunday evenings, commencing September 16th at 11 A.M. and 7:30 P.M. at the Hall, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall. Meeting free.

W. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 139 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 7:30 P.M.

Ladies Aid and Mutual Relief Fraternity, Sunday evenings at 10:30 A.M. Abram H. Ripp, Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday at 2:30.

Church Social every second and fourth Wednesday, in each month.

Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coons, President.

Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, President.

Brockton Spiritual Fraternity every Friday evening at 7:30. S. B. Nichols, President. A. J. DAILEY, Secretary. P. O. address 16 Court St.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue, New York City, the Harmonic Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Saturday evening, at 8 o'clock, and every year is most cordially invited. These meetings continue without interruption until June 1st, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P.M. at 171 East 69th Street. MRS. S. A. McCUTCHEON, Secretary.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 3 P.M. in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:30.

Price, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

NATURE'S LAWS IN HUMAN LIFE; An Exposition of Spiritualism.

Embracing the various opinions of Extremists, pro and con, together with the Author's Experience, by the Author "VITAL MAGNETIC CURE."

Price, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Mediums Meetings, Chicago.

Mediums Meetings,

## 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  
Is growing old, dear heart;

The woods are turning brown  
And one by one the leaves go drifting down.

The leaf that opened when the year was young,  
The flowers that nodded while the wild bee sung,  
The skies that smiled so in the early time  
The broad green leaves of summer's golden prime  
Are faded now, dear heart;

The woods are turning brown  
And leaves go drifting, drifting down.

And still the faded leaves must fall and fall,  
Till winter winds through naked branches call;  
The skies will darken, and the wanling day  
Seems scarcely more than twilight cold and gray,  
Time hastens so, dear friend;

How fast the woods turn brown  
And withered leaves go drifting down.

Membrs our lives, too, like the passing year,  
Have falling leaves and meadows brown and gray;

And that the way we've journeyed so long  
Has lost the fresh perfume, the mirth and song  
That cheered us on, dear heart;

The woods seem turning brown  
And on the path the leaves come drifting down.

With buds of promise in the early spring  
On swaying branches where the wild birds sing,  
Till summer clothed and crowned each bough

The story of the year ran on, but now  
The tale is told, dear friend,

The woods are turning brown  
And leaves go drifting, drifting down.

Weep not; for brighter days shall dawn again;  
Fresh buds shall open in the April rain,  
And higher, toward a sky serene and fair,  
The trees shall lift their leafy crowns and there  
The birds will sing, dear heart,

Though now the woods turn brown  
And all the leaves go drifting, drifting down.

And so the path, though darkness bars the way  
And deeper shadows gather day by day,  
Leads through the gloom, to where 'neath summer skies  
The bright hills of our dearest hopes arise;

To them we hasten, dear heart,  
Through forests turning brown,  
Mile leaves that wither and go drifting down.  
Murphyboro, III.

### Proof of Spirit Control.

To the Editor of the Religio-Philosophical Journal:

It was something more than twenty years ago that this incident in my experience in Spiritualism occurred in the presence of six witnesses at the house of Stephen R. Thatcher, Saratoga Springs, N. Y. Mr. Mills had been asked to sit for the Rev. Mr. Moody, a Campbellite clergyman. I think, who then had a small church in the city of Albany, N. Y. Taking our seats around the table at eight P. M., Mr. Mills' hand was confined mechanically to draw a left hand, and a part of the arm, writing beneath the drawing, "Accident." He immediately began acting as if his own left hand was in great distress, continually passing his right hand over and around it, which was pitiable to see, and we said: "Some one whom we did not know was in great distress."

Mr. and Mrs. Moody received messages and tests, which I do not particularly remember, except as far as I am concerned, the incident that the writer is now relating is the only one of importance to me. Two or three days afterwards I received a letter from my mother, saying: "Your father has met with a serious accident, was thrown from car Saturday evening near Montreal, Vt."

My father, Mr. R. Alger, was then acting as master of the Vermont Central R. R., for certain bridge or bridges, and in getting off the cars he was thrown accidentally forward and broke his arm at the wrist; and this occurred on the same Saturday evening that Mr. Mills wrote and conversed at Saratoga Springs.

Subsequently meeting the surgeon who set the bones, he said: "Your father took on bitterly at the time of the setting of the bones and afterward." Comparing the notes that he told me with what transpired at Mr. Thatcher's house in our presence, the latter was a complete representation of the former, showing that a superior mind understood and communicated the intelligence from Northfield, Vt., to Saratoga Springs, a distance of 175 miles, in 30 minutes from the time the accident occurred. M. M.

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, yet being generous and approachable, they are willing to investigate, but most from habit and inclination both see and feel before drawing conclusions. I am satisfied, should a reliable test medium come here, that he or she would meet with favor and acceptance. I would gladly hail such as a messenger from the Spirit-world.

I am now over sixty years of age, unencumbered, having no particular attachment to persons or locality, and somewhat conversant with the facts, theories and philosophy of Spiritualism, and have been for more than thirty years, and I would gladly engage in an effort for the liberation of my fellows from the doubts and fears incident to the yoke and bondage of sectarian darkness.

Should such a door be opened I would in conjunction with t-s seances, engage to contribute my mite in disengaging the philosophy and principles connected with what I must denominate the last best effort of the Spirit-world for the enfranchisement of our race. I would also gladly be the instrument for sowing broadest works, pamphlets and papers on subjects appropriate to these ends.

Townsend, Montana. WM. W. LORDELL.

### 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 past his fifth birthday. On the evening as I had just commenced to undress him for bed, he asked me to go out of the house with him, as it was a very dark evening. When outside, he all at once asked me the following question:

"Mamma, am I going to die very soon?"

"Oh! no, my dear child," I replied. "What makes you ask such a question?"

He then asked: "Am I going to die with the crop?" He was then in perfect health, but the next day, (the 5th) about one o'clock, just after dinner, he laid down on the lounge in the sitting-room and called me to him and said, "Mamma, cover me up good. I am sick, and think I am going to die." He was taken with the crop and at the end of thirty-four hours our dear child was with his sister, who passed to the Spirit-world some six years ago. Words can not tell how grieved I was; but still I do not wish him back in this world again, as I am sure he is now with happy spirits. I believe that he can see me when I do not see him.

MRS. P. HOLMES.

Geo. W. Mead writes: I this day subscribe for five spiritual papers. For a person of 74 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 to rejoice for the higher birth; but the great labor of the age is 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. F. Currier, of Tennessee, was elected temporary Secretary. G. W. Kates, of Georgia, explained the nature of the call and the purpose of the convention. Dr. C. Fred Farlin, of New York, spoke on the necessity of organization. Dr. W. C. Bowman, of Ohio, followed, on the fears of a southern organization assuming an appearance of sectionalism. Geo. P. Colby rendered a song, accompanying himself on the organ. G. W. Kates moved a committee of five upon permanent organization, and the following were appointed: P. R. Albert, of Tennessee; J. P. Haley, of Kentucky; James A. Reynolds, of Alabama; Chas. Christian, of Tennessee; W. J. M. Haines, of Georgia. A large number of delegates then registered, showing a personal representation from Tennessee, Georgia, Alabama, Kentucky, Ohio, New York, Illinois, Iowa, Michigan, and a representation by proxies from other Southern States. After a short recess the convention re-assembled and the committee on permanent organization made the following report:

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

"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. Said land to be selected by a committee appointed by the stockholders of this association—but said lands shall be near the city of Chattanooga, Tenn., and near a railroad communicating with said city.

"Said stock to be paid to a bonded treasurer of said association as follows: Ten per cent, within 60 days after the association is organized. Further assessments shall not be made during the first year to exceed the amount of twenty per cent, of the capital stock.

"Assessments to be made thereafter, only when needed for actual improvements, and in sums not to exceed twenty per cent, per annum.

"All income from our meetings to apply to the capital stock, except a certain per cent, to be hereafter determined upon, to be used in propagating the truths of Spiritualism by lectures, mediumism and literature. All other income of the association, excepting from camp meetings, as specified, to apply to a reserve fund for propagating Spiritualism, as specified.

"The capital stock of the association to be limited to fifty thousand dollars (\$50,000). Our signature hereto shall be valid only in case no constitutional provisions of the association shall conflict therewith."

A committee to solicit signatures to stock was appointed, as follows: J. Seeman, J. E. Simpson and J. F. Graham.

A committee to draft a constitution was appointed as follows: P. R. Albert, G. W. Kates and J. D. Haggaman.

A meeting for organization was called in Old Fellow's Hall in the city of Chattanooga, on Saturday, Oct. 27th, on which date, acting President White called the meeting to order. Three hundred and fifty-four shares of stock were personally represented.

The committee on constitution made their report which was adopted.

The following officers were elected:

President, J. W. White, of Chattanooga, Tenn.; Vice-President, A. C. Ladd, of Atlanta, Ga.; Secretary, J. D. Haggaman, of Chattanooga, Tenn.; Treasurer, J. Seeman, of Chattanooga, Tenn.

TRUSTEES.

For one year: G. W. Kates, of Atlanta, Ga.; Rev. Sam'l Watson, of Memphis, Tenn. For two years: J. P. Haley, of Somerset, Ky.; Chas. Christian, of Knoxville, Tenn.; P. R. Albert, of Chattanooga, Tenn.

On motion the Executive Committee was instructed to obtain a charter and seal for the Association.

A vote of thanks was tendered to the President and Secretary pro tem.

### Lookout Mountain Camp Meeting Association.

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

Several preliminary meetings were held in Chattanooga, Tenn., previous to the late convention of Southern Spiritualists. J. W. White presided and J. F. Currier acted as secretary. It was agreed that an independent stock company, upon a capital basis of fifty thousand dollars should be organized unless the convention should combine yearly camp meetings with its other associated work. The following agreement was adopted and a number of signatures obtained:

"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. Said land to be selected by a committee appointed by the stockholders of this association—but said lands shall be near the city of Chattanooga, Tenn., and near a railroad communicating with said city.

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### The Invited Guest.

(Translated from the Spanish for the Religio-Philosophical Journal.)

There were two brothers, of whom one was rich and the other poor. The needy brother often besought alms of the more favored one. The latter one day becoming impatient, for he was hard-hearted and disliked to give, spitefully threw some money into his poor brother's face; who being of a good and gentle disposition, carefully picked up the coins and took them to his wife, saying: "Take this money, which will be the last that I shall ever ask of my brother, and buy some bread; and whatever is necessary for making a stew; and as it is the last that we shall eat, I am going to invite our father, Jesus the Nazarene, to come and dine with us." Straightway he went to the church, and kneeling before the Lord he said: "Lord, I am not worthy that thou should enter my humble habitation; nevertheless, I come to entreat thee to enter therein and sanctify it; very little have I to offer thee O Lord, but he who gives little would give much if he had it."

One neighbor, a Christ crucifix, inclined its head in token that the request would be granted, and the poor man returned to his home with so much gladness in his heart that he was unable to speak for joy, and could only weep, insomuch that his eyes appeared like two fountains of water. "Jesus, my sweet Jesus, will come to the poor man's table," said he to his wife, as he could speak. "Prepare the house for him; let him be welcome." Straightway he went to work putting the house in order, and making it neat and tidy. Before the hour of noon some one knocked at the door. It was a poor man in want who asked assistance. "I have nothing," said the good woman, "but the dinner is ready; there is but a little, but I will give thee a portion of it that belongs to me." Thereupon she took the loaf of bread and cut off a goodly piece, dipped from her stew, ran a plate of viands and gave them to the poor stranger, who ate what was set before him and blessed the house.

When the husband came seeing that the house had passed and that Jesus the Nazarene had not come, he went to the church and kneeled before the Lord, reminding him of the promise that he had made to him. "I went to your house," responded Jesus, "I was kindly received and served with a dinner, and I have blessed your household."

The man returned all delighted to his home and related to his helpers what the Lord had done.

From that day on which his house was blessed by the Lord, everything prospered, everything went well.

Their elder-in-law, who was a very curious woman, desirous of knowing the cause of the prosperity of her husband's brother, went to pay them a visit.

She flattered and fawned over them in a thousand ways and ended by asking of them what she wished to know. In good faith and sincerity they related to her how they had invited Jesus of Nazareth to their house, and how the merciful Lord had come into it and blessed it.

Then the sister-in-law had become acquainted with what she so much desired to know, she told it to her husband, and immediately they also, prepared a sumptuous feast, and the brother went and invited Jesus to it, who did not refuse, for the Lord refuses no one. While the couple were awaiting their guest, a poor man came to the door and asked for alms. They refused to give him anything, but as he continued repeating his request, the woman caught up a yard stick and struck him with such force upon the head that she wounded him severely, and the poor man went away.

Seeing that Jesus did not come, the husband went to the church and knelt before the Lord; and as he did so he noticed that he had one more wound upon his head. "O Lord," said the man, "didst thou not promise to come to my abode?" "I do go," answered the Lord, "but thou wouldst not receive me; I was thrust away and wounded."

The man went away in despair. On arriving at his house he found it in ashes; his house had caught on fire and been consumed. FERNAN CAELLEIRO.

### In Behalf of J. Frank Baxter.

To the Editor of the Religio-Philosophical Journal:

The license system ill accords with the principles on which our government is founded. A few men who make laws, decide that a class of men doing as honorable a business as any, and paying their share of the assessed valuation, shall pay a certain sum yearly for the privilege of doing that business, not for instance, boarding houses and every stable, etc., of which a man need be as keeper, lawyers or doctors. If it be necessary to raise revenue by taxing business, why should it fall upon the few rather than all? It is argued that in the case of business obnoxious to the law-abiding people, that license serves as a check. Let me give an illustration: A community finding the business of certain parties increasing and endangering their peace, point a man whom I will call A, to do a year to check them. A goes to the authorities, B and C, and states the case to them, telling them that if they will pay a certain sum he would name, they might continue their occupation. B finds his trade will not warrant it, but C, sure of B's customers in addition to his own, pays the sum and still continues the business.

Now, as C does the business of both, how have the people been the gainers, except as they share in the profits of the very business they defeat? The Protestant world has been celebrating the name of Luther, because he opposed the sale of indulgences to sin for the benefit of the Church, and at the same time this government is selling licenses to do sinful business. The principle remains the same, though the forms differ.

## Forsaken.

Why should the leaves that gather in the Spring  
To listen to the robin's sweet refrain—  
Why should they linger on the trees remain  
When birds—the merry birds—have ceased to sing?  
Is life so dear that they could faintly cling  
To ruins of a memory, and the pain?  
Of knowing that to them can come again?  
No more the flutter of the blue-bird's wing?  
No; better they should go when swallows go—  
When oriole's plaint and linnet's lay have fled—  
When voices of the loved no longer flow,  
But cold, and harsh, and selfish sounds instead.  
Better be covered with the drifting snow—  
Better to wither—better to be dead!

—C. P. Russell.

**OH! Style of Dress.** A St. Louis priest told a reporter of one of the papers in the sunny city the object of Mr. Capel's mission to this country. He said: "It is proposed to hold in Dec. next year an ecclesiastical council, at which the habits of dress, and general deportment of the priesthood will be discussed. One of the leading objects of the council will be to decide upon the style of dress to be worn by the different classes of priests. All are to be required to wear a regulation dress, and the wearing of any article of jewelry or any ornament will be prohibited. There will be a number of radical changes made, the exact nature of which I have not been advised. I know this, that the council will be one of the most important ever held, and will create as much interest throughout the world as the Council of Trent, and at which the dogma of Infallibility was adopted." Now Mr. Capel has communicated his views to this country, and has conferred privately with the Bishops for the purpose of ascertaining their views regarding the several matters to be brought before the council. He will thus be able to make a council report at Rome of the sentiments of the Catholics in this country. After this report has been made the precise date of the meeting of the council will be fixed and the call will be made.

**Regard for an Orth.** The New York Sun says that by many individuals in many countries an oath is repeated very lightly. To them it is just as easy to swear as to sneeze, and in many instances easier. In the eastern nations, among the Mohammedans, an extraordinary sanctity is attached to a solemn asseveration, and the belief in punishment hereafter to a perjurer is carried to a degree of fanaticism. When a Hindoo or Burmese swears, he implicates not himself alone, but all his kindred to the seventh degree, all his personal acquaintances, and all his posterity. When he, through lapse of memory perjures himself, all these are condemned to "ten kinds of punishment and five attacks of enemies." Should the perjury be of a more serious form, the earth will open and swallow them all up." Should he knowingly make a false oath, all his friends and acquaintances will be precipitated into eighty great hells and one hundred and twenty small ones.

**Premonition.** A singular coincidence or premonition, as one may prefer to call it, is reported from Colesville, Broome County. On Sunday, July 15, Charlie Comstock, a boy of ten years old of Judge J. D. Comstock told his parents that he had been writing about something remarkable which would soon take place. He was in perfect health, there was nothing to suggest anxiety, and nothing may have been thought of his remark until the boy having died suddenly and his funeral having been appointed for Friday, July 27, at 3 P. M., a paper was found containing the following memorandum in his handwriting: "Within twelve days after to-day, on Friday, at three minutes past 3 o'clock, in the afternoon, something remarkable will happen."—N. Y. Tribune.

**The Mormons.** The Mormon settlement of St. George, Idaho, extending from Clifton to Oxford is five miles long. The homesteaders' residences are within 200 feet of each other, and the farms are mere strips of land about 250 feet in width. The land was taken up in this manner to give every settler a frontage on the public road. Something very like this may be seen on the banks of the River Raisin, in Eastern Michigan, where the old French pioneers, who settled there before the war of 1812, built their eads at intervals of a few rods along the banks of the river, which was their highway. By this means they gained such measure of protection as was afforded by the proximity of neighbors and gratified their love of social intercourse.

**Suspended Mental Growth.** The County Alms-House authorities of Erie, Pa., permitted representatives of the press to see a remarkable case of suspended mental growth. The patient is Elizabeth Kline, aged 16, whose mental faculties were arrested at 2 months of age by an attack of brain-fever. The physical development went on unbroken, but the mind remained that of a baby 2 months old. Unable to apprehend the use of teeth, she has never learned to eat, and has not been weaned. Her sustenance is derived from the mammalian glands the same as when an infant. The worn-out mother died a short time ago. Her place is supplied by various nursing mothers who are inmates of the institution.

**Destroying Insects.** Prof. C. V. Riley, in a recent address before the American Pomological Society, said that "if we are able to eradicate the two most important instances that could be used for destroying insects above ground he would mention to be, soap, kerosene, petroleum and pyrethrum. The first three, he said, were well known, and comment on their value was unnecessary. But it has only lately been learned that the vapor of nicotine—that is, tobacco vapor—is not only very effective in destroying insects wherever it can be confined, as in greenhouses, but that it is less injurious to delicate plants than either the smoke or the liquid."

"Our child had fits. The doctor said death was certain. Samaritan Nerecure cured her." Henry Kue, Verilla, Tenn. At Druggists.

**Civilized Coon!** A family living near De Soto, Ill., have a coon, three years old, which was caught when still blind. An old cat at once took charge of and cared for it as if it were one of its own little ones. Now the coon takes care of itself, although the cat continues to feed it with mouse and rat dainties. The children in the house have taught the coon any number of little tricks, such as begging for a biscuit, putting its paws about one's neck. Her couch at night is on the dining-room lounge, and she shares that with the dog, who allows none of his kind to approach or annoy her, and is almost as fond of her as the cat.

**Sufferers from Coughs, Sore Throat,** etc. should try "Brown's Broché & Brochée," a simple but sure remedy. Sold only in boxes. Price 25cts.

**Curious!** Curtis McGregor, of Caddo Peak, Texas, had his arm mutilated by a gun. It was amputated near the shoulder. He was able to sit up and walk about the room, but complained from the first of pain in the amputated limb, and declared there were bugs in it. This continued until the eighth day after amputation, when friends examined and examined the amputated arm, which had been buried in a box, with a cloth wrapped around it. A large bug was found in the hand as stated by McGregor.—Ex.

"Dr. Benson's Celery Pills are the remedy for neuralgia." G. W. Overall, Attorney, Mobile, Ala.

**Fast 83!** George Bancroft, the venerable historian, is a man of fixed and steady habits. Though now past his eighty-third year, he still rises at 6 o'clock every morning, works until 2 o'clock in the afternoon, and then rides, generally horseback, the remainder of the day.

**I Have Been Free** from Cataract and cold in head the past year. I used Elv's Cream Balm. Have recommended it to many. It worked like a charm.—J. D. Wolfe, Insurance Agent, Princeton, N. J.

**The Hebrews.** Hitherto in Hebrew congregations women have had no voice in the election of rabbi or any of the church business, but a Philadelphia synagogue has accorded to them equal privileges with the male members, except the holding of official positions.

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

For sufferers Chronic Diseases, 30 pages symptoms remedies, help, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

## RAILROAD TIME-TABLE.

**CHICAGO, ROCK ISLAND AND PACIFIC.**  
Depot, corner Van Buren and Sherman Streets. City Ticket Office 15 Clark Street, Sherman House.

Leave.	Davenport and Peoria Express.....	Arrive.
9:45 a.m.	Council Bluffs 8:45 a.m. Fast Express.....	5:50 p.m.
12:05 p.m.	Kansas City, Leavenworth and Atchison Express.....	2:30 p.m.
11:00 a.m.	Minneapolis and St. Paul Express.....	3:00 p.m.
4:45 p.m.	Kansas City, Leavenworth and Atchison Express (Sundays).....	5:00 p.m.
9:15 p.m.	Council Bluffs Night Express.....	6:50 p.m.
10:00 p.m.	Kansas City, Leavenworth and Atchison Night Express.....	6:30 a.m.
10:00 p.m.	Minneapolis and St. Paul Fast Express.....	6:50 a.m.
10:15 p.m.		6:50 a.m.

\*Daily. + Daily, Except Sundays. # Daily, Except Saturdays. b. Sunday only.

Leave.

12:05 p.m.

11:00 a.m.

4:45 p.m.

9:15 p.m.

10:00 p.m.

10:00 p.m.

10:15 p.m.

## Letter from Mexico.

SAN LUIS POTOSI, Mexico, Oct. 23rd 1883.  
Here is a city claiming from sixty to eighty thousand inhabitants; it may be either, or more or less than either, for no census has probably ever been taken—it will make life no easier, then why be disturbed over the question? At the foot of a valley, perhaps ten miles wide and twenty miles long, surrounded by high mountain ranges, the lowest spot to be found, thus receiving naturally the drainage of all the territory within those ranges, stands this (in some directions) progressive Mexican city, but evidently without a thought being bestowed upon its sanitary condition by any one competent to deal with the question; it is, therefore, a place where typhoid fever carries off its victims with a regularity proportioned to the quantity of rainfall followed by the heat of the scorching tropical sun; other epidemic diseases also take an active part in the annual reduction of the number of its inhabitants, but the arrivals from various sources seem to keep the places full. It is a busy city, well laid out, and gives many evidences of wealth and some of culture and refinement.

The valley is said to have an elevation of 6,000 feet above sea level, and almost to the city limits, is covered with the magney plant, a species of the aloe, from the sap of which is manufactured several grades of intoxicating liquors, and from its fibre, rope and cloth. Large distilleries are situated at various points throughout the valley. The State of San Luis Potosi is an agricultural as well as a mining State, and is a series of high mountain ranges and valleys. A portion of the mountainous land has little value, either for mining or grazing, but a majority of it is valuable for one use or the other, in proportion as paying mines may have been discovered or the land is susceptible of irrigation. All the grains, fruits and vegetables of the tropical and semi-tropical climate, grow here upon irrigated land with great luxuriance and little care. The soil is lighter upon this limestone formation than in some other States; but the quality is generally good. In the south-east corner of the State are immense groves of mahogany and ebony woods. Fine marble quarries are also being opened.

This was a city of church buildings, 48 now standing, though not all occupied for religious purposes. One had a convent attached, and the whole building occupied several blocks in the best part of the city, but the confiscation act rendered them tenantless; the high wall which enclosed grounds and the building was removed; a fine plaza (called here the alameda) being laid out and streets in some instances cut through the buildings, yet leaving one of grand proportions on either side; one is particularly worthy of mention, being now used for a penitentiary, and its ponderous walls and double grated and barred windows, tell with greater truthfulness a story of wrongs, imprisonments, brutal practices and perhaps crimes perpetrated within, in the days when the Jesuits ruled, than statements of history or speculative theory.

A school of art, scientific institute, and a college, show something higher in the way of education, is being reached after, though the attendance is small and the standing not of the highest grade.

Those inclined to be amused, find an excellent Theatre; but the Casino (or city club) shows a finer taste in its construction and appointments than any public building the writer has yet seen in Mexico. The building is about 100 feet square, two high stories, lighted with windows of glass; a wide corridor covered with glass at the roof extends through the center to the stairway, at the rear, leading to the second story. On either side are imposing columns, and overhead are hung elegant chandeliers. Doors open on one side into the ten-pin alley, rooms for social converse, and on the other side into the library and billiard room. On ascending the stairway to the second story, one finds that the floor has been divided into half room occupying the front half, back from which on either side extend the dining and dressing rooms—one side for the gentlemen, the other for the ladies, as it is not etiquette for the ladies and gents to sit together. The floor of the ball room is laid in squares with hard wood and very highly polished. At one end is a raised platform for the musicians upon which also stands the grand piano of the Casino. Between the windows and at the other end are the finest of large French plate mirrors. The center chandelier has 32 lights, and is an elegant affair, while smaller ones are hung on either side of it, and numerous side lights are placed about the room, giving a beautiful effect to the fine window draperies and curtains. Never has your correspondent had the pleasure of seeing in any country a nearer, more tastefully appointed or better arranged club house to suit the custom and wants of its patrons.

A public hospital is also maintained in San Luis Potosi at the expense of the city, to which are sent such of the frail but unfortunate "nymphs du pauvres" as shall fall under the ban of condemnation by the city physician in the discharge of his duties under the law regulating the social evil. To me this appears a kindness calculated to benefit the recipients as well as the public, and likely to lead to better results than the outrageous methods pursued in the United States, attempting to prohibit what experience shows impossible. No country has had better opportunities for the consideration of this question in practical way, than in Mexico, and it is to be hoped by all true lovers of humanity that in regard to dealing with this evil the Mexican example may be followed, regardless of the mounthings of bigoted fanatics, who, whether they do or not, ought not to know anything of the subject.

San Luis Potosi, viewed as a Mexican city, has many attractions. Its streets, drives and walks are kept in good order; its police system is excellent; its public gardens, the plazas, are fine and carefully attended, as the great variety of flowers and fruits attest (notably the numerous large orange trees hanging filled with luscious fruit); its public buildings are very creditable; its stocks of merchandise are large and varied; its banks are rich and flourishing. It is a great pity that no attention is paid to drainage and other sanitary matters, but perhaps time will bring experience that will give a knowledge which cannot be overlooked. When a city possesses so fine a climate that for many years has effectively prevented the scourge by epidemic diseases, it is greatly to its credit; but that its sanitary measures are so poor is equally as discreditable to its people, none can deny. Of course, eight and perhaps nine out of each ten of its inhabitants are unable to comprehend this question, but as they are not the property owners, nor the power which corrects mistakes and mitigates evils, their large proportion cannot be offered as an excuse. The fact is, the Mexican people are not at all careful of health at any period from birth to old age.

CAROL.

## For the Religio-Philosophical Journal.

## Brooklyn Spiritual Fraternity.

## Letter from New York.

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

Mr. Albert Smith, a prominent lawyer of this city was announced to lecture on "All knowledge that is to be everlasting, must be objectively received"—a formidable sounding proposition—taken from Osho—not adapted to interest a miscellaneous audience even of Spiritualists, and not likely to "draw" well, and it did not. Mr. Smith is a gentleman of fine presence with a sonorous and flexible voice, much eloquence and earnestness. Beginning his religious training among the Methodists, ascending to the Universalists, and thence to the Swedenborgians, he has grown toward the philosophic side of Spiritualism. An omnivorous reader, a careful thinker, he is just such a man as Spiritualists like to hear. But he is saturated with Swedenborgian philosophy and has added to it a top-dressing of German transcendentalism, so that despite his carefully prepared lecture, its earnest delivery, his audience were well tired when he got through. He had talked over their heads. He began by reading a chapter of Osho, not as conceiving that the Conference was a religious service, but because it stated in condensed terms the thought he proposed to unfold. He defined not very clearly what he meant by objective and subjective, and proceeded to say that thinking men are divided into two classes; one studying physical science, movements of matter, etc.; to such all thought must be objective. The other class looks within the mind; they become students of emotion, perception and feeling; we call them Idealists, and to them all things are subjective. The term as used in Osho indicates all knowledge is objective. Knowledge based on mental states is evanescent. Phenomena are always objective, but become evanescent when made subjective.

Who is God? Who is man? All religious systems have expression for the highest conception of the Supreme Being. The conception of God in all things lands us in pantheism inevitably. The term is not used in Osho, but the meaning is. Searching into this, it may be we shall find God to be objective and ourselves as subjective. We cannot speak of an infinite at all without at the same time thinking of him as a person. Either we have a God who has no power to prevent our destruction, or he is our implacable foe, God, Jehovah, is love. In him is no self in the shape of self-appropriation or desire; but we cannot conceive of him as devoid of personality. Under any form God is infinite and cannot be comprehended by us. What love is abstracted from all that we conceive of as love, we do not know, but that love is, and that it is life in itself we can conceive—it agrees with our own consciousness. How did God, the supreme, come to create man. He must be created of love, in order to have a point of union. God created man with a nature utterly antagonistic to his own, filled with self-love. This is the point of distinction between man and God.

He considered resurrection, and spoke of importance of symbols, saying that knowledge of the highest angels must rest on symbolic relations. We can know nothing but what is a record of sensations which have become symbols. Man's knowledge is no greater than a child's—true to-day, false to-morrow. We can only reach symbols of knowledge, but these lose their symbolic character when the truth they represent has been perceived. Nature, sun and stars are symbols to us of God. Symbolism is greatest in man, who is the crown and summit of all creation. Man is God and God is man. Objective knowledge is symbolic knowledge.

It was our privilege to hear P. C. Mozoar in New York, and to see your excellent sketch of him and of the Brahmo Somajin in the JOURNAL of Nov. 3rd, was read with great interest.

His discourse was given at the church of Rev. R. Heber Newton; and it was refreshing to see the eloquent Hindu preacher arise between surprised priests, and amid the empty forms of the Episcopal service and utter in direct and searching language the truths of the spirit. He did not flatter "Christianity"; he did not give idolatrous homage to Jesus of Nazareth; but in the simple eloquence of a fervent soul, he taught the everlasting verities familiar to students of the Harmonial Philosophy. "Is the Religion of the Future to come to us from the East?" asks Mrs. Cheney in the Index. Verify the East and the West seems about to strike hands together in that universal religion which has for its basis the Fatherhood of God and the Brotherhood of Man.

MARY F. DAVIS.

## GENERAL NOTES.

The best carriage painter at Grand Forks, D. T., is a woman.

Ella Wheeler has made \$2,000 out of her "Poems of Passion."

Baroness Burdett-Coutts has built thirty smacks for poor Yarmouth fishermen.

Prof. Newton says about 3,000,000,000 meteors fell to the earth in a year, and that they increase the size of the earth about one inch in 100,000,000 years.

New York City is to have a new Morgue costing fifty thousand dollars. It will have the most improved apparatus, including chemical refrigerators. The Morgue receives about five thousand bodies a year.

Hungarian fanatics are keeping up the persecution of the unfortunate Jews. A mob attacked some Hebrews at Zaloevo yesterday and fired upon the police, who returned the fire, killing two and wounding several others.

A. C. Strong, of Decorah, Iowa, writes: "I have been in Minneapolis and heard Miss Susie Johnson lecture once. I found her interesting. I also visited Mrs. C. M. Steers, whom I found to be a good test medium, and from what I saw and heard, I think she is a very worthy woman."

H. H. L.'s concluding paper on Southern California will appear in the December Century. It is a description of the founding of the "City of the Angels," Los Angeles, a story so picturesque and romantic that the author declares it "a tale for verse rather than prose."

A sixth edition of that standard work, by Giles B. Stibbs, "Chapters from the Bible of Ages," is just published. Price \$1.50. A third edition of his "After Dogmatic Theology What?" Materialism or Spiritualism, is also just published. 150 pages; price 60 cents. Both are for sale at this office.

Mr. Spurgeon, the famous London Baptist preacher, is described as a brown-skinned, low-browed, big-cheeked, rugged-framed man, stout, of medium height, with iron-gray hair, short, bristling and unparted, beard and mustache closely trimmed, wearing a "Prince Albert" coat and black cravat, with nothing clerical in his appearance, but looking for all the world like a village blacksmith with his Sunday-go-to-meeting clothes on.

The weather prophet, goose bones and muskrat, are coming rapidly to the front with their predictions. Vennor says the coming winter "will be open, warm and wet, with little or no snow during the close of the year. But it will be an exceptional one with severe storms on the lakes."

Dr. Caspar Wistar, a leading Philadelphia physician, has found that tobacco improves the health of prison inmates, and that "for such ailments as defective appetite, water-brash, heart-burn, dyspepsia, and diseases incident to a sedentary life, tobacco is a medicine."

The City of Halle possesses one of the most interesting relics of Luther—a cast of his face, taken after death; in the night between the 20th and the 21st of February, 1546, when his corpse, while on the way from Eisleben to Wittemberg, lay in the city church, now St. Mary's, in Halle.

Dr. L. De Plessis says that oysters are wholesome only when eaten alive. They should be opened with a special knife that cuts the ligaments of the heel and then the central cylindrical muscles which fix them to the shell, leaving them in the deep shell in their juice, without handling. Served with light acid wines. Cooked oysters, he says, produce dyspepsia and gastritis.

The price of Bismarck's favor to the Catholic Church is gaining publicity. The heroes of the hierarchy, such as Ledochowski and Melchers, in return for their sufferings and persecutions, must receive, not the benediction of the Holy Father, but the anathema of the Roman Pontiff. Pope Leo, in answer, wisely refuses to even consider the demand of Prussia until the benefits putatively granted by the President of the Council have borne substantial fruits.

Unity says that "the Union Signal speaks with enthusiasm of the 'blessed influences' proceeding from the Congress of Women, but is strangely reticent in regard to the Roman Punch which the Congress paraded on the menu of its banquet." It seems rather hard to blame the Congress for the Roman Punch served at the banquet, when the ladies of the Congress were the invited guests of the Woman's Club of Chicago, pray what had they to do with the menu?

According to a report just published the Jesuits continue to flourish in spite of alleged persecution. The order is divided into five great provinces. Italy and her islands contain 1,558 Jesuit Fathers; Germany, Austria-Hungary, Belgium and the Netherlands counting 2,165. France (including the French possessions) has the highest number, 2,708 Jesuits. Spain and Mexico have 1,933. England and the United States have 1,505 discipiles of Loyola. In 1832 there were in all 11,658 Jesuits—priests, professors and coadjutors. In 1870 the order counted 10,529 members; in 1850, 10,404; and in 1881, 10,798.

Gerald Massey is to deliver a series of lectures at Chickering Hall, New York City. Subjects: Friday, Nov. 16th, at eight o'clock, "Man in Search of His Soul During 50,000 Years (as revealed by the bone caves), and How He Found It." Monday, Nov. 19th, at eight o'clock, "The Non-Historic Nature of the Fall of Man, and what it Signifies as Astronomical Myths and Physiological Fable." Thursday, Nov. 22nd, at eight o'clock, "The Non-Historical Nature of the Canonical Gospels, demonstrated by means of the Myths now for the first time completely recovered from the Sacred Books of Egypt." Wednesday, Nov. 23rd, at eight o'clock, "Why God does not Kill the Devil; or the Nature of Evil according to the Doctrine of Development."

Rev. J. W. White of Milroy, Pa., has been tried and convicted of heresy. The charges against him are as follows: "That he claims the sufferings of Christ were in no sense a satisfaction for violated law, nor a satisfaction to divine justice, and that the effect of the atonement is simply moral influence; that he denies the personality of the Holy Spirit, and the distinct and real personality of the Father, Son and Holy Ghost; that he holds that sin consists in acts only; that he denies the imputation of Adam's sin; that he teaches and holds that the material body cannot be raised again; that at death the soul takes with it a spiritual body, and that men can be saved by obedience to the moral law or Ten Commandments." On the announcement of the result, the Rev. J. C. Wilhelmi, pastor at Petersburg, created surprise and excitement by rising and stating that he agreed with Mr. White in every one of the views he expressed, and asked that his connection with the ministry be dissolved. His request was unanimously granted.

The new North Side Mission Sunday School in connection with the Central Church, was formally opened Sunday afternoon, Nov. 4th. The building has been erected by the Central Church at a total cost of \$35,000. It is a large, plain, substantial two story brick, with flats in the attic, and with capacious basements. From about two o'clock a crowd of about 2,000 children blocked Glybourne avenue, waiting for the new school to open, the opening having been announced for 3:30. At about three o'clock the doors parted and the children trooped in by the side entrances, the boys by one side and the girls by another. Mr. John Wentworth was one of the occupants of the platform. Other prominent figures were: The Rev. Dr. Little, Prof. Swing, Dr. Willard, Dr. Swazy, the Rev. C. M. Morton, the Rev. C. O. Taylor, M. J. B. Raynor, Mr. Saulfield, and Mr. C. B. Holmes. The boys were most enthusiastic during the ceremonies—rather too much so for the peace of their superintendent. To look at and listen to 1,000 or 2,000 little urchins, many of them in a simple shirt and pants costume, singing at the top of their voices—aided by two or three cornets and a piano, and creating a volume of sound

that made the rafters ring and the girders grind—was something not to be forgotten. Especially strong were they in their musical intentions to "gather at the river, where bright angels' feet have trod," while equally striking was their enthusiastic abandon over "the wonderful words of life."

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