No. 6

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

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For the Religio-Philosophical Journal Is Spiritualism Hostile to Religion?

BY GEORGE LIEBERKNECHT.

I do not agree with those who consider religion neces-sary to the race and who call Spiritualism religion. Spiritualism is based on demonstrated facts, therefore Spiriturilism is based on demonstrated facts, therefore it is a science the same as chemistry, astronomy, physiology and hygiene or evolution. Religion is based entirely on the assumption that the Bible is the word of God. Spiritualism rejects as sourlous all man-made Bibles, and looks only to nature for evidences of a higher intelligence. Religion is and always has been, at war with science. It compelled Galileo to recant on his knees, burnt Servetus and Bruno, and tore in pieces the beautiful Hypatia, "because they taught science instead of religion." No science, and but few inventions, but have felt the deadly animosity of religion, and to-day every effort is being made to crush Spiritualism. Astronomy, geology and evolution have done much to destroy religion, but Spiritualism will do more. It will finish the job, and I regard every Spiritualist that prates about the "religion of Spiritualism," as a Judas, who is betraying the grandest trath the world has ever known into the hands of its deadliest foe. Spiritualism is the grandest of all sciences, and because it involves the human existence and reveals the destiny of the race, people are prone to call it religion instead of science. Some are so inconsiderate as to call it both. As well attempt to mix oil with fre without combustion. It cannot be done.

The above paragraph is the opening specimen of a contributed article, which appeared in the JOURNAL of September 1st, under the heading, "Spiritualism versus Religion." What I wish to say in reply to it, I do not say reason. I gave up, also, the belief in a "hereto provoke a fruitless combat of words, but for the purpose of subjecting the above and similar statements to a more careful and comprehensive consideration. . The writer of the article in question is very positive in his assertions, but to me his conclusions seem hastily formed, and his reasoning coarse and superficial. He wants us to look upon Spiritualism as a "science"-nothing more or less -denies that it has, or ought to have, any thing religious about it, and indulges in a sweeping and unqualified denunciation of religion-religion in any and every form. Without drawing any difference between true and false religion, between religious truth and religious error, between a healthy religious sentiment and the absurdities of dogmatic theology, he deprecates every religious impulse as an unscientific delusion. He extols science, but gives poor evidence of a scientific method of reasoning. In one place we are told that "Spiritualism looks only to nature for evidences of a higher intelligence, but further on the idea of the existence of a higher intelligence is declared a chimera. "People are religious," he says, "only as they believe in the promises of, and worship some imaginary god." Whether real or imaginary, no use for any, because "matter with its in herent laws and properties was never created: is in and of itself omnipresent, omniscient and omnipotent. If God is in and a part of everything, then he is matter and fluite; if he is outside, then he is nothing, an infinite nothing." This species of argument again illustrates how easy it is for some people to glide over the deepest problems. But, whatever opinion we may have of the value of such definitions, it leaves us in the dark as to the kind of Spiritualism that person holds to, that can utter and publish such atheistical drivel as the above. It looks as if Mr. Chapman, of Lowell, Mich., was a queer "chap." As a Spiritualist, he cuts a queer figure; but as an advocate of science or as a Spiritualist whose views rest upon a scientific basis, he is downright ridiculous. This will become more clear as I proceed.

At the spiritual camp meeting at Clinton, Ia., one of the speakers, (Mrs. Bishop, of Denver) alluded to a class of Spiritualists, who tell you that they have seen about every phase of the phenomena; for a fact, they "have been all through it," but they fail to exhibit evidence that Spiritualism ever got through them. Whether the writer of the article in

question is one of this class or not, I leave the reader to decide; but a thorough comprehension of the psychological principle involved by this figure, will help us much to a better mutual understanding. There is a small class of professed "Spiritualists" who entertain (and often with much self-sufficiency proclaim) views and sentiments that are much more in accord with materialism and the rapket of being than they are with Spiritualism. the rankest atheism, than they are with Spiritualism. This arises from the fact that such person's contact with spiritual phenomena has been as observers of facts only. As intelligent, critical observers they have seen such and such things take place; they are quite sure of the facts—wonderful, startling facts. but the merely intellectual perception of such "facts" is all they experience. They give to those facts a cold intellectual recognition—and stop there. With them, the full and deep import of such facts is lost sight of. Of an impression upon their inmost soul, there is none. The spiritual centre of life is not touched. Their experience is an outside, superficial incomplete experience. superficial, incomplete experience, and, being so, it bears little or no fruit. It does not change the current of their lives, or make them wiser and better men and women. Mr. Chapman talks of "developing a noble man-hood and wemanhood," but fails to give us hood and womanhood," but fails to give us the least hint as to where the motive power for nobility of conduct is to come from. A man that prates about "science," as he does, ought to know that no amount of intellectual education can supply that power. The study of physiology, for instance, is absolutely powerless to assist a man in subduing his passion for excessive drink, and the fact of a person being an expert in arithmetic or in book-keeping will not be considered to imply book-keeping will not be considered to imply that his honesty is equally developed and assured. What the world needs-sadly needs —is not more knowledge and less religion, but a better knowledge and a purified religion-the two in harmonious co-operation. By religion, of course, I don't mean the absurdities of an effete, man-made theology, or the ecclesiastical machinery of a scheming priest-hood. Pure religion has its root in the nature f man. It is the instinct of aspiration. It is liable to perversion and abuse, but cannot to a Sadducean generation—is to be content be eradicted or totally suppressed. All the foolisis and cruel things connected with the grain. To thoughtful persons religion is the religious history of the world, do not disprove religion, any more than an enumeration of all the silly, crude and contemptible things said and done by Spiritualists (Mr. C.'s article included), disproves the reality and sublime significance of the spiritual phenomena. The great merit of these phenomena lies in the power they possess to stir up the soul, to soften the heart and lead the mind to God. The personal experience of thousands, I think, would support me in this declaration. I will briefly touch upon my own experience.
I was brought up under the influence of a

semi-liberal Protestant church, and believe as a youth I often felt genuine religious emotions. As I became older, I gradually gave up, but not without a protracted struggle with myself, all the foundations of the Chris tian faith. They became irreconcilable with after," for lack of evidence. The ordinary cares of life more and more engressed my attention, and I was about as free from religion as Mr. C. would want a person to be. A great bereavement overtook us, the greatest possible bereavement. It was an experience which caused me to look upon life as a mockery.

Now, mysterious and persistent raps in the deep silence of night, forced themselves upon my attention. Other, startling and convincing, manifestations followed, and I embraced Spiritualism. In the darkness of utter despair, it came to me as a light, radiant with new hope, new life and love. It did not beget any feelings of hostility toward religion, but I think it brought religion back to me, brought it back in a much-improved form. Prayers of gratitude to the Divine Power and Goodness, that has ordained these things for us, welled up spontaneously.

Such an experience does not lead away from, but brings one near to the very foun-

tain of genuine religion. When Kepler, as one of his grand discoveries flashed upon his mind, knelt down in devout thanksgiving and awe at the realization that he was "re-thinking the thoughts of God," I hardly think he would have been in a mood to admit that science is, or can ever be, the death of religion. It all depends what notions one has of religion, and what faculties he has for feeling it. Mr. Chapman asserts that "religion and science are incompatible as light and darkness," and would have us believe that "there is an irrepressible conflict betweeen science and religion, and will be. until one or the other absolutely prevails." In reply to this, I say, so far is it from being true that science has a tendency to kill out religion, the real truth is, as Newton, Kepler, Copernicus, and Franklin found it. religion becomes all the more religion as the mind advances in positive science. Are we to suppose that as physiology, anthropology, the laws of parentage, heredity and embryology are developed, the natural affection of the human race must die out? Yet such a proposition would be quite as philosophical as the notion that as religion grows more scientific, it must dwindle and die. Religion, pure and undefiled, is not the child of ignorance and superstition. The more we know and feel, the more truly religious must we become. On from the time of Copernicus science has been revealing to us new marvels, and widening our conception of that in-scrutable power that lives in all life. Mr. C. refers to Epes Sargent as one of the

list of eminent men, whose labors helped much to place Spiritualism upon a scientific foundation. I want to ask Mr. C. whether he has ever read and reflected upon the writings has ever read and reflected upon the writings of, this justly renowned author. Many readers of the Journal probably can recall a series of articles, published anonymously a few years ago, on "The Religious Uses of Spiritualism?" They were written by Epes Sargent, and breathe an exalted religious sentiment in every line. This same author, in his last and best work, "The Scientific Basis of Spiritualism." has devoted a whole chanof Spiritualism," has devoted a whole chapter to this very question. The train of reasoning and the conclusions arrived at by Mr. Sargent are the very, opposite of Mr. Chapman's position. Its does not deem it necessary to quote this or any other of the eminent authors mentioned, in support of his wild and reckless assertions. He wants us all to be more scientific, but where the "scian to be more scientific, but where the "scientific" features of his reasoning or his Spiritualism are to be found, that is a puzzle. To be scientific means to be careful, exact, thorough, well-founded. On p. 173 of the book mentioned, Epes Sargent says: "Let no one fear that as man advances in knowledge of the facts of universal pature he will grow of the facts of universal nature, he will grow less religious, less loving, less reverent, or aspiring. All history and all human biográphy prove the contrary. It is the shallow draught that intoxicates the brain, 'but drinking largely sobers us again.' It is the half-way, the second-hand philosophers—the men partially informed, who find science and religion at variance, and imagine that the lat-

ter will be compelled to yield the right of way to the former."

Mr. C. does not hesitate boldly to assert, that "Spiritualism is the antidote that will neutralize and eliminate every trace of religion from the world, and give it something better." Plain talk this, but it is simply rant. Epes Sargent, whom this man recog-nizes as one of the deserving men who have helped Spiritualism to be recognized as having a scientific basis of facts, expresses himself equally plain on this point. Sargent says: "To ignore the religious significance of Spiritualism---to tall to recognize it astrou's gir very culmination of all truth and all knowledge; it is science 'flushed with emotion.' Referring to J. H. Fichte, the German philosopher, Sargent says: "Fichte looks to the advance of modern Spiritualism as an earnest of the revivification of the religious sentiment, and the precursor of a high and purified morality; since a knowledge that we are shaping our future destiny by our acts, thoughts and affections in this life—a knowl-edge that we are under the scrutiny of all clairvoyant spirit intelligences-must, as new generations are bred up to accept this as a revelation of science, exercise a most important influence upon the character and conduct of mankind." One more extract from the author of "The Scientific Basis of Spiritualism," upon this question will suffice. "Spiritualism has been referred to as 'a new religion.' On the contrary, it is the attracting principle, assimilating whatever is essential in all religions, but contradicting nothing that the eminent saints and sages of all the centuries have, in their highest moods, recognized as the eternally

true, and subverting nothing of vital truth in any religion." In order not to lose sight of the drift and

spirit of the article under consideration, here insert another extract from it: here insert another extract from it:

"Religion and science are incompatible as light and darkness. The world has always had too much religion. What it wants is less religion and more knowledge. Great men like Darwin, Humboldt, Franklin, Paine, Voltaire, Spencer, Huxley, Tyndall, Wallace, Bradilaugh and Ingersoll, have no religion. They need none. The knowledge they have renders it impossible. They attend to the legitimate business of this world, of developing a noble manhood and womanhood. They believe the study of science or reading the great book of Nature, and teaching the same to others, is the noblest work of man. There is an irrepressible conflict between science man. There is an irrepressible conflict between science and religion, and will be, until one or the other abso-lutely prevails."

Comforting assurances! But is it really so? Mr. C. says all this with as much confidence and assurance, as if he was voicing self-evident truths. He advocates the treatment of Spiritualism as a "science," but a string of assertions, no matter how strongly made, can hardly be accepted as a scientific method. Therefore, instead of accepting Chapman's assertions, it will be safer to consistently adhere to the scientific manner of investigation and let some of these illustrious

men speak for themselves. In his autobiography, Benjamin Franklin says: "I had been religiously educated as a Presbyterian; but through some of the dogmas of that persuasion, such as the Eternal Decrees of God, Election, reprobation, etc., appearing to me unintelligible, others doubtful, I early absented myself from the public assemblies of the sect, Sunday being my studying day. I never was without some religious principles. I never doubted, for instance, the existence of a Deity, that he made the earth and governed it by his providence; that the most acceptable service of God was the doing good to man; that our souls are immortal, and that all crimes will be punished and virtue rewarded, either here or hereafter. These I esteem the essentials of every religion and being to be found in all the religions we had in our country, I respect them all, though with different degrees of respect, as I found them more or less mixed with other articles, which, without any tendency to inspire, promote or confirm morality, serve principally to divide us and make us unfriendly to one another."

Now to Thomas Paine. He, too, is spoken of as a character destitute of, and despising

religion. This is quite as scandalous a misrepresentation as the "ministers of the Gospel" have been and are guilty of when they refer to Paine as an enemy of religion, as a scoffing atheist. As will appear directly. Paine had a deeply religious nature, and simply contended against religious error, ununreasonable dogmas and theological adulterations of natural truth. In the concluding chanter of "The Age of Reason" Painewrites. chapter of "The Age of Reason" Paine writes;
"The only religion that has not been invented, and that has in it every evidence of divine originality, is pure and simple Deism." "Were man impressed as fully and strongly as he ought to be with the belief of a God, his moral life would be regulated by the force of that belief; he would stand in awe of God, and of himself, and would not do the thing that could not be concealed from either. To give this belief the full opportunity of force, it is necessary that it act alone. This

"Could a man be placed in a situation, and endowed with the power of vision, to behold at one view and to contemplate deliberately, the structure of the universe; to mark the movements of the several planets, the cause of their varying appearances, the unerring order in which they revolve, even to the re-motest comet; their connection with and influence upon each other, and to know the system of laws established by the Creator, that governs and regulates the whole; he would then conceive, far beyond what any church-theology can teach him, the power, the wisdom, the vastness, the munificence of the Creator; he would then see, that all the knowledge man has of science, and that the knowledge man has of science, and that all the mechanical arts by which he renders his situation comfortable here, are derived from that source. His mind, exalted by the scene and convinced by the fact, would increase in gratitude as it increased in knowledge; his religion or his worship would become united with his improvement as a man; any employment that he followed that had connection with the principles of creation. connection with the principles of creation, as everything of agriculture, of science and of the mechanical arts has, would teach him ne owes to him, than any theological Christian sermon he now hears. Great objects inspire great thoughts; great munificence excites great gratitude; but the groveling tales and doc-trines of the Bible and the Testament are fit only to excite contempt.'

[TO BE CONTINUED.]

Sacred Books.

Bishop Nevill having stated that "there were not many religions claiming their sacred books to be derived from a divine source," allow me to give a brief synopsis of the character and contents of those which do claim to be inspired:

1. The Vedas is the highest authority for the religion of the Brahmins. The most elaborate arguments have been framed by its devout believers to establish its divine origin and absolute authority. There is no dectrine of Christianity which has not been anticipat-

ed by the Vedas.—Greeley.

2. The Code of Menu constitutes another sacred book of the Hindoos. It is a standard of faith and a guide for moral action. Hindoos call it "the ordinances of God." these ordinances or divine laws, profess to be of divine origin, kings have no authority to change them. These institutes treat on the subject of creation, the doctrine of future rewards and punishments, and also define many of the duties of life.—REV. ALLEN.

3. The Ramayana is generally ranked next to the Code of Menu, and is equally sacred as a holy and inspired book, and may be classed with the Hindoo Scripture.-REV. ALLEN.

4. The Mahabarat is considered to be very nearly coeval with that of Ramavana. On account of its high tone of spirituality it has attracted much attention in Europe. The Hindoos believe the Mahabarat is highly inspired, and that every event noticed in it was recorded before it took place; thus making it in the highest degree prophetic.—REV. ALLEN. 5. The sacred Books of Hermas were believ-

ed by the Egyptians to have been dictated by the god Isis, and inspired by him. They were believed to contain "the sum total of human and divine wisdom." Their great age is indisputed. They recognize but one supreme God, whom it declares to be just, holy, morally perfect, invisible and indivisible, and whom it recommends to be worshiped in silence. This "Holy Book" contains some lofty and soul-inspiring moral sentiments and useful precepts.

6. The Persians, properly speaking, had the Zend Avesta and the Sadder, regarded as inspired and of divine authority. The Zend Avesta presents a detailed account of creation in six kappas, or indefinite periods of time; the temptation and fall of man. and his final restoration; the immortality of the soul, etc.

7. The Sadder depicts "the war in heaven," in which the great dragon, or devil, Ahrimanes, is finally slain. This sacred book, as well as the Zend Avesta, contains many beautiful precepts. The Persian sacred writings are all full of prayer and praise to God.

8. The Chinese have various sacred books, the principal of which are the Five Kings. They have also four holy books known as Shoo, and one called Tao-te. Some are attributed to Confucius, one of them (Ta-heo, the Great Learning) to his grandson, and others to his disciples. They are believed to be divinely inspired; and all are regarded as authority in matters of faith, doctrine and practice. All of them inculcate virtue, and condemn vice and immorality.

9. The Parsees' Bible is entitled Bour Desh, which means "Genesis; or, the Beginning of Things," Its cosmogony is similar to that of Moses, though more definite, and probably written at an earlier period. Its Eden, or primitive paradise, latter 3,000 years before Kipo (the devil) entered, plucked the fruit, handed to the woman, and thus caused her downfall, and, after her, that of the whole human race. human race.

10. Saga, meaning "wisdom," is the name of the Scandinavian "Inspired Volume," so-called because it was believed to have ema-

nated hecause it was believed to have ema-nated from the fountain of divine wisdom.

11. Kaliocham, the Kalmues' Bible, was believed to contain in repletion "all the wis-dom of God and man."

12. The disciples of the Koran were taught and believed that the Holy Book was origi-nated in heaven, and had long been preserv-ed there by its divine author Allah, and in the fullness of time, was handed down chapthe fullness of time, was handed down, chapter at a time, by the angel Gabriel to the prophet Mahomet; and his scribe Zaid recorded it. The leading doctrines of the Koran are: The unity of the God-head, and the perfection of his attributes; the joys of paradise, and the terrors of hell; the awful fate of unbelievers in the Koran. The day of judgment is held up as a terror to evil-doers and skeptics, and an encouragement to the faithful. The Koran abounds in precepts of high

moral tone. 13. The Sacred Book of the Mormons is claimed to have been found inscribed on gold plates, situated several feet, below the surface of the earth, in Wayne County, N. Y., in the year 1823, by Joseph Smith, a pious youth, then only fourteen years of age, who declared he received information with respect to the existence of the plates and their locality from an angel of the Lord, with whom he had had frequent intercourse for several

14. The Bible of the Shakers is entitled "A Holy, Sacred, and Divine Roll from the Lord God of Heaven to the Inhabitants of the Earth, Revealed in the Society of New Leban-on, Columbia County, New York, U.S." The resumony of eleven mighty angels is given who are said to have attended the writing of

15. The two Talmuds are regarded by the Jews as equally inspired and equally binding in their moral requisitions as that of the Old Testament. In fact, they compare the former to wine, and the latter to water, when speaking of their relative value. Some "tall stories" are found in the Jewish revelations, such as these: It tells of a bird so tall that the water of a river in which it stood came only to its knees, though the water was so deep that it took an ass, thrown into it, seven years to reach the bottom: and of an egg of such enormous dimensions, that, when broken, the white of it glued a whole town together and a forest of three hundred cedar trees. These are but specimens of their mir-Such is the character of the Jewish sacred writings, emanating from the same source as the Old Testament; and consequently of equal authority and reliability, and equally entitled to our belief.—Bookworm in he Echo.

Meeting of the World's Peace Society.

It appears from the National View, of Washington, D. C., that ex-Governor Stanton presided at a meeting of the World's Arbitration or Universal Peace League held on the evening of the 10th ult. Two members of the Central American World's Peace Society, Hon. M. S. Labarriere de Veraguas, Panama, and Senor Gargoza were present. Their purpose was to induce the World's Arbitration League, with all its branches, to participate in the ceremonies incident to the inauguration of an equestrian monument and statue in honor of Simon Bolivar to be unveiled in Central Park, New York City, February 22nd,

After some discussion the society agreed to accede to the propositions of Messrs. Labarriere and Gargoza, and the World's Peace Societies of all nations will be represented on the next Washington's Birthday in New York City when proper honors will be tendered the memory of the great soldier and patriot of South America, especially by American Latin races. All World's Peace Societies are formally invited by this Central Society at Washington to send delegates on the day mentioned to New York, the purpose of holding a meeting in Philadelphia, November 2nd, 1883, being abandoned. There measures may be discussed by representatives of all the nations contemplating the establishment of final world-wide Peace. In the promotion of Peace, etc., the following resolutions were

Resolved, That each priest and preacher and rabbi in the United States be requested to pronounce a discourse, if possible, during the month of next November, bearing on the text, "Peace on earth and good will to men."

Resolved. That all who shall be pleased to comply with the request of the league as ex-pressed are also desired to send to the league a copy of the discourse of each for publica-

Resolved further, That members of each congregation so addressed prepare and sign a petition addressed to the Congress of the United States and send to the secretaries of the World's Peace Society urging legislation by Congress in promotion of the humane and beneficial purposes of the World's Peace League; and in furtherance of a world's fair to be held at the city of Washington in the year 1892, the four-hundredth anniversary of the discovery of America. Spiritualistic Reminiscences of an Octogenarian.

To the Editor of the Religio-Philosophical Journal:

We have a lady friend in this vicinity, a scion from one of the oldest Quaker families of Chester County, Pa. She is in her eighty-fifth year, now loitering cheerfully beside the once dread river, awaiting for the ferry-man to waft her to a full realization of the brightness now dimly seen gilding the farth-or shere.

Being mediumistic in her constitution, it is both pleasant and instructive to hold converse with her touching the experiences of a long and active life, and we are tempted to note a few of them for the JOURNAL, as told to us but yesterday.

Our friend's mother, before her, seems, in fact, to have been one of those "sons and daughters that should prophesy in these latter days," for, as related, a few months before the birth of the child that is the subject of these notes, the mother was thrown into or these notes, the mother was thrown into much trouble of spirit on being deprived of the proper sympathy and support of her companion in life. At this period she was spoken to in a "vision of the night" and charged not to be cast down for a moment; "that the child soon to be born would be a daughter and would prove to be the support and comand would prove to be the support and comfort of her declining years." In fulfillment of this vision of promise, then thought to be directly "from the Lord." our aged friend, as we well know, lived with and cared for that mother during the remainder of a long life, until she needed no longer the sympathy and

companionship of her, the promised daughter.
In illustration of our friend's enterprising character in younger life, it may be mentioned, that about lifty years ago, in assisting some relatives moving to the "backwoods" of Indiana, she drove, with her own hands, a horse and wagon loaded with the children of the family, the whole six hundred miles, delivering her young responsibilities safely at the end of the journey. On returning from that trip, she travelled in the same carriage with a Quaker preacher and his companion, who were parties in an adventure somewhat entertaining. They had fared well in the rather lonely journey, often stopping at night with friends by the way, until, on reaching the mountain region of Pennsylvania, they became, on a certain occasion, somewhat anxious about quarters for the night. Presently a house appeared in sight that the "gentleman friend" thought would answer the purpose. But a "shiver and a shock" came upon our friend, giving a decided negative to the place as a suitable haven of rest. She made free to state her impressions to the brother of more august standing; but the rest were weary, and he, inclining to doubt the notions of his younger sister, stopped at the wayside house of entertainment. When, howeyer, he asked her to alight from the carriage,

"Her nerves were all chain'd up in alabaster And she a statue, or as Daphne was Root-bound, that fied Apollo." Whether this was an instance of genuine guardian spirit power, or whether it might have been a pretty little example of feminine wilfulness, it will not do to ask, for fear she gets to read this, and might administer a lesson for your scribe's benefit. However thus she avers, and that she told the preacher there appeared around the other side of a mountain spur before them, the proper stopping place; but the old apostle was as willful as she, and was "not willing to take an uncertainty for a certainty." So the bound sister, having borne her "testimony," was released to alight and put up with the objectionable quarters; objectionable enough they found them, as it appeared to be only a rough boarding place for the rudest class of stonebreakers on the turnpike road, and to make it worse, the proprietor had gone some miles away for supplies and was not expected to return that night.

And now comes in the serio-comical part of the narrative. The impressible "sister' was relieved from the burden of her anxiety and had to become a strengthener of the faith of the elder brother, upon whom, after his willful disregard of warning, the "bar-den" fell with such weight that he could

scarce eat or sleep. Happily, however, the proprietor returned about midnight, contrary to his usual custom on similar trips, driven to it, as he said, by some kind of an impulse that he "must get home." Thus all fears, whether fancied or real, seemed dispelled, and the morning, without serious discomfort, found them on their journey, soon turning the mountain spur and passing the newer and more suitable stopping place presented the evening before to the clairvoyant eye of our seeress

On the first report of the "manifestations" at Rochester, she and her companions tried sitting around a table after the approved fashion, and soon became the recipients of manifestations. Among the first, if not the very first, was the following standard pre-cept: "Have faith in God!" It was signed 'Job Scott," who was formerly known as a highly gifted Quaker preacher and writer She was also informed that this same spirit personage had often before been the source of her impressions, and especially on that exercising occasion just related, wherein she was made to enunciate the same precept, "Have faith in God!" to the distressed preach

er.
Shall we note that these very same words constituted the very first communication received by my wife more than thirty years ago, from her angel mother: "Have faith in God, my child!"

You have learned, friend editor, my propensity to philosophize and will allow a few moments to dwell parenthetically upon the momentous import of this precept, so often spoken. It does not mean that we give our faith and reverence to the jealous, bloody, fickle god of the Jews, to the god of Mahomet the god or gods of the Greeks, or of the Hindoos, or Scandinavians; or to the god of any crude conception of either family or division of the struggling and rising races of mennot even the Christian God (who had but one son) to whom millions render daily life service, while they break his promises and precepts to the mind and heart. No! nor to any crewned king of heaven or king of earthpower loving or tinsel valuing-nol to none

But having through observation and experience attained to a knowledge that man's nature has in it "the promise and potency" of continued life, "faith in God" and his of continued life. "faith in God" and his laws inculcates the assurance that this continued life must be higher and nobler; that no chain in nature being suddenly sundered. the higher life must retroact upon this one for good. In fact, generally "Faith in God" leads to industry in attaining knowledge—knowledge to obedience and the two together to a fearless trust—even that apparent disaster attendant upon the seeming conflicts of nature's laws must find their compensation in an ultimate resultant harmony.

But to continue the reminiscences; there

Chester, one much identified with progressive movements, one of the agnostice—"a just man" who did not "fear God," yet who "eschewed evil," and with whom your present scribe as well as our friend, the subject

of this sketch, had often pleaded for the truth and certainty of the after life. At the time of his decease, our aged lady friend lived at Vineland, New Jersey. She had heard of his illness and no more, yet re-lates that while sitting at her tea table, not thinking of the sick friend in another State, he suddenly came with a strong impression and spoke to her inward ear these words:
"My dear old friend, it is true as thee said,

there is a life beyond the grave."
She discovered afterward that this visit was made about the time of his release from the fleshly body, and thus another example was added to the long authenticated list of similar occurrences, that willful blindness alone, it would seem, has prevented the world's people from regarding with due apnreciation.

With a long life on earth, rich in experiences, with not only faith but knowledge of ences, with not only faith but knowledge of the brighter life to come, our friend, as be-fore stated, is now cheerfully and quietly abiding her time—not for the angel of death to come "like a thief in the night," but like an angel of light and life, emerging from the aurora of her evening setting sun. J. G. J.

The New Movement in Theology.

Hockessin, Del.

Notes and Queries of an Orthodox Minister.

[The New York Tribune.]

REVIEW OF RECENT SIGNIFICANT UTTERANCES BY LEADERS OF RELIGIOUS THOUGHT.

Sir: There is a commotion in all the orthodox churches. It may not have made much disturbance on the surface, but it is very distinct in the depths. The under currents are flowing. Will this continue as it is, or will it, like a flood, sweep over ecclesiastical barriers and go to form an independent body of its own? To what extent has it modified the teaching of the pulpit, the temper of the pew and the tone of the press? These all have changed. The great and terrible ser-mons of Jonathan Edwards would hardly be preached in these days; the modern congrega-tion would not be willing to endure them. There is much fine preaching at the present time, but not from the old texts on which the fathers rung the changes of judgment and damnation. The ungodly are no longer informed that they are "hair-hung and breezeshaken over the flery pit of hell," and they do not now bow in terror under the preaching which at one time caused men and women to fall to the ground. Why is this? Have men become better? Or has the pulpit become worse? Have the people surrendered sin, or have the preachers given up principle? The late Dr. Rothe, of Germany, said on one occasion: "Christianity is the most mutchle of all things?" Corresponding

able of all things." Canon Fremantle, in his "Gospel of the Secular Life," says that Dr. Rothe only meant to set forth the power of Christianity to adapt itself to circumstances and to show its capacity for profiting by new discoveries of truth. In this he voices the thought of some of the most earnest and spiritual thinkers and preachers in Germany. England and America. Every observant reader of more modern theology has noticed to doubt was, in the estimation of the Church, to be damned. To criticise was to invite crucifixion. What a storm the "Essays and Reviews" raised when they were first pub-lished! Every defender of the faith was stricken with alarm. In England the opposition to Dr. Temple, one of the essayists, was so great that when, in 1869, he was designated as Bishop of Exeter, the chapter actually divided on the Royal Recommendation—an act of independence paralleled but once before in modern times. Dr. Temple has never withdrawn, explained or modified any of his theological deliverances, and yet, in the year of grace 1883, he has been chosen to be the Bampton Lecturer for 1884. "The choice," says The Family Churchman, of London, "is an interesting sign of the times" THE MOVEMENT IN THE METHODIST AND PRES-BYTERIAN CHURCHES.

Dr. Henry M. Harman, a professor in Dick-inson College, and one of the most learned men in the ministry of the Methodist Episcopal Church, has written an excellent "Introduction to the Holy Scriptures," which has been published by the Methodist Book Concern, and has passed into its third edition. He admits that "Biblical criticism, like all other branches of our knowledge, is progressive." He says also: "Two factors are to be recognized in the Bible, the Divine and the Human; and it may not always be an easy matter to fix the limits of each." This was Matthew Arnold's starting point. Dr. Harman does not attempt to define these limits. As between the postulates, "The Bible is the word of God" and "The Bible contains the word of God," we may easily infer his choice. His able work bears the imprimatur of the Methodist Publishing House; it is the first volume of the projected "Biblical and Theological Library" of the Methodist Episcopal Church, and has been placed by the Bishops in the course of study for young ministers. It is, therefore, one of the standards of doctrine of the Church.

Dr. J. H. Ecob, a prominent Presbyterian pastor in Albany, in a sermon preached in March last before the Albany County Bible Society, said among other strong words: "When the able and devout scholars of today, with their varied and improved critical apparatus, are making discoveries concerning the entire constitution of the Bible, let us who love the Word beware that we do not make that ancient mistake of substituting reverence for wisdom. Reverence without wisdom is superstition. We lovers of this Word of God, most of all, should rejoice in every discovery concerning it..... So if we find our old faiths emptied of their cherished dogmas, we will not sit down by the vacant tomb to weep, but we will turn our faces to the new day which must always break forth with more light and truth' from this Word."

Inced not quote from Dr. Bruce, of Glasow; from Dr. Flint, whose words rather astonished some of the members of the last Pan-Presbyterian Council; from the recent discussions in papers and reviews, from the resolutions of General Assemblies, and from the essays and sermons of ministers of the Presbyterian Church. We all know that in this most orthodox branch of the Church catholic the movement is working.

RECENT UTTERANCES ABOUT CERTAIN DOGMAS. The writer hereof is personally acquainted with prominent ministers in several of the Christian denominations who hold to less stringent views of revelation, to the theories of the atonement as presented by Bushnell and McLeod Campbell, and to the necessity of a restatement of the Christian doctrine of departed this life a very few years ago, a retribution. As I have already said, very faithfully did those inspirers fulfill all and not equipment and some note in the County of few, if any, sermons are now preached on more than they had foretold; their tireless, phorus

the everlasting punishment of the wicked, and many thoughtful men of all persuasions and pursuits are gravely and earnestly discussing, both in public and in private, the whole question of eschatology. This question is under review. Everybody is sensitive, and in some of its points leading men are not altogether in harmony with their brethfact of the action of the Conference. It is certain that, for some reason, no one was willing to present a bill of particulars to the Committee on Episcopacy, although much was said and written about the heterodoxy of the Richards hear. of the Bishop's book.

In a sermon preached at St. Margaret's, Westminster, on April 29th last, Archdeacon (late Canon) Farrar said: "Ceremonial ob-servances are not religion. Long prayers are not religion. Orthodoxy of creed is not religion." Canon Fremantle says: "Christian faith is not an adherence to a series of propositions, but a living sympathy and aspira-tion which shows itself in many forms, and tion which shows itself in many forms, and is the spring of a true and healthful life." Prebendary Row, of St. Paul's, London, in his last work, "Revelation and Modern Theology Contrasted," says: "If Christianity is to retain its hold on thoughtful men, theologians must cease to propound as Christian verities, to be accepted under penalty of exelusion from the fold of Jesus Christ, a mass of dogmas which are nothing more than the of dogmas which are nothing more than the deductions of human reason from the facts of revelation, or super-additions to these facts, introduced into the records of revelation by the aid of the imagination, and then announced as verities resting on the author-

Dr. J. H. McIlvaine, a Presbyterian pastor in Newark, N. J., formerly a professor in Princeton College, has just published a very vigorous and remarkable work, entitled, "The Wisdom of Holy Scripture." The temptation to quote at length from it is strong. His chapter on "Creeds and Confessions," takes ground against what he calls stagnation in theological science, which leads men to "ascribe to the Church's former deliverances that unchangeableness and authority which belong to the Word of God alone, so that, practically, if not in theory, they are placed on a level with the Scriptures themselves." He says we shall find it easy to point out numerous particulars wherein the Westmin-ster Confession "fails to represent the truths of the Gospel in their true Scriptural rela-tions." Referring to the Creeds and Confessions of Churches, he says, "We see that the evils of such elaborate systems of theology. when solemnly adopted and held as confessions of faith, must be enormous, especially in their influence upon the ministry. For it seems that thoughtful and conscientious men, with deep convictions of human fallimen, with deep convictions of numan fati-bility, and having before their eyes the won-derful progress which is made in science and industry, will shrink more and more from incurring such obligations, and from the office of the ministry in those communions which require it."

What does it all mean? The pulpits and the presses of the churches are full of words the different tone now employed when doubts such as these quoted, words which would not are mentioned and criticisms are made. Once | have been tolerated a half century ago. And yet we see Dr. Newman Smyth duly dismissed and commended to the New Hayen Association by the Presbytery of Schuyler; we hear of Methodist Episcopal heresy, but the Bishop is not arrested: we look in vain for any proceedings against him of Newark or him of Albany or him of Dickinson. The Rev. Dr. Heber Newton is yet in possession of his head and his frock. Dr. McLane, of Steubenville, is cashiered, but the General Assembly was in no hurry to admit his appeal. Ministers and members are becoming more liberal every day. What, I again ask, does it all mean? We cannot resist the current; it is gathering strength with every day. We may utilize it. Let us all note well its flow and its tendency. It is a great fact of to-day. It may become blessed history if we use it as unto the Lord. AN ORTHODOX MINISTER. New York, Sept. 12, 1883.

ORGANIZATION.

Interesting Letter from Mrs. F. O. Hyzer.

To the Editor of the Religio-Philosophical Journal:

From the delightful restfulness of life under the "vine and fig tree" of home. I have watched for the weekly reports of field and camp where you have been striking such vigorous blows for truth, and I have only waited your return "home from the war" to offer you my most sincere and grateful congratulations upon victories won. Not being physically adapted, or by natural tastes attracted to such scenes of conflict, I presume am all the more intensely grateful to those who are qualified to accomplish such necessary labor in the cause to which my life has been so long and continues to be so earnestly devoted. Phose who are acquainted with both my private and public relations to our great work of reformatory truth, do not need to be assured that I am with you, and all others who are loyally and vigorously striv-ing to call order out of the chaos of the ideals and actuals of modern Spiritualism.

Organization in its most practical and laborious form of reconstructive activity, has been kept before my mind by my spiritteachers from the day of my first consciousness of pupilship in their primal school of interspherical communion. Whenever I complained of not being instructed, or of attaining knowledge as fast and fully as my ambition demanded, they most emphatically assured me that it was not from lack of ideality or appreciation of the value of truth on my part, or of knowledge, love and fidelity on theirs, that the work I so desired to accomplish for myself and in behalf of the cause I so desired to serve, did not go more satisfactorily on, but from want of organization of the floating, unconcentrated, frag-mentary, intellectual and emotional, as well as physical capital with which nature and education had endowed me, and that if I expected, or demanded larger and clearer draughts from the fountains of eternal thought, I must organize by the most thorough, effective and faithful association of the forces of all my faculties a better head for the uses of inspiration. They instructed me in methods for the accomplishment of that most desirable result; they set the time, and aglow with faith and intellectual conviction, I set eagerly and practically to work with them in the most interesting, and to me very wonderful and novel employment of taking down and reconstructing after an improved modern design, a temple not made with hands, the dome of which should catch the gunblerme of the street because Heaving the sunbeams of the eternal heavens. Most

generous, artistic efforts only being limited at points of frailty in my own constitutional substances. When those points seriously interfered with their work and mine, they at once called a meeting of all the stockholders of the enterprise, apprising me after full and united deliberation what course I must pursue to overcome the obstruction; they never ren. When the eloquent Bishop Foster, of the Methodist Episcopal Church, published his work on "Beyond the Grave," whispers of ganization still closer at the stronger poin s heresy were heard all through the Church, of capital, thus relieving weaker portions and the General Conference enacted a pro- from undue tension, giving them opportunivision for the trial of bishops charged with ty to individualize themselves more strongly teaching heresy. It is not for me to say that the Conference had the Bishop in mind. I grand work of associative, artistic labor. No mention the fact of the whispers, and the faculty or element of the joint estates was permitted for a day to go off on a sulk, withdraw investment, nourish envying, covetousness and sedition, or to allow the sun to go down upon wrath.

Thus without interruption have I bedn permitted to go on with the temple-builders for thirty years of earthly life, to say nothing of the previous years in which unconscious myself of the proceedings of the law, the timbers of my present structure were growing, and being hewed and squared in the wilderness of embryonic conditions. There will, I know, come a day when I shall receive directions to set the less artistic workmen to the task of removing the unadapted and fragmentary remnants of material to their proper depository in the earth, but the immortal tabernacle will stand outlined in the Spirit-world a living demonstration, as far as it shall have approximated the truly beautiful and divine in art, of the eternal principles and uses of organization.

Till then and thereafter I shall go on re-constructing of all the elements of matter and spirit, and from all models in the universe adapted to my normal and inspired as-pirations and capabilities. I have no thought of final results. I can have none from my sense of the infinitude of genius. I have no idea of absolute origin as perfection. I live, and have no sense or knowledge of the time when I was not, or shall not be, and moving on in demonstration of immortality hourly. and having no power to prove a negative, I deem myself immortal and call my intensifying, expanding consciousness of being, progression.

My work having for the present been accomplished in one part of that great vine-yard where none of us who do not see through a glass darkly can presume to look for fruitage, yet since we have at best only been doing nursery work for modern Spiritualism as a general movement, I now move on in response to the call, "Come over and help us," from the Brooklyn "Church of the New Dispensation," where I trust my temple-building proclivities will find warm hearts and ready hands with which to co-operate.

My past labors in that city have ever been of the most pleasant and harmonious character in a general sense, and to whatever extent I may have failed to accomplish and perform good and enduring results in the service of the truth we love and revere, I shall still ascribe to the lack of organization in myself and my co-workers. Ever thine for truth. Mrs. F. O. Hyzer.

thine for truth. Mrs. F. Baltimore, Md., Sept. 18, 1883.

A Bogus Doctor Factory.

The Chicago Times of a late date, gives the following account of "A Bogus Doctor Factory" in Milwaukees

The question of what rights the public may have in the way of protection from quacks, who steadfastly refuse to let a man lie a natural death, has been brought up prominently this week through a little incident which happened to Health Commissioner Martin. A short time ago a man, who recently arrived from Halle, Germany, presented himself before Dr. Martin with a statement, signed by a druggist in his former place of residence, to the effect that the bearer was a physician. The better to give force to his opinion the druggist had affixed to the guarantee one of his labels. Dr. Martin informed the gentleman that druggists' labels did not, in this country, bear the value which they seemed to have in the old country, and that before he could register the applicant autong the physicians allowed to practice in this city a diploma must be produced. The possessor of the druggist's certificate sadly withdrew, only a few days later to inform the health commissioner that now he had a Milwaukee diploma and wanted to see his name among those who were admitted to practice. The health commissioner declined to view the matter from that stand-point and still refused to register the applicant's name. There the matter rested until, during the week the applicant had a patient. The patient died, and the son-in-law of the deceased was so dissatisfied with the course of treatment that he was on the road to administer a dose of common sense, if not therapeutical knowledge, by means of personal chastisement. Dr. Martin persuaded him to forego the pleasure and instead to proceed against the bogus physician regularly for practicing without a diploma, which was done. The rapidity with which the gentleman from Halle secured his diploma left no doubt in the minds of physicians acquainted with the facts that the article was obtained at the alleged medical school of Dr. Coney, which has been exposed by the press repeatedly, as was noted in dispatches to The Times last evening. A committee of physicians visited the doctor's factory to examine the machinery. The result of the examination was a report, showing it up as a bogus institution. The factory is comprised in one little room, with a few honehas and a stable little room, with a few benches and a table. which, it is alleged, knows of lectures and students by hearsay only. Dr. Coney, in answer to questions, informed the committee that the college skeleton had been loaned out: that the professor of surgery brought his instruments with him; that the professor of chemistry did likewise, while for clinics the students were allowed to look at the unfortunate wretches who came to the doctor for medical advice, and yet this institutionhas turned loose sixty-five graduates, if Coney speaks the truth, and is ready to increase the number at any time—for a consideration. The factory is incorporated under the gen-

About a year ago a Willimantic manufacturing company notified its employés that after the expiration of twelve months, those of them only who could read and write would be retained. Evening schools were established. The few who neglected to avail themselves of the schools have been discharged.

eral laws of the State, and the State authori-

ties will now proceed to annul the charter.

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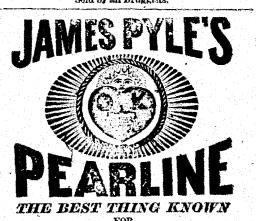
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saus us.

To the struggling, discouraged men and women of the world, to those bent down with sickness and cares, this volume is respectfully dedicated; and if the perusal of its pages shall gladden the heart of some wayfarer, in his gloomy pligrimage through the world, with fresh hopes, one great object of the author will be fulfilled.

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Woman and the Household.

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

IT NEVER PAYS.

It never pays to fret or growl
When fortune seems our fee:
The better bred will push ahead
And strike the braver blow, For luck is work And those who shirk Should not lament their doom; But yield the play, And clear the way, That better men have room.

It never pays to foster pride, And squander wealth in show; For friends thus won are sure to run In times of want or wee. The noble worth Of all the earth Are gems of heart and brain-A conscience clear, A household dear. And hands without a stain.

It never pays to wreck the health In drudging after gain, And he is sold who thinks that gold Is cheaply bought with pain.
A humble lot, A cosy cot, Have tempted even kings, That wealth will buy, Naught of contentment brings.

The last number of New North-West-the best paper of those printed upon the Pacific slope—contains an eloquent open letter, by its senior editor, Mrs. A. S. Duniway. It is to the voters of Oregon, urging them to vote for the amendment to the State constitution by which suffrage is extended to women of that bright, wide-awake State. It is to be decided in June.

The American Woman Suffrage Associa-tion hold their fourteenth annual meeting at the Academy of Music, Brooklyn, N. Y. on the 9th and 16th of October next. Delegates from local and State societies will be present with reports. Elizabeth B. Chace of Rhode Island, is president, and Lucy Stone chairman of executive committee.

Mrs. Anadibai Joshee, a Brahmin of good social position, has embarked at Calcutta, in company with several missionary women, for America, with the purpose of entering the Philadelphia Women's Medical College. She necessarily violates many injunctions of the Brahmin creed, such as those which prohibit crossing the water, eating food net prepared by Brahmins, and many others. Her object in coming to this country is to prepare her-self to aid efficiently in the elevation of her sex in her native land.

Mrs. E. S. Purdy and Mrs. E. M. Russ of Indianapolis, have interested themselves in the promotion of silk culture in Indiana, and are prepared to furnish silk worm eggs, mulber-ry cuttings, instruction books, etc. These ladies contemplate opening a school in the spring, where all the progress of silk culture will be practically taught.

A BRAVE WOMAN.

Mary Anderson, the actress, seems to have taken the English people by storm. Her beauty and wit were so much the subject of remark, that the Prince of Wales desired to meet the brilliant young American. How he succeeded as told by a contemporary, is below. Let us unite in a meed of praise for one young woman who is strong and brave enough to resist the wiles of a hold, sensual man, whose abroad who are toadies and snobs, and their daughters receive with a species of intoxication, admiration given in suc., a manner that it ought only to be considered as an insult. The morals of the Prince are a matter of so much notoriety, that no one can affect ignorance of them, or of the unhappiness of which the Princess has been subject.

Miss Anderson was informed of this flattering desire to meet her of his Royal Highness; but, most unaccountably, as it seemed to her English friends, she showed no desire for the presentation. Finally, a gentleman who knew her very well was asked by the Prince to say to Miss Anderson that he would be pleased if she would indicate a time when it would be agreeable to her to receive an introduction to his Royal Highness. She replied that while she wished to show no disrespect to the future ruler of England, she must decline to receive him. Such a reply had never before been made to a request for an introduction by a Prince of the blood, and she was asked to explain. "An introduction to the Prince of Wales," she pluckily answered, "can do me no good professionally, and I know very well how he regards actresses generally. Personally, I have always maintained my own dignity and self-respect, and I do not mean to put myself in any position voluntarily where I may be compelled to forget them. Therefore, I must decline to be presented to him. I have gone this far in life without a breath of scandal attaching to me, and I do not mean now to do any thing that might change that condition." This settled the matter. The story got out in London and was widely repeated, and it was noticeable after that that the Princess of Wales invited Miss Anderson to her garden party, an honor she has never before conferred on any actress of the English stage. It is a pity some of the American girls who are getting themselves very much talked about in connection with the Prince of Wales could not follow Miss Anderson's example."

CORRESPONDENCE.

The following interesting account of a trip to the Yellowstone Park, by a fair correspondent of the editor of this column, will prove acceptable to others:
"At last the trip is over, and I hasten to

write while it is fresh in memory.....The Hotel of the Manmoth Hot Springs National Park, is six hundred feet long, with wings four hundred feet long, furnished in the lat-est style and lighted with electricity. These springs cover an area of about three square miles. The action of the boiling water and of the minerals which it contains, have formed a white crust that lays in terraces one above the other, fourteen in number, to the height of 1,000 feet, forming in these terraces. fountains and lakes of every imaginable hue and form, all boiling, seething hot, so it is impossible to put the tips of your fingers in it without being scalded. The next point of interest, Norris Basin, contains hundreds of small Geysers, in the space of two acres; among them are mud Geysers, spouting mud twenty feet into the air. Then comes "Hell's half-acre," an immense lake which lies dormant for years, and then spouts three hundred feet high, with a noise which can be heard six miles. It is of every color of the rainbow. But, the most incomprehensible, mighty and awful are the large Geysers spouting boiling water at irregular intervals, excepting "Old ton's lines

"Faithful found among the faithless; Faithful only he."

Only a few yards away is the Giantess, the most stupendous of all. Sometimes as many as sixteen days intervene between its cruptions; during this time it is placid, only a bubble at the center indicating its boiling heat, while the water is sapphire blue. When it does spout, it rises two hundred and fifty feet in the air, accompanied by subterranean tremors and rumblings terrible to hear, while the air is filled with sulphurous fumes, steam, mist and spray. About four hundred feet away is the Bee Hive, grandest of all. It lies dormant for weeks at a time; beside it is a small spouting Geyser which is also quiet during the interval, till about an hour before the eruption of the Bee Hive, then it spouts as a preliminary vent for its big brother, and the Indicator, as it is called, never fails in

"There are hundreds of others; the earth is filled with rumbling, gurgling noises, and in some places it is too hot to walk upon. I am certain that some day, remote or near, the whole vicinity will be subject to earthquakes.

"These Geysers are the most wonderful things I have seen, but the falls and Canyon of the Yellowstone are the most brilliant. Here are groups of crags and rocks of the brightest of blended colors. The intervening ravines are filled with pines contrasting finely with the beautiful earth-tints of the soil. At the foot of these yawning chasms, some-times one thousand feet below us, rushes the bright green water of the Yellowstone. At one place it falls a depth of three hundred and twelve feet, then tears, foams and frets along below these brilliant high cliffs, churning itself into creamy foam as it rushes down toward the gulf of Mexico. The pictures of this region by Thomas Moran, which we saw at the capitol at Washington, are not overstrained or exaggerated, as we thought."

BOOK REVIEWS.

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

A COMPILATION OF THE LECTURE GIVEN BY the Spirit-band through the Mediumship of Mrs. Magdalena Kline, and which is called "The Ever-lasting Gospel." Vol I. Boston: Colby and Rich.

This volume consists of a series of lectures and messages, we are told in the preface, written and delivered in public through the mental organism of Mrs. Magdalena Kline, a trance, clairvoyant, and inspirational medium, with no advantages of education, a resident of Van Wert, Ohio, and the presiding genius over an interesting family. This lady, by birth a German, when developed as a medium, we are informed, was exceedingly ignorant of books, of history, of modern cul-ture, and of the wisdom of the world generally. She also knew nothing of Spiritualism while becoming a medium. After a few scances, she became sufficiently developed to give most excellent tests in the way of seeing and describing spirits. It is claimed that when her hand was first controlled mechanically to write good, fair English, "she of herself could not write a word of English, nor could she speak it only in the most crude and broken manner." If this be true, Mrs. Kline was the subject of a remarkable and unusual psychological experience. Writing and speak-ing intelligently in foreign languages, unknown to the psychic or medium, are only of culties of Cognition; Objects and their Inattentions are a dishonor. Too many people go occasional and sporadic occurrence, and are abroad who are toudies and snobs, and their per se among the most remarkable and striking exemplifications of occult spiritual forces

with which the New Dispensation is crowned. The contents of "The Everlasting Gospel" purport to come from Airs. Kline's band of angel ministrants, calling themselves "Justice Band." They prefer not to give their names to the public, only informing us inferentially that they are ancient spirits speak-ing when upon earth several of the oriental languages. The structure of those languages as well as the German of the medium, being very unlike that of the English, the communications are necessarily not couched in such pure and smoothly flowing English as would nave resulted had both the medium and her inspirers been natives of America or England. Traces of foreign idioms are clearly apparent throughout the volume, yet not such as to produce any great obscurity or ambiguity. There are nearly four hundred closely printed octavo pages in the book, embodying one hundred and fourteen lectures or essays on a variety of subjects, ethical, theological, spiritual, philosophical, scientific, etc. That which most strongly commends itself to me

in these pages is the ethical portion. The moral teachings are excellent, healthful, inspiring, elevating; and humanity needs all the assistance and encouragement it can receive in the evolution of a substantial and progressively-upward code of ethics. The theological ideas found in this work differ from those regarded as true by the writer of this article; its theories of Christ, God, and biblical matters generally. are not in accord with my perceptions of truth; but as deed is superior to creed, as character, not belief, is the touchstone of human worth, so, in my judgment, the incentives to a life filled with good deeds, kindly sympathies, and moral heroism filling this inspirational work, are of more practical benefit to mankind than its philosophy or theology. In so far, then, I can most heartily commend "The Everlasting Gospel."
W. E. COLEMAN.

STURLA-STILES TRAGEDY. By O. G. Turner Author of Integral Education, Love vs. Fascination, etc. Pp. 265, 12mo. Fredonia, N. Y.: O. E.

Perhaps no tragedy ever brought to the surface a more startling revelation of human character and depravity than that of the shooting of Charles Stiles, a reckless gambler and speculator of Chicago, by his mistress, Theresa Sturla, an Italian women. It occurred at the Palmer House, Chicago, July 10th,

The author of the present volume has sought to present a complete survey of the character of the principal actors, and the details of the horrible affair through the prosecution to the acquittal of the scarlet woman.

In doing this she has remorselessly laid bare the secret sins of society which makes such crimes possible and at the same time she offends not the most sensitive delicacy. We believe the story has never before been published and it has deep interest as a legal report to the lawyer; in the high medical testimony touching the vexed question of in-sanity it attracts the physician; in its mental phases it is still more interesting to the student of psychology.

The last part of the book is devoted to conclusions by the author and in many respects is the most valuable portion. It is a sum-Faithful," which goes off hourly; its eruption | ming up and application of the lesson receiv-

can be foretold to a minute. It never fails to reach the height of one hundred and seventy-five feet. I could not but think of Mil-Resulting from the Desecration of Marriage," consideration of "Crimes and Corruptions Resulting from the Desecration of Marriage," "Early Influence and Education as affecting Character," "Social and Moral Inequality of the Sexes encourages Libertinism," "Man and Woman," "Degradation of Labor and Extravagence in dress, a cause of Prostitution" "Materials and Sexes of Crimes" tion," "Intemperance as a cause of Crime." On all these important subjects the author is at home and discusses them in a practical common sense way, speaking directly to the mark and uttering telling truths on every

WAR SONGS FOR ANNIVERSARIES AND GATH-ERINGS OF SOLDIERS. Boston: Oliver Ditson & Co. Chicago: Lyon & Healy. Paper, 96 pp.,

As the title implies this is a collection of those stirring melodies that came into notice during our great national struggle. These songs will always have a charm to those who remember the courage and enthusiasm they once inspired. The collection also includes many of the older patriotic tunes, as well as a number of those consoling hymns appropriate for memorial and funeral occasions. The music is for male voices and has accompaniments for piano or organ.

Magazines for October not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "Summer Must Go;" Summer Changes; Little Pyramus and Thisbe; This Seat Reserved; Marmaduke Mumm and his Big Bass Drum; The Tinkham Brothers' Tide-Mill; Punch and the Serious Little Boy; The Midget Sheep; A Rhyme of Bed-time; The Lellipops' Vacation; A Big Bite; Recollections of a Drummer-boy; Motherless; The Brownie's Good Work; Stories of Art and Artists; Gathering Beech-nuts; The Kitchen-Garden School; The Largest Pet in the World: Ned's Suggestion; The Wish-Ring; A Bold Hunter; Swept Away; Work and Play for Young Folk; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Agassiz Association; The Riddle-Box.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Luther; France and England in Egypt; King Mtesa; Poets, Philosophers and Politics; Tamzin's Choice; John Blobard, Grant, Arguigan, and Granting. Richard Green; American and Canadian Notes; Trying the Yacht; The Stage in Rela-tion to Literature; The forms and history of the Sword; Jews and Christians in the Middle Ages; Four Popular Songs of Italy:/The Saints of Islam; The Set-Offs against Modern Science; The Heptarchy of the Cats; Napoleon's Marshals; A Picture of England a hundred years ago; Literary Notices; Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Henry Wadsworth Longfellow; Outdoor Industries in Southern California; His Quest; Characteristics of London: Extravaganzas; In the Footsteps of Thackeray; Old New York and its Houses; A Prayer; Martin Luther, after four hundred years; A Foreigner in Florence; The Pupils of Thomas Bewick; The Bread-winners; A Woman's Reason; Snipe-Shooting; At Twilight; Longfellow; Through Waterspott and Typhoon; Topics of the Time; Open Letters: Bric-a-Brac.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. W. T. Harris, New York). Contents: Swedenborg and Henry James; Fichte's Facts of Con-sciousness; On the Nature of Property and its Devolution; Goeschel on the Immortality of entowski or teraction; Homer's Hiad; Notes and Discussions; Books Received.

THE AMERICAN KINDERGARTEN, (Emily M. Coe, Editor; D. Appleton & Co., Publishers, New York.) This monthly aims to improve the race by correct training, beginning with the children and continuing this with in struction suitable to each age through life.

The only scientific Iron Medicine that does not produce headache, etc., but gives to the system all the benefits of iron without its bad effects, is Brown's Iron Bitters.

OTTAWA, ILL.-Dr. T. A. Smurr says "Brown's Iron Bitters give entire satisfaction.'

FRONT ROYAL, VA.-Dr. G. H. Hill says: "Brown's Iron Bitters seems to give general satisfaction. I recommend it strongly."

A man's charity to those who differ from him upon great and difficult questions will be in the ratio of his knowledge of themthe more knowledge the more charity.

Ayer' Hair Vigor promotes the growth, and improves the beauty of the hair. It imparts an attractive appearance, a delightful and lasting perfume. While it stimulates the roots, cleanses the scalp, and adds elegance to luxuriance, its ingredients are harmless and its effects are enduring; and thus it proves itself to be at once the best and cheapest article for toilet use.

The sacred books of the ancient Persian say: If you would be holy instruct your children, because all the good acts they perform will be imputed to you.

As a tonic and nervine for debilitated women, nothing surpasses Dr. Pierce's "Favor-ite Prescription." By druggists.

Religion is not a thing of noise and spasm, but of silent sacrifice and quiet growth.

The only known specific remedy for epileptic fits is Samaritan Nervine.

The Malays have an elaborate civilization, laws, and even literature of their own. They are a decently clothed, comfortably housed, settled, agricultural people, skillful in some arts, especially the working of gold, and they are rigid monotheists. Their houses show good work in lattice and bamboo, carved door-ways, and portieres of red silk, pillows and cushions of gold embroidery laid over exquisitely fine matting on the floors There seems to be no visible reason, yet the Malays have been dwindling away for several generations. Nothing impresses a visitor to this peninsula more than the energy, enterprise and large emigration of the Chinese They are said to equal the British in stamina and are more industrious and thrifty.

Books Received.

GOD AND THE STATE. By Michael Bakounne, Founder of Nihilism and Apostle of Anarchy. Translated from the French by Benj. R. Tucker. Price, paper cover, 15 cents. Boston: Benj. R

BRIDE OF LAMMERMOOR. By Sir Walter Scott.
Paper cover, price 15 cents. Philadelphia: T. B.
Peterson & Bros.

VIX. By George E. Waring, Jr. Price 10 cents Boston: James B. Osgood & Co.

In addition to postal telegraphy, Great Britain has a post office savings bank, which allows two and a half per cent, interest on de-posits of one shilling and upward; also a lifeinsurance department, by which persons between sixteen and twenty are insured to the amount of from twenty to one hundred pounds; recently it has added an express system, carrying parcels not more than three and a half feet long and weighing not more than seven pounds, at a cost of six cents for one pound, twelve cents for three pounds, and eighteen cents for seven pounds. Postal telegraphy was put in operation in 1870, when the Government borrowed \$35,000,000 and purchased the lines of private companies. It is now considered that the price paid was far above the real value. The earnings have been sufficient to rapidly extend the lines and increase the number of stations, besides wishing a bandsome revenue to the Governyielding a handsome revenue to the Government. The charge for telegrams is one shil-ling (24 cents) for twenty words to any part of the kingdom. Messages written on stamped cards and forms, and deposited in the letter boxes, are dispatched from the nearest telegraph station immediately upon collection.

There has been lately a marked diminution in the population of Germany The number of the population fell, between December 1, 1880, and June 6, 1882, from 45,231, 061 to 45,213,907. The decrease is spread over the country in an unequal manner. In some parts there is even an increase.

In Rome, Augustus's tomb is the site of a variety theatre, and Caesar's death-place is occupied by a grocery store.

Tennyson's income has fallen off. His publishers used to guarantee him \$15,000 a year, but are able to do it no longer. His efforts to write for the stage have been no advantage to him financially.

Socrates called beauty a short-lived tyranny; Plato, a privilege of nature; Theophrastus, a silent cheat; Theocritus, a delightful prejudice; Carneades, a solitary kingdom; Domitian said that nothing was so grateful; Aristotle affirmed that beauty was better than all the letters of recommendation in than an the letters of recommendation in the world; Homer, that it was a glorious gift of hature; and Ovid calls it a favor bestowed by the gods. From the Italian.

Poverty and Distress.

That poverty which produces the greatest listress is not of the purse but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anemia in medieal writings. Given this condition, and serofulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, threat disease, spitting of blood and consumption, are among the common results. If you are a sufferer from thin, poor blood employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood and cures these grave affections. Is more nutritive than cod liver oil, and is harmless in any condition of the system, yet powerful to cure. By druggists.

What you are doing for love you can do no longer for mere gain. The higher motive drives out the lower.

Dr. Benson's Skin Cure consists of internal and external treatment. Removes humors at same time.

Sorrows are like thunder-clouds; in the distance they look black, over our heads hardly

There is in all this cold and hollow world no fount of deep, strong, deathless love, save that within a mother's heart.

SAW ENGINES THE CHEAPEST."
SAW ENGINES THRESHERS,
MILLS, ENGINES HORSE POWERS,

"Anakesis" reher, and is an infallible once for Piles, Price \$1, at druggists, or sent prepaid by mail. sample free. Ad. "ANAKESIS" Makers, Box 2416 New York.

Turkish, Russian, Electric, Sulphur, Mer-curial, Roman, and other Medicated Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great thrury and most potent curative agent. Nearly all forms of Disease Rapidly Disappear Under Their Influence when properly administered. All who try them are delighted with the effect. Thousands of our best citizens can testify to their great curative properties. Try them at once and judge for yourself.

ELECTRICITY A SPECIALTY. The Electro-Thermal Bath, as given by us, is par excellence in Nervous Diseases and deneral Debility. Open for Ladies and Gentlemen from 7 a.m. to 9 p. m. Sundays, 7 a.m. to 12.

THE WAR IN HEAVEN.

By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents. For sale, wholesale and retail, by the Religio-Philosoper-CAL Publishing House, Chicago.

THE RELATION OF THE SPIRITUAL

TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science. By the purported dictation of the late

PROF. M. FARADAY.

Pamphlet form.

Price 10 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chi-`go.

AWOMAN'S AFFAIR,

MRS. N. H. SMALL, the wife of the popular deputy sheriff and assessor of Topsham, Me., writes us on May 15, 1888 "That she had been severely afflicted during several years with kidney and liver disease, accompanied with severe pains and backache. Having tried many so called cures, and medicines, and dector's prescriptions, without receiving any benefit, and while socking for a cure, the noticed the advertisement of Hunt's Remedy and decided to try it. Having bought a bottle at Mr. Johnson's drugstore, commenced using it with such flattering results that she continued its use, and after using only five bottles the improvement in her health is so marked that she wishes all who are addicted in like manner to know of this most valuable and reliable medicine; and alse most cheerfully recommends. Hunt's Remedy to all, and especially to females who are troubled with the complaints peculiar to the sex."

A FAMILY BLASSING.

Under date of May 10, 1883, we have received the follow. ing information from Mr. Lorenzo Lomband, of 18 Charles street, Portland, Me. Mr. Lomband says: "For several years past I have been troubled with severe backacho and pains in the side, and when I would lie down I could not rest well, 23 it seemed impossible for me to get into an easy position; and toy aches and pains increased constantly to such an extent that I became convinced that I had a disease of the kidneys fastened to me, and after having used doctors' prescriptions and many of the so-called cures without getting any benefit I was persuaded by a near neighbor, Mr. Jones, to try Hunt's Remedy, as hisself and wife had been greatly benefited by its uses, and many others of our acquaintances spoke of its merks in the highest terms. I decided to try it, and purchased a bottle at Nichol's drug store and as soon as I had taken a few doses of it the pains in my back were relieved, and after taking three bottles my sideache and lame back are cured, and I can truly testify that Hunt's Remedy is an article of areat ment, and will do all that is claimed for it, and I know of alany other people in Portland who have found & cure in Hant's Remedy after all others failed to do any good. and I recommend it to all who have kidney or liver disease, hoping that this may be the means of relieving some sufferer who does not know of the merits of Hunt's Remedy,"



DR. HOLMAN'S PAD CURES

'Malaria,

DYSPEPSIA, NERVOUS AND SICK HEADACHES.

All Liver and Stomach Troubles. It is also a sure PROTECTION against Vellow Fever. Sea.-Sickness, Typhoid, Billous and Intermittent Epyers; and will cure Chronic Districts, Summer Complaints, Children's Diseases, and conditions from which many ladies suffer in silence. Reware of imitations. For further informations are for pumpilet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00. Special Pad \$3.00, post and duty for Canada), paid. HOLMAN LIVER PAD CO., P. O. Box 2112 93 William St., N. Y.

MIND, THOUGHT AND CEREBRATION.

BY ALEXANDER WILDER Pamphlet form, price 10 cents.

For sale, wholesale and retail, by the Relacio-Philosofm-AL Publishing House, Chicago.

STORIES FOR OUR CHILDREN.

Py HUBSON and ENNI TUTTLE,

This work is designed especially for children. A popular work for Lyceums. Price 25 cents, postago 2 cents. For sale, wholesale and retail, by the Religio-Philosophi-cal Publishing House, Chicago,

GUIDE-POSTS MMORTAL ROADS.

By MIS JACOR MARTIN. The author says: "As a firely among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair,"

Price 25 cents, postage 2 cents extra. Fer sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

EXPERIENCE OF SAMUEL BOWLES,

(late Editor of the Springfield, Mass., Republican.) -- IN --

SPIRIT-LIFE; Or Life as He Now Sees it from a Spiritual

Standpoint. CARRIE E.S. TWING, Medium.

Pamphlet form. Price, postpaid, 20 cents, For sale, wholesale and retail, by the Religio-Philosophi-Cal Publishing House, Chicago.

THE RELIGION OF SPIRITUALISM.

By EUGENE CROWELL, M. D.,

Author of "The Identity of Primitive Christianity and Modern Spiritualism," etc., etc.

Among the prime points of consideration in this work may be mentioned: What is Religion? Spiritualism is a Religion; The Religion of Spiritualism identical with the Religion of

The following excerpt from its pages will give earnest of the flavor of the whole:

flavor of the whole:

"Spirit-communion is the basis of Spiritualism. Through it a future life is demonstrated; while the nature and requirements of that life, and our duty to others and ourselves, are alike made clear to every earnest, intelligent soul. By it the demands of the heart and the intellect are alike satisfied. If the teachings of Spiritualism conflict with certain dogmas of Orthodox religion, they, on the other hand confirm all its cardinal and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure living, and charity, are as cardinal to Spiritualism as to modern Christianity."

Spiritualism, the auther holds, does not seek to make claim as a salvatory agent "upon which we can east the burden of our sins; it only enlightens our minds, makes clear our duty, and points us to the way in which we can elevate ourselves; and if, with this knowledge we fail to walk righteously, the greater is our condemnation."

Price, 15 Cents: Postage Free.

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GODEY'S LADY'S BOOK cays': "In the general rush among REMEMBER! For the protection of

modistics and diesemblers for a fine brand of Velveteen, there seems to be great delight ex-pressed over the Arcana Ven-vertes. It is \$ \$ much sought after for jackets and fur-trioused units for children Seesthe consumer we stamp every yard with the below stamp. See you get it. trimmed suits for children's cos tumes and ladies' dinner dresses. Its cost is also an element its necess, as it can be purchased VELVETERN at the same prices as ordinary

THE BAZAR says: "The Arcapta Vilverers is an improvement upon ordinary vel-scient hat issure to be the original of the paper clated, not only during be coming winter, but for many casons."

DEMOREST'S says: "The newest triumph at velveten has been indireced by the ABCADIA. In Manchester production of exceeding finences, depth and richness of texture. Its plicis soft, close and even, and experts full to detect the difference between it and real velvet when made up."

The Fast Pile "Arcadia Velveteen" is of genuine woven fast pile, with Genoa face, and is the onlyxelveteen The Fast Pile "Arcadia Velvateen" is of genuine woven tast pile, with Genoa face, and is the only sensored in the market that can rightfully claim these qualifies. They have stood the test of one season, and have continued to grow in favor from the time of their first introduction up to now. For lades' costumes they are unrivalled, having the following advantages over all others: First, the color is positive and lustrous in all shades. Second, in appearance it cannot be easily distinguished from Lyons silk velve, being much thinner and finer in texture, and consequently less heavy than ordinary velveteen or velvets, and will outwear any other material of equal finish and dress. CARSON, PIRIE, SCOTT & CO., Chicago, C.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain imits is invited, and in these circumstances writers are sione responsible for the articles to which their names

Exchanges and individuals in quoting from the Rr-LIGIO-PHILOSOPHICAL JOURNAL, are requested to dis-Unguish between editorial articles and the communica tions of correspondents

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

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

CHICAGO, ILL., Saturday, October 6, 1883.

NOTICE TO SUBSCRIBERS.

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

Spiritualism in the South.

The last issue of our esteemed Atlanta contemporary, Light for Thinkers, contains a call for a mass meeting of Spiritualists at Chattanooga, Tenn., on the 25th and 26th of this month; "to take into consideration and adopt ways and means for the more thorough organization of the public cause of Spiritualism." Among the names attached to the call are those of Hon. O. S. Poston, of Ken-Tenu., both familiar to the Journal's readers. Dr. Watson it will be remembered, was one of the most active in the Sturgis Convention of last spring and aided in the organization of the Association formed at that time and known as the American Spiritualist Association.

Ever since the Sturgis meeting the interest in organization has been steadily growing throughout the country; many who at first looked upon it either indifferently, or hopelessly, or with a disposition to oppose, have upon reflection and further study come to heartily favor the scheme and to warmly champion the platform adopted at Sturgis. The action taken at Lake Pleasant after several days thorough discussion gave fresh impetus; and the work of the Committee provided for in the resolution there adopted will ere another year show good fruit. The growing interest in Spiritualism in the South has been a marked feature of the past year: we sincerely hope that the proposed mass meeting at Chattanooga will be largely attended, and that wise and effective measures will be inaugurated whereby the Movement in that comparatively unworked field may start off on a good basis. If a platform similar to that of the American Spiritualist Association be adopted and effective machinery for work arranged for, those in attendance will always gladly remember their connection therewith and most of them will live to see glorious results accomplished.

Light for Thinkers in an editorial upon the proposed meeting says:

"Some of our correspondents desire that we as Spiritualists should extend our invitation to Liberalists of all classes. We have no objection to assisting the spread of general Liberalism. Realizing that the philosophy of Spiritualism covers all Liberalism, we therefore extend the invitation to all Liberal-

From what follows the above quotation we judge, as nearly as we can decipher his meaning, the editor does not personally favor such an amalgamation. If there is one thing more suicidal than another, it is for Spiritualists to attempt to work in the same association with so-called "liberals." Liberal, in its large, broad sense is a word we admire, it covers progressive, truth-seeking people under whatever banner they train; unfortunately the word has been warped from its best meaning and to a great extent now stands for bald, crude, iconoclastic Materialism-at least so far as it defines the belief of the large body of "liberals" who at different times and places have sought to work with Spiritualists.

The attempt to marry Spiritualism and Materialism has frequently been tried, and in every instance with disastrous results. The Michigan Spiritualist and Liberalist State Association may be cited as a striking example. No thoughtful materialist, well read in his own philosophy and free from selfish interests, will for a moment favor | Watson, Memphis, Tenn.

such a combination, neither will any intelligent Spiritualist after he has considered the subject and looked over the history of past efforts in this direction. For the honest Materialist we have the highest esteem, however little we may respect his belief; he is doing a good work in his own way, but it is not the work of the Spiritualist, nor has it anything of a positive character in common. Beyond a few negations the unity of ideas ceases and open, unrelenting, never-ending antagonism begins. The genius of Spiritualism embraces all that is good, true and elevating in Materialism, and supplements it with something infinitely better. Oil and water are more easily and permanently mingled than are Materialism and Spiritualism. Temporal interests may at times seem to act as a solvent, but it is only seeming; there is no native attraction, and the mo ment the outside pressure changes, the antagonistic elements fly apart with such force as to destroy the thin associative veneering.

If the Spiritualists of the South are wise, they will build a purely spiritual platform, on which no consistent Materialist can stand Let them do this and they will exert an immediate and potent influence, through which they can enter every religious organization in the South. On the other hand let them. identify themselves with Materialists and

key will weaken their power, misrepresent piritualism to the Southern people, for whose benefit and enlightenment the organization is formed, and materialize a hellupon-earth from which they will only escape after long suffering, and then only to see the public cause of Spiritualism farther in the background than when they began.

Let there be a large turnout at Chattanooga and let the friends lay the foundation for a structure which, when completed, shall afford a congenial spiritual home for Spiritualists who desire to live pure, true, honest lives and to make progress in real spiritual culture; let the doors be thrown wide open and a hearty invitation extended to Materialists, Christians and Pagans to come in when they offer themselves in the right spirit; but let it be distinctly understood that the house is not to be used for other purposes than those for which it was reared, and if Materialists or Christians, Jews or Pagans, social reformers or hobbyists of any sort desire to promulgate their peculiar notions, it must be done beyond the Spiritualist precincts. The silly, pernicious cry of free platform! free platform!! has been the curse of Spiritualism in the North; let Southern Spiritualists learn wisdom from the experience of others, and thus obtain it cheaper and earlier than did those of the North.

A Gin Mill and Religion.

"Gen." Booth, leader of the Salvation Army in London, Eng., in order to retain possestucky and Dr. Samuel Watson, of Memphis, sion of a building which he leased, is compelled to take out a license and sell liquor. It is stated by an exchange that "recently a suit was begun for possession of the property, and was decided against the Army. An appeal was sought, but the court ruled that appeal could only be granted on condition that the tavern revert to its former usesthat is, that intoxicating liquors should be sold there under the terms of the lease. Rather than lose his property, the General reopened the bar, took down the salvation inscription from the front of the tavern, and put out a sign inscribed: 'William Booth. licensed to sell by retail intoxicating liquor, to be consumed either on or off the premises. This will be continued until the appeal is decided. While the Army is conducting services in the theatre and music hall, the bar will be doing a brisk business in the other end of the building. One would think that the effect of complicated missionary work of this sort would be confusing to the mind of the sinner. For the sake of retaining possession of some purely temporal riches, the General is engaging in a business which he believes to be immoral and wicked. We are not able to understand by what process of reasoning he is able to do this-but then few people ever have been able to comprehend fully the scope of much of the Salvation Army's mission."

Southern Grove Meeting.

The First Spiritual and Liberal Society of Chattanooga, Tenn., will hold a Grove meetin Beason's Grove, a beautiful location just across the river, within one-half mile of the city limits of Chattanooga. The proprietors of the enterprise set forth that the place is "the garden spot of the South—the place for tourists and pleasure-seekers to visit—the best climate in the Union, with its numberless attractions, such as grand old Lookout mountain, the great battle-ground of Chickamauga, Forrest Hill, Signal Hill, Mission Ridge, Forrest Wood, etc. Also, Tennessee river, its walls mounting to 1,000 to 1,500 feet above the river, much of which is equal to that on the grand Hudson river above New York city; Nick-a-Jack caye and many others that contain miles of halls and subterranean rooms, already prove to be the most wonderful in existence, although not fully developed; the tourist's eye views one of the grandest panoramas of mountains, valleys, river scenery of railroad towns to be seen in the South, covering a large scope of country in Alabama, Georgia and Tennessee." The speakers engaged are as follows: Dr. W. C. Bowman. Cincinnati, O.; Mrs. C. C. Van Duzee, Atlanta, Ga.; Geo. W. Taylor, Lawton, N. Y.: Mrs. E. C. Woodruff, South Haven, Mich.: Geo. W. Kates, and A. C. Ladd, Atlanta; Ga.; Wm. F. Lyon, Adrian, Mich.; Rev. Samuel

Silence.

Men love noise. The rush and roar of a crowd seem to them the fittest expression of life, the rainous explosion the best expression of power; yet life, like all forces, is silent, and the power of the mightiest explosion is weakness itself compared with even the might of the vegetation which stirs every atom of our globe, abrading rocks sometimes sometimes rending them, changing courses of rivers, altering the face of continents, not swiftly, but surely and silently. So is it in our own life. We count up our activities, our storms and rages, and by them measure our life. It is as if one were to measure the strength of a stream only in the time of a freshet, by its waste rather than its work. So, too, men are apt to pride themselves upon their speeches rather than their silence, forgetting that the speech was, at best only an attempt to produce what the silence had evolved, and that the speech nearly always belittled the thought. But other men did not see or hear the thought, and they did hear and appland the speech-so men care more to speak well than to think rightly. Is it true that gems are worthless unless some one else admires them? It is true-it is the eternal law that whatever a man has is worthless, unless it brings joy to some other.

Spiritualists, notably in their meetings, might sometimes be much improved by a few "flashes of silence" now and then. Silence when nothing need be said, is the eloquence of discretion," says one writer. 'Speech is great, but silence is greater," says

Spiritualists are human, and they, too measure force by its explosion; yet silence, even among men has a power of its own. When Franklin was our minister to France, the philosophers assembled at Paris and Versailles sometimes, as some would-be philosophers of to-day do, railed and sneered at the Bible, and Franklin was silent. They knew that he had studied the Bible, and his silence was felt to be a criticism. Silence subdued these philosophers. They, too, became silent on these themes in the presence of this man, strong enough to overthrow their arguments. wise enough to parry their sneers, as in fact he did, when they challenged him to speak. And they came to fear his silence. "Answer not the fool according to his folly, lest thou be like unto him," was not the least wise of Solomon's sayings. How many judgments have been declared by silence. The late Dr. Hallock, lecturing before a Spiritualist audience, once deplored that the old-time gift of silence was nearly lost. It used to be, he said, that when one arose and poured forth a stream of commonplace objections to Spiritualism, that had been answered a thousand times, one firm in the faith would come after and let him alone severely, completely passing over in silence all his predecessor had said. He said it was always felt as the most strong and dignified rebuke of wordy ignorance. Would not a return to this good old custom much improve some of our conferences? Certainly there are some who should cultivate a thoughtful silence, to replace the thoughtless speech which now not unseldom

wasting time and doing good to no one. But there is a kind of silence that needs no cultivation—it is found outside of our meetings, growing rank and smothering truth, honor and manliness. It is well, often, to be silent in a conference when Spiritualism is attacked: it is never well to be silent when it is attacked outside the conference. Boldly but modestly, firmly but gently, should every Spiritualist avow himself such, especially where it seems perilous to reputation to do so. True, the peril is only imaginary. Men respect one who can give them a new thought, if no attempt is made to force it on them. Every man is at heart a heretic, say theologians-a good proof that their theology violates nature, and is false. If a Spiritualist doubts, hesitates, apologizes for his convictions, he is despised, as he deserves to be, not for his belief, but for his want of it It is not his belief that is despised, but himself, as holding a belief he dares not avow. But for the one who, being challenged, time and place fitting, tells all the glorious truth he knows, exults that he knows it, is not ashamed nor afraid to avow himself one of the despised ones-lo, he is no longer despised, he has made Spiritualism respectable by showing that an honest, earnest man holds it as true. Holding fast to one system that, not denying science, transcends it; not accepting theology, only because it is partial and distorted; based on the eternal law pervading all nature, therefore an eternal verity-why should a Spiritualist be silent when Spiritu-

flows in one weak, washy, everlasting flood,

alism is impeached? Still less should one be silent when frauds profane the holy, and produce false evidence of an undoubted truth. That these things should be done and only stir a vacant smile. a shrug of the shoulders, a hinted excuse, is too common, and a result of the same moral cowardice that prompts to public ignoring of Spiritualism; nay these frauds are made the excuse for the almost as criminal treachery of denying the truth or failing to support it when needed. Men should speak then, if ever. What worth are so-called facts, if there is evidence that they are not facts? Why give even the charity of silence to one detected in fraud? Why continue to hail the Judases as apostles? Spiritualism must be pure and true, admitting no stain of sensualism or fraud on its robes, or it must die, to be remembered only, if at all, as a widespread delusion, false and foul. Let Spiritualists cultivate the eloquence of silence when silence is fitting, gathering the force that shall manifest itself, in clear, positive assertion of truth when it seems to have no friend. But | camp.

let them have resounding, thunderous denunciation of fraud: no compromise with it and no teleration for those who persistently perpetrate it.

Economic Remedies.

The Rev. R. Heber Newton recently gave his views of the labor question before the Sensia Committee on Education and Labor. After stating his views somewhat in detail on various points, he finally, as reported, condensed the whole as follows:

"To sum up, the witness suggested, on the part of labor, increased efficiency, interest thrift and association; on the part of society at large, increased sense of responsibility for these very ills, and wise and earnest efforts to overcome them by industrial education by increased facilities for saving, by lessen ing intemperance; on the part of capital personal interest in its employés, industria partnerships and arbitration; on the part of municipal governments, the taking of their affairs out of party politics, the enforced reconstruction of the worst tenement-house districts, the proper use of its franchises for the public good; on the part of State governments, the formation of bureaus of labor, factory legislation, legislation against stock watering and combinations to force up prices of necessities of life. the introduction of industrial education and of saving societies into the school system; on the part of the national government, tariff reform, a national bureau of labor, a national railroad com mission, a better system of patent rights postal savings banks, reclaiming of forfeited land grants, reservation of remaining lands for individual settlers, organized colonization and the reservation of new mineral resources for public uses.'

In commenting on the above the New York

Independent says:

"We are in favor of every practical and practicable measure that is adapted to make things better in this world: but we have no hope that the time will ever come, certainly not until after the millennium is under ful way, when all men will be equally prosperous, or when there will be no poor men in society who must look to others for employment and wages, or when there will be no rich men in society, or when property will be so equally distributed that everybody's wants will be equally well supplied. We are not expecting any such thing; and we think that those who do expect it will be disappointed. The principle of 'Root, hog, or die' is a fundamental factor in human affairs; and the that roots best will find most to eat Individual and personal effort is, in this world, and especially under the free institutions of this country, the great law of one' condition. Patient industry, careful econo my and temperate personal habits will do more for the workingman than all the trades unions that were ever organized, and more than all the doctrinaires in economics can do, even if they were multiplied a thousandfold. These are the qualities that usually bring success; and no arrangement of the social system can compensate for their ab sence.'

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Modiums, and other items of interest, for this column are splicited, but as the paper goes to press Tuesday A. M., such notices must reach this office on Monday.

Every true and honest medium will benefi the profession by circulating the JOURNAL. Mrs. J. C. Bundy reached home last week, Friday, after a two months' sojourn in New

England and New York. Miss Dale Owen, daughter of Robert Dale Owen, has been lecturing in London, England.

Mr. L. P. Wheelock, Superintendent of the Moline (Illinois) Scale Company, made one of the 500,000 visitors to Chicago last week.

Mr. Geo. P. Colby was in town last week accompanied by Mr. and Mrs. Leeds of Michigan City. Mr. Colby lectures in this city on the 14th.

The Carrier Dove is the name of a month ly paper just started at Oakland, California in the interest of the Children's Progressive Mrs. Alice B. Farra, formerly of Burling

tony Iowa, is now located at 73 West Adams street, this city, where she proposes to prac tice her mediumistic gifts. , Mr. Willis Beals, son of Dr. Joseph Beals

President of Lake Pleasant Camp, is a young artist of great promise. He has gone to Europe to pursue his studies and will spend the winter in Paris.

Rev. J. K. Street of Waco, Texas, delivered a sermon in the Court House there, lately which is published in full in the Masonic Home, giving his reasons for retiring from the ministry and membership of the M. E. Church South.

Grace Hall located at South Bend, Ind., was dedicated September 23rd, Geo. P. Colby delivering the dedicatory address. The hall had been beautifully decorated by Mrs. Anna Denslow. Dr. Denslow secured the hall, and it will be used exclusively by the Spiritual ists for lectures, scances, social culture, etc

Mr. Angus McPhail of Mt. Sterling, Brown county, Illinois, was in town last week. He says no lectures have ever been delivered on Spiritualism in his section, and that if any good and worthy speaker should be passing between Quincy and Springfield, it might be worth while to visit Mt. Sterling.

In Frank Leslie's Illustrated Newspaper of the 22nd ult., appeared a half-page illustration entitled: Great International meeting of Spiritualists at Neshaminy Falls. President Champion has a keen sense of the ludicrous, and hence with his constituency may enjoy this singular looking "illustration which shows a few hundred figures, probably intended to represent human beings standing knee-deep in water, with umbrellas extend ed and facing a structure resembling a time keeper's stand on a race track. Off to the left on what seems to be the river's low bank, a few buildings that may be dressing rooms for bathers are to be seen. The short descriptive text, however, on another page, explains things more satisfactorily and gives a fair statement of the size and importance of the

Raphael's Prophetic Almanac for 1884, with Ephemeris, is now ready. It contains the monthly calendar and weather guide, celestial phenomena in 1884, table of moon's signs. general predictions for the year, and a large amount of useful rules and tables. Price, postpaid, 35 cents. For sale at this office.

Every subscriber, we hope, will feel that his or her interests are identified with those of the Journal in a cooperative work for spiritual growth. Each approving reader should advance and strengthen the JOURNAL by actively assisting in enlarging its circulation. We need this assistance as much as the seekers after truth need the paper.

The annual meeting of the Kansas Liberal Union is to be held in Forest Park, Ottawa, Kansas, on Saturday and Sunday, October 6th and 7th. Liberals are earnestly solicited to attend as important business affecting the interest of Liberalism in the West will come before the meeting. Representative liberals from various parts of the State will be present. Good speakers are engaged and a pleasant re-union is anticipated.

A mastodon's head and tusk were uncovered the other day just back of the Chester(III.) Penitentiary, at a depth of fifteen feet. The tusk was a most beautiful and perfect specimen, all complete, without a flaw in it. The root was slightly flat on the under side, and measured exactly eight inches in diameter in the center, while the total length was five feet six inches. A smaller tusk was found severaldays previous, and there are reasons to believe that more than one mastodon will be turned up before the digging ceases.

One day last week, says the Portland, Me., Argus, Mrs. Annie Cary Raymond and her husband ascended Mount Washington. Therewas a heavy fog hanging over the top, and Mrs. Raymond, turning to her husband, remarked: "If this fog would only lift I would give \$50 to the Maine General Hospital." It. was but a short time before the fog lifted, and they had a delightful view. Descending to the Glen House, Mrs. Raymond was reminded of her remark, and immediately drew her check and sent it to a physician in Portland for the benefit of the hospital.

The San Francisco Chronicle says: "Mrs. E. L. Watson of Santa Clara county, delivered the first of a series of lectures last evening at Metropolitan Hall, before a large audience, her subject being 'Generation and Regeneration.' Her argument was that men and women should, by a strict observance of scientific laws of nature, rise to a higher plane of usefulness and goodness, and that their children would thereby escape the vicious consequences that are entailed upon the progeny of those who violate nature's laws. Mrs. Watson has but recently returned from a lecturing tour through Australia."

"Is Spiritualism Hostile to Religion?" This question is ably and fairly discussed in this issue by our esteemed contributor. Mr. George Lieberknecht. We especially commend the article to church people who have been led to think Spiritualism synonymous with Atheism and Materialism: we also ask for it the candid attention of those on the same plane of thought as the writer who furnishes the text upon which Mr. Lieberknecht uses to base his article upon. The JOURNAL does not care to encourage wordy discussion, but desires to incite its readers to do some sound, hard thinking. How impressive is Mr. L.'s graphic description of his first experience in Spiritualism, and how encouraging to the truly religious soul.

D. F. Trefry writes: "The Spiritual Light Seekers at Lester's Academy, 619 West Lake Street, had an unusually large and interesting meeting. A full choir gave us sweet music. Remarks were made by Mr. A. H. Williams and Mrs. De Wolf. Dr. Arthur Merton, of Salem University, gave us a very interesting lecture. Tests were given by Mrs. De Wolf. Mrs. Townsend and Mrs. Porter. The time of our Mediums' Meetings has been changed to 10:45, Sunday morning; there will be a lecture at 7:45, evening. Mr. Deloss Allen, inspirational speaker, will speak the first Sunday in October, the 7th; he also gives tests during his lecture. Mr. Geo. P. Colby, of Michigan City, Mich., is expected to speak for this Society the second Sunday in October."

Dr. J. K. Bailey, during the month of September, spoke at Ballston Spa. N. Y., 3rd; at Glens Falls, N. Y., 8th and 9th, three lectures; at Saratoga, N.Y., 10th; at Morris, Otsego Co., N. Y., 23rd, in the Universalist Church, the pastor thereof, also giving a good spiritualistic discourse at the morning service. His name, Ballou, as well as his denomination, is suggestive of liberal leanings. The Doctor spent the balance of the month rusticating and sight seeing, in the region of New York City, up the Hudson by daylight, Saratoga, Lake George, the valleys of the Susquehanna, Chenango and Unadilla Rivers, etc. He may be addressed, until further notice, at Monroeville, Ohio.

George F. Barstow, of San Francisco, who left an estate valued at \$80,000, gave these injunctions in his will: "Having observed that ostentation and expensive funerals are injurious to the people, after absorbing money which poverty cannot well spare to vanity and pride, therefore, by way of example, for which I beg pardon of the undertakers, let my coffin be a plain redwood box, put together with common nails or screws, without paint or varnish, with plain iron handles, and all else about the funeral to correspond with : his plainness. Let there be a cheap shroud and no flowers. What is a dead man but a handful of dust? Instead of a hearse I may just as well be carried to the grave upon some ordinary vehicle in every-day use, since life is but a journey and the day of death the final

True Charity.

"The Lord helps those who help themselves" is true in spirit if not in letter, as the poor widow who tends a toll-gate for eight dollars a mouth over in Indiana, will learn ere this is printed. Mr. Terry of New York, sends us \$15 for philanthropic purposes, with orders to apply part of it to pay Mrs. Patty's subscription, if no one has anticipated him, and to send the paper to the poor old man, Jere Miller of California, as long as he lives at his (Mr. Terry's) expense. On opening our mail one morning last week, we came across an unpretending looking letter with a postmark too indistinct to make out the office where it was stamped, but showing Colorado, on opening it neither town or name were found, but out dropped a ten dollar greenback. The letter was brief and to the point:

To the Editor of the Religio-Philosophical Journat: In your last issue a call is made for Mrs. Patty. You will find enclosed ten dollars; take out one year's subscription, and send the remainder to the widow. Should any one respond before you receive this, send

the whole to the widow. In the name of the widow and of her spirit friends, we thank this unknown donor. Mrs. R. C. Simpson having joined us in supplying Mrs. Patty with the paper for a year, we at once sent the ten dollar note on its journey toward the toll gate without taking toll at

Mr. T. E. Pelham, of Athens, Texas, sends ave dollars for the Journal's Poor Fund, and it will be used with other funds that may be sent in, to send the Journal to people in a similar condition to Mrs. Patty and Jere Miller. Almost at the same time Mr. Pelham's letter was received, a postal card came which read as follows:

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

My subscription for your paper, I suppose, is about to expire. I am not able to raise the money to send for it another year. My husband before his death, and myself since his death) was a constant subscriber to your paper. I am a widow, and have for the past three or four years had to manage in every way possible to raise the money to pay for the Journal, and this year I have met yith reverses, so that I can't take it. Now, if you feel as if you could send it to me, I will try and raise the money to subscribe for a year from this fail; if not, please stop it.

Nancy Osborn.

Vandalla, Mich., September 25th, 1882. stop it. Vandalla, Mich., September 25th, 1882.

This shows us a good place to put \$2.50 that the good woman may not do without the consolation weekly derived from the Journal.

These examples show the kind of charity the Journal and its subscribers believe in; there is another kind, much harped about in print and otherwise in certain quarters, that is not of the religio-philosophical sort; it is cheap, and used to help on frauds, or aid debauchees who, having squandered fortunes in riotous living, appeal to the Spiritualist public for aid. Neither the JOURNAL nor its subscribers have this maudlin sentimentality, falsely dubbed "charity" by its purveyors.

Please look to it that your subscription does not get in arrears.

Recollect that postage on letters is now two cents per one-half ounce, and don't waste

We regret to learn that Mrs. Lord was quite ill at the time our correspondent wrote; we hope ere this she has fully recovered her usual excellent health.

In the telegraphic account of Mrs. Lord's reception, published last week, the wires should have been Handy. Electricity is a hardy, efficient aid to the newspaper and very handy to have; it never originates errors, but sometimes spreads them.

A pail full of beautiful honey has been sent us by some thoughtful, but anonymous friend. Thanks. Should our editorials be permeated with more than their usual sweetness our readers will know why. Some other equally unknown friend has sent a bushel of elegant peaches. Peaches and honey! Just think of a Spiritualist editor thus supplied; who says the "cause" is not progressing?

The Brooklyn Spiritual Fraternity will hold a Mediums' Meeting in the Church of the New Spiritual Dispensation, Clinton Ave., below Myrtle, on Friday, October 12th, at 7:30 P. M. Mrs. T.-B. Stryker, one of our most reliable mediums, will have charge of the meeting. All mediums in New York and Brooklyn are invited to be present and take part in the exercises. Seats free and everybody welcome.

Hon. A. H. Dailey, by special invitation, will address the Brooklyn Spiritual Fraternity, Friday, Oct. 5th, at 7:30 P. M., in the Church of the New Spiritual Dispensation, Clinton Ave., below Myrtle, on "Organization for practical work among Spiritualists." Judge Dailey is Chairman of the Committee appointed by the New England Spiritualists Camp Meeting Association at its August convocation, for the purpose of perfecting a plan of organization among Spiritualists. Seats free and all invited.

The Philosophical Society of this city announce the following for its fall and winter session: Oct. 6th, opening address by the President, "Idealism;" Oct. 13th, Sidney Thomas, "The True Basis of Ethics;" Oct. 20th, David N. Utter, "The New Ethics;" Oct. 27th, Fred. C. Wines, "Prospect of Charities in the Northwest;" Nov. 3rd, Van Buren Denslow, "Ethics;" Nov. 10th, W. M. Salter, "A Popular Statement of Idealism;" Nov. 17th, Frances Ekin Allison, "Individualism;" Nov. 24th, H. D. Garrison, "Absence of Design in Nature;" Dec. 1st, W. P. Jones, "The Irrepressible Conflict Between European and Chinese Civilization;" Dec. 8th, I. N. Stiles, "The God of the Bible;" Dec. 15th, Jno. C. Bundy, "A Scientific Basis for the Continuity of Life;" Dec. 22nd, Emma Schumm, "Some Thoughts Suggested by Lange's History of Materialism." The remainder of the programme will be announced hereafter. The meetings will be at Apollo Hall, Central Music Hall, every Saturday evening, commencing promptly at 8 o'clock.

The Journal's account of Mrs. Lord's reception was quite complete, but it should have mentioned that Prof. Clayton presided, and also have given more prominence to the part taken by Dr. Emily J. Pike.

The Olive Branch for the current month, under the heading: "A Great Victory Won," has an excellent editorial on the good work done at Lake Pleasant this summer. The Olive Branch is an interesting and instructive monthly published at Utica, New York, by our good friend David Jones, as most of our readers already know.

Lyman C. Howe speaks at Alliance, Ohio, during the Sundays of October. He expects to speak in Nellie Brigham's place in New York, during November. He writes on the 29th ult. that he is on his way to Waverly, N. Y., to attend the funeral of Hon. O. H. P. Kinney, one of the noblest and most influential men in the State, and a devoted Spiritu alist and writer for thirty years.

Mrs. F. O. Hyzer, the eloquent inspired evangel of the new dispensation, will lecture in the Church of the New Spiritual Dispensation, Brooklyn, N. Y., Clinton Ave, below Myrtle, during the Sundays of October at 3 and 7:30 P.M. Mrs. Hyzer is a most wondrous example of the power of spiritual forces in overcoming frail physical infirmities by the touch of ministering angels. Seats free and all welcome.

"I wish you would point out," writes Mr. T. E. Pelham, of Texas, "a community where tobacco, spirituous liquor and hog meat are not used. I will emigrate to such a place. How can we raise the rising generation pure and clean, and fit the young for the intelligent reception of spiritual truths?" The first request the Journal cannot answer, possibly some reader may. The second question is one on which the Journal is constantly striving to throw some light. Many Spiritualists are too indifferent about the spiritual culture of their children at present, but this will change in time for the better.

I Have Suffered for Years from chronic Catarrh. I tried Ely's Cream Balm. Relief was instantaneous, and has already resulted in an almost complete cure.—S. M. Greene, book-keeper, Catskill, N. Y.

Business Uotices.

Dr. Price's Unique Perfumes richly deserve to be called the gems of all odors.

Hunson Turrle lectures on subjects pertaining to general reform and the science of Spiritualism. At-tends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

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CURES EVERY CASE OF PILES.

Grove Meeting.

The First Spiritual and Liberal Society of Chattaneoga, Teanessee, will hold a drove Meeting near the city, commencing on the 18th and closing the 28th day of October, 1883. This is an epoch in the South, a grand raily of Spiritualists, the first this side of Mason and Inton's Line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance? Invite your appreciative friends to accompany you and partake of this feast of good things.

J. W. WHITE, President.

J. D. HAGAMAN, Cor. Sec.

Spiritual Meetings in Brooklyn and New

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

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 133 Clinton Avenue, Brooklyn, N. V. Public services every Sunday at 8 and 7:30 r. M.
Lyceum for young and old, Sundays at 90:30 a. M. Abraham J. Kipp, Superintendent,
Ladles Aid and Mutual Relief Fraternity, Wednesday, at 2:30

:30. Church Social every second and fourth Wednesday, in each nonth, at 8 P. M. Mutual Improvement Fraternity every first and third Wed-lesday evening in each month, at 8 o'clock. Daniel Coons, President.

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

Brooklyn Spiritual Fraternity every Friday evening at 2:80.

B. Nichols, President.

A. H. DAILEY. President,
Brooklyn, Sept. 24, 1883.

(P. O. address 16 Court St.) B. Nichols, President. Brooklyn, Sept. 24, 1883.

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

Mediums Meetings, Chicago.

Mrs. S. F. DeWolf, trance speaker, and Mrs. Isa Wilson Porter, test medium, will conduct The Spiritual Light Seck-ers' and Mediums'Meeting.every Sunday at 10:45 A.M., in Prof. Lester's Academy, 619 Lake Street. Good music, good seats, and a light, cool and pleasant hall. Spiritual papers for sale at the hall.

Mrs. S. E. Bromwell conducts the Spiritual Communion Meetings, at the West End Opera House, 433 West Madison Street, every Sunday at 3 p. M. Trance speaking, tests and fine music, Ali are cordially invited to participate.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Co., 106 Wall-st. N. Y.

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A Remarkable Case of "Bright's Discase" of the Kidneys.

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The Chicago Magnetic Shield Company—Gentlement I feel that I one to you and bumanity a statement of my experience in the use of your Magnetic Shield. I have been afflicted several years with Erights disease of the kidneys. My case was a marked one, and never has been questioned by any physician. Have been treated by several of the most distinguished physicians in the linited States, have paid ont a reasonable fortune in treatment and medicines, but continued to fall until lost over seventy live pounds in weight. My legs were so swelled that the skin bursted open, my voice so weak it was with difficulty I made myself understood; could walk but few rods at any one time, my vision seriously affected, my breath very short, lif fact was expected by my friends and physicians that I must soon die. In this unfavorable condition, with little hope of relief. I but on your Magnetic Shields. In a few days I experienced a complete change for the better. It is now less than two months since I commenced wearing the Shields, and an much better than for years, the swelling in my legs has disappeared, my kidneys act natural, no more pain, no more short breath, can waik without fatigue, and am galning every day. I feel confident of acomplete cure. No tongue can express the gratitude I feel for having found such a remedy as your Magnetic Shields. My home is in San Francisco, California. You can refer to me at any time, No. 1100 Market Street.

10 Denver. Aug. 30, 1883.

H. A. ROBERTSON

From another grateful patient who has worn the Shields for Kidney disease. These living witnesses are happy to testify to truth. Our Belts never fall to give satisfaction to

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years I have been more or less troubled with Kidney complaint, and have used almost every medicine that was ever
recommended to me for that disease, but found no relief.
Was almo t discouraged. My life seemed a burden. Last
winter I purchased a Magnetic Belt and Insoles from my son,
J. E. Carey. Since that time I have been a different woman:
Words can't express the Joy I feet for having my health restored again, and I owe it all to those two articles that I now
pussess, which I would not give for five times their cost. As
soon as cold weather comes I intend to put on a Jacket.
Yours Respectfully, MRS J. D. CAREY.

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Respectfully Inscribed to Mr. and Mrs. T.J. Skidmore, of Fredonia, N. Y. By Hudson Tuttle.

> O our precious, angel Kittle, When you left us in the morning, Our dull life was full of sadness, For you were its chief adorning, We could only sob, "Our Darling," Through the ashen lips of sorrow, For the veil was hanging thickly And no rent showed a to-morrow.

Like a blossom in its fullness, Was your dawn in love and beauty, And your heart was like a lily, Pure and spotless in its duty. But the frost came with its blighting— Our poor love was no protection, And to save you came the angels, Shielding with their glad affection, Till they bore you, and transplanted Where the clouds make shadows never, Nor the heart is wrong with partings And our unions are forever.

Now the veil is rent asunder, And we see you, darling Kittle, With the angels in bright robings In the glad Celestial City; And we feel the benediction Of your presence on us falling; And in the soul's deep silence Can we hear your sweet voice calling, As we tread the thorny pathway
Up by care and duty leading,
Where the rugged way is darkened And our weary feet are bleeding.

O our Kittle, we are coming When our labor is completed, And our task of earthly living shall not ask to be repeated. We are coming by the evening For our earthly day is fleeting; By the golden hars of twilight O, our Darling, wait with greeting!

Impressive Words from the Pulpit.

In a late sermon the Rev. Dr. Collyer said: E like, said he, to preach a sermon that has in it something of the warm heart of man. That was the sort of sermon Jesus used to preach, and one great secret of his success was that He always put into what he said, something human, something that went right to the hearts of the people. That is the sort of sermon I would like to preach if I could. It almost seems to me that some of these abstract con-troversial discourses upon points of dogma and met-aphysical questions are of no more practical benefit than the disputes that used to occupy the attention of the mediaval sages. How many angels could find a resting place upon the point of a needle? What was the precise hour on Saturday afternoon when the creation of the world was completed?

"Well, I suppose if I should talk to you this morning shout same of the for off same as of Attion."

ing about some of the far off savage races of Africa or South America I would interest you, so browl and also so subtle is the bond that unites man to man, But how much more must it be so when I speak to you of your own home and your own race! For let me say to you that the nexus between the Englishman and the American is very close, and I never realized that so thoroughly as on this last trip I have just made. There is no man that the Englishman opens his doors to so wide as to the American. 'You find it at Liverpool, you find it at London—wherever sind it at Liverpool, you find it at London—wherever you go—'Come to my house and make it your home as long as you stay.' Of course, there are mixed motives in all this. It is not only for his freshness of heart to drink in the sacredness of places in the Old World that the Englishman loves the American, but also on account of something that concerns his own life less than his living. Still, there remains a genuine, honest, friendly feeling, a recognition of a kindred race, of a fresh spirit, of a new and healthy develorment."

The Rev. Dr. Talmage comes forth with an address on the "Sermons of the Future." If in his allusion to the Savier, he means the real Christ principleparity, love, and charity, in that respect advanced Spiritualists will agree with him. He says:

"First, the coming sermon will be full of a living Christ, in contradistinction to didactic technicalities. The world wants help, and it will come through a sermon in which Christ shall walk right down into the immortal soul and take everlasting possession of it. When that time comes that sermon of the future will not deal in the threadbare illustrations of Jesus Christ. Instances of vicarious suffering will be taken

out of everyday life.
"Again, that coming sermon will be a short sermon. Condensation is demanded by the day in which we live. In other days men got all their information from the pulpit. People would sit and listen two hours and a half to a discourse, and 'seventeenthly' would find them fresh and chipper. But now con-gregations are full of knowledge from books and newspapers. The minister who cannot press what he has to say in forty-five minutes had better adjourn it to some other day. In religious discourses we want locomotive power, and propulsion, but we also want stout brakes to let down at the right instant, Paul preached until midnight and Eutychus got asleep and fell out of the window and broke his neck. That incident is quoted as a warning to those who sleep in church. But Paul made a mistake when he kept on till midnight. If he had stopped at eleven o'clock, then there would have been no ac-

"The coming sermon will be a popular sermon The world gets the impression that a sermon is good in proportion as it is stupid. But Christ was the most popular preacher that ever lived. He never preached without making a sensation. We hear much discussion about why people do not go to church. It is because our sermons are not interesting and practical and helpful. There are in our denominations ecclesiastical mummies sitting round to frown upon the fresh young pulpits of America and crying out, 'Tut, tut, tut! Sensational!

Again, the sermon of the future will be an awakening sermon from altar rail to front doorstep. Under that sermon an audience will get right up and start

"Yes, it will be a reported sermon. If you have any idea that the printing press was invented simply to print secular books or news you are mistaken. The printing press is to be the great agency of Gospel proclamation. It is high time that good men, instead of denouncing the press, employed it to scatter forth the Gospel of Jesus Christ. The vast majority of people in these cities do not go to church, and the printed sermon is the only one they ever see. I cannot understand the nervousness of some ministers when a newspaper man comes in. Every reporter is an additional ten, or twenty, or fifty, or one hundred thousand immortal souls included in the Gospel call. The time will come when all the newspapers will reproduce the Gospel of Jesus Christ, and, some by type and some by voice, all nations will be evan-gelized.

The Two Prayers.

To the Editor of the Religio-Philosophical Journal: In going over a recent Sunday-school lesson, we found an account of Sampson's death, and the notable prayer he offered up in his blind exfremity. The Philistines had put out his eyes in return for the wholesale butchery of their countrymen he had perpotrated, and with flerce desire in his heart to mur-der-still more extensively in dying than he had ac-complished while living, he asked the good heaven-ly Father of infinite love to enable him to be revenged on his enemies. Here the thought comes—what a strange conception of a being who is all-goodness and a never-failing father to all his human children, Sampson must have had, to offer up such a blood-thirsty prayer. How immeasurably different to that memorable supplication offered by Jesus of Nazereth on the cross, who in return for a life of unbroken kindness had been revited, and buffeted and tortured to the utmost limits of buman endurance. In the last death-throe of his supreme agony, while surrounded by the cruel wretches who reviled and mocked and spat on him, and were even now gloating in fined, like triumph over his sufferings be cried. ed and spat on min, and wore even now growing and field-like triumph over his sufferings, he cried: "Father, forgive them, for they know not what they an" W. WHITWORTH. do." Cleveland, Ohio.

Curing Disease by Spirit Power.

To the Editor of the Religio-Philosophical Journal:

By your kind permission I will lay before your thousands of readers in all parts of North America and portions of Europe, some of the results of the effort now being made in a somewhat new form for the cure of disease by spirit power. The experience of the past few months warrants me in speaking very confidently on this subject, and I shall do so the more freely as I know you, Mr. Editor, to be always ready to engage every good spiritual work the more freely as I know you, Mr. Editor, to be always ready to encourage every good spiritual work through your ably conducted and widely circulated paper. The work at first partook somewhat of the nature of experiment, as it was quite new to myself, and most likely the powers acting upon and through me could not accomplish all they desired for want of a proper degree of passiveness on my part. For this reason I was not permitted at first to make any definite charge for my services, asking only that postage expenses be paid, which was not done in many cases, and leaving patients to send me what they pleased.

Yery soon, however, the work took a more definite

Very soon, however, the work took a more definite and systematic form and assumed such large proportions that it was found my whole time would be required for this new field of labor. This being the ease, some changes were necessary to be made in the way of remuneration as was plainly indicated in my second article in the Journal of May 26. These my second article in the Journal of May 26. These changes, I regret to say, caused some misunder-standing on the part of a few who read my article in the Journal of April 14th, and inferred that I would continue to work without compensation, except such as they were willing to bestow upon me in a sort of gratuitous way. Such a position as this I did not feel called upon to accept. There is another class who seem to think that a medium who has certain spiritual gifts bestowed on him or her, ought to work for the good of people without compensation, and pay their own expenses.

pensation, and pay their own expenses.

I wish here to enter my protest against this spirit of injustice and selfishness towards mediums. Whenever a reliable medium is properly trained by experience, and developed sufficiently to be able to henefit the people, either as teacher, lecturer, healer, or for injustice and improviality and snight communion. giving proofs of immortality and spirit communion, there is no reason why they should not be reason-ably or even as abundantly compensated for their services as any class who serve the public. Thus tar in the history of modern Spiritualism mediums have not had their paths strewn with roses altogether, not had their paths strewn with roses altogother, but have had innumerable discouragements to encounter. And I, for one, shall rejoice to see the day when they will be properly appreciated and compensated as they should be for their great services to the world. For, Mr. Editor, are they not the light of the world to-day! Without them the entire race would have been grovelling in a gross materialism, and the church much the mercers and a shame and the church, sunk to a mockery and a sham, would have wandered in spiritual darkness, hope-lessly, helpless and ignorant, without a ray of light from a future lde. Let mediums themselves, then, seek to theme well developed and thoroughly trained in spiritual matters, and learn to appreciate the high calling of mediumship, and become well fitted for the great work of uplifting humanity to higher and better conditions.

ier conditions

ter conditions.

In the work of human advancement two great fields of labor seem, to the clear seeing, philosophic mind, of special importance—teaching the public and healing the sick. Teaching divine truths to mankind and helping to remove the mists of ignorance and bigotry; to dispel the spiritual darkness, and overcome the mental slavery imposed upon the world by a folse shareh by a partispiritual and antispiris. by a false church, by an antispiritual and antichris-tian ecclesiastical hierarchy, is indeed a great and noble work, and calls for the highest endowments of noble work, and caus for the highest endowments of knowledge, wisdom, and spiritual gifts. This field is opening wider and wider day by day to editors, lecturers and writers. But in the great sanitary de-partment, healing the sick, relieving distress, and mitigating the physical and mental afflictions of hu-manity there is also a work of vast importance to a suffering race; and this, too, calls for the highest qualities of mind and heart, and the endowment of great knowledge and spiritual power, and a congreat knowledge and spiritual power, and a con-stant seeking of the Infinite intelligence for the best spiritual gitts that can be bestowed on man. "Covet earnestly the best gifts," said the heroic old spiritual teacher, Paul. And surely there can be no better gifts bestowed on mortal man than the gifts and power of doing good to suffering humanity—first, as teacher of divine truth; second, as header of the sick in body, mind and spirit. The world's greatest teacher combined the two, teacher and bealer. Hence we always read of him as going about, "Teaching in the synagogues and healing all manner of diseases

As it may be interesting to the readers of the Journal to learn of the progress of the work I am engaged in, I will state that since my first article was published in the JOURSAL in April, over 500 letters have been sent to me from all parts of this country, and a number from Europe; and that improvement in cases treated are being constantly reported. The proportion of those benefited thus far is about eight in ten. Of those entirely cured it is too soon to estimate.

My article published in the JOURNAL of May 26th has been translated and published in Germany and Switzerland, and letters are now coming from across the Atlantic; which shows the deep interest felt everywhere in the subject of curing disease by spirit power. It shows also that an unlimited field is opening for a great work to be done by those who can be acted upon and through for the cure of disease by spirit power. And permit me to say, Mr. Editor, that I know of no field of labor so full of rich and abundant promise of doing good as this. It will not pay so well pecuniarily as many other ways of labor; and most decidelly it should not be entered upon from pecuniary motives or for the sake of making a

As many will doubtless read this article who have not read either of the others, and who may desire to know what my method is for treating disease by spirit power, I will simply say that it consists in the writing of a letter of instructions to a patient under pirit direction, and often in the prescribing of certain remedies for special cases. The letters and remedies are always magnetized by spirit power by a very interesting process which I can not describe

Most of the benefit received by patients thus far reported, however, has been derived from the letters. one lady in California suffering from paralysis, says: "When I hold your letter it throws me into a profuse perspiration and relieves me from all pain." Anoth-er lady in Washington Territory says: "When I first held your letter, some power wrenched and twisted me about very much and affected those parts you said were diseased, and I feel better already." Both patients are over 3,000 miles from me. A lady in Michigan writes: "Your letter saved me from destruction. The next day after I received it and after sleeping better than for a long-time, I was lifted out of my terrible condition." Some who were deaf have been made to hear; and some who have not been able to walk for many long months are now walking about comfortably, from holding my letter and from using magnetized remedies sent them.

As I stated in a former article, distance seems to e no obstacle to a cure. Patients residing in California, Oregon, and Washington Territory, over 3,000 miles from Philadelphia are cured or greatly benefited by the letters as easily as those near me. There seems to be no limit to the power acting in this way whether it be in distance or in the nature of the disease treated. I have had abundant evidence of this in many instances, as you will see, Mr. Editor, by some of the letters I shall send to you for inspection.

Curing disease by spirit power ought not to be confounded with curing disease by magnetic influence.

They are dissimilar, and yet there is a similarity be-tween the two methods. Any one strongly magnet-ic may care complaints of various kinds by what is called animal magnetism, by processes well known, without spirits having anything to do with it. Indeed there are magnetic healers who ignore spirit influence altogether, claiming to heal entirely by human magnetism, and not by spirits in any sense whatever. This they undoubtedly have a perfect right to do. I will endeavor to show the difference between the two methods:

A medium and healer who is acted upon by spirits in the cure of disease, acts magnetically to a certain extent and spiritually to a certain extent; that is, there is a blending of spirit influence and magnetism of the medium. But spirits, while they use human nagnetism in this way to a limited extent, also use largely a more subtile element, named by Baron Reichenbach, Od, or Odic Force. This is really a spiritual element, while magnetism is purely earthy, and the highest or most refined known to physical science. It, is the connecting link between the

cartby and the spiritual. But there is a higher element still and vastly more refined, that fills all space and pervades every atom of creation called Aura, which is used by highly developed spirits to influence and control the psychic nature, and in the cure of certain diseases involving

the entire Anthropos or being of man. The most complex mental and spiritual disorders are reached and cured through and by this extremely subtile element by spirits fitted to do so. Ordinary mental disorders arising mostly from abnormal physical conditions are more easily cured by spirits using Od and magnetism, or magnetic Od.

This brief explanation will show sufficiently the difference between ordinary magnetic treatment for disease and treatment by spirit power. It will also show how necessary it is for patients receiving spirit

tirely justified in saying to the readers of the Jour-NAL or their friends in any part of the world who desire this kind of treatment, that they may feel an entire confidence in submitting themselves for treat-

In this important work I have the hearty co-operation and valuable assistance of my wife, who has been a medium over thirty years; we have changed our residence to a new home on one of the finest avenues of our city, where the good work will go on with system and efficiency. There has been certain obstacles heretofore in the discharge of the duties of our work, causing frequent delay in atten-tion to urgent cases. All this is overcome now, and all cases submitted to me from this time will receive immediate attention. The readers of the Journal and others who are living at a distance, in Europe or elsewhere, may rely upon prompt attention to their requests. For terms, etc., see advertisement in another column of this paper. MILTON ALLEN No. 1729 Girard Ave., Philadelphia, Pa.

Items from California.

To the Editor of the Religio-Philosophical Journal:

I have returned from a brief and pleasant visit to I have returned from a brief and pleasant visit to some of the Spiritualists and mediums of San Francisco. We have in the city quite a number of excellent mediums, who are doing a good work in winning souls to a knowlege of the higher life. Among them I will mention Mrs. M. J. Hendee, the oldest one. She has been a dear, good friend of mine for twenty years, and I was made to feel very much at home by her kind hospitality., She has passed sixty summers, and I found her looking as hearty and well as she was ten years ago. Mrs. Hendee is a pioneer worker in our grand spiritual cause, and is widely known as one of the most reliable mediums. Through manifestations of spirit power and ums. Through manifestations of spirit power and intelligence which occur in her presence, many sad, lonely hearts have been made to rejoice. As a psychometrist and test medium, she is said to be equal to any on this coast. She is also an inspirational or trance speaker. Some of the readers of the JOURNAL will remember her as the author of the pamphlet, pub-lished by T. B. Clark, composed of communications written by the Washington family in 1877,through her mediumship. Any one visiting San Francisco cannot do better than call on her at 885½ Market Street, op-

posite Powell.

I also visited Mvs. M. Miller and daughter, 1217
Mission St. They are both excellent mediums. They see spirits and describe them very accurately. They are sowing good seeds which cannot fail to produce good fruit in years to come. I am satisfied that they are genuino mediums. I received many grand tests, and was received by them very cordially, and I felt it was good to be there.

Our cause is growing dearer to me all the time. More and more do we enjoy the sweet communion of those "gone before." Sometime in the near fu-ture I will give to the readers of the JOURNAL some

items concerning our home circle.

May God and the angels bless you in your good work of promulgating the spiritual philosophy of light, truth and love.

MRS. D. K. DILLE, St. Helena, Cal.

Prophecy not Fulfilled.

The Minister Who Was Not Called to Join His Brother in Heaven.

The Rev. Garvy Bradsted is the name of a Metho-ist preacher who is paster of a church in Egypt, N. J. oncerning him the Philadelphia Record publishes a strange story, which would indicate that too much brooding upon prophecies has unsettled his mind. Three weeks ago he amazed his congregation, by the announcement that on Saturday, Sept. 8th, he would die a natural death, and join his dead brother in heaven. He stated that the brother had been killed in battle during the late war. Ten years ago he dreamed that he had met that brother in heaven and was then informed that in just ten years he would meet him again, and would never return to earth again. The preacher then bade his congregation a final farewell, assuring them that at 10 o'clock on the following Saturday night he would join the saints in paradise. So impressed were many people with the solemnity of the preacher's manner that about 100 members of the church gathered at his residence some time before the fatal hour. Mr. Bradsted was seated in a room opening upon the street. The door was open and the preacher could be seen by all who gathered about. Evidently he was awaiting with confidence the approach of death. His head rested upon his arms. As the hour approached the crowd began to get nervous, and a portion of it appeared to expect that the angel of death would appear in person and carry off their pastor bodily. Ten o'clock, however, passed, but nothing happened, and the preacher still lives. He thinks he made a mistake in the day and

Cured in a Dream.

Miss Annie Steiner, who resides with her parents in Reading, Pa., has been for a long time afflicted with spinal disease, and for the last eight or nine years she has been unable to walk, even with the aid of crutches. Like all afflicted persons her constant prayer has been for the restoration of her health. A few nights ago she retired to rest as usual and during the night she had a strange dream in which she was informed that she was cured. When she awoke in the morning the impressions of her dream were still upon her mind, and she felt as if she was in the realization of its truth. She got up and to her great surprise, walked across the floor, and was able to go up and down stairs without the aid Afterwards she went down to do some shopping. Miss Steiner claims to have been cure through prayer, which she indulged in. The lady, who is about 25 years of age, has suffered intense pain for many years, and the best medical skill has failed to effect a cure.

The exterior of a spirit is fluidic, ordinarily invisible, but capable of becoming, under certain conditions, and *on rapport* with, or in the sphere of, some medium, visible, and of exhibiting will and action. Such have been, without doubt, the appari-tions of which the world has so many verified records and such are those so numerously manifesting themselves of late years in Europe and America.

What account can science give of such transformation of ethereal into material bodies? There are many phenomena which science admits and utilizes. but which it cannot at present explain; take for example the attraction of iron by the magnet.

There is an analogy between the phenomena of materialization and the effects of compression and cold upon vapors and gases; the effects of the elec-tric spark upon certain mixtures of gases, in induc-ing the formation of certain liquid and solid bodies; and those of an electric current in precipitating or decomposing salts from certain solutions and trans-

ferring them to other determinate bodies. A rationale of the phenomenon presents itself to my mind thus: The spirit who seeks to materialize himself, having placed himself in the sphere of the medium, interpenetrates him with his magnetic fluid, which returns to the spirit in a continuous cir-cular current charged with living molecules from the medium's organism, and which are transferred to the spirit's fluidic body, analogously to the electric current, in the operation of galvanoplastic giding and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered. The diminution of the weight of the medium in the spirit's operation might thus be accounted for .- (From the August number of Le

The grave is a very small hillock, but we can see farther from it than from the highest mountain in the world.

Organization.

To the Editor of the Religio-Philosophical Journal:

I think that the National Convention held in Mich-I think that the National Convention held in Michigan was in order, and constituted a good start for future work. Spiritualists should meet as often as once a year, if not oftener, for they will have a good deal of work to do at first to lay out or suggest plans for the good of the whole body. Mediums and lecturers in particular should have some system of organization. I would suggest that they take into consideration the propriety of dividing the States and Territories into districts, each district having a well regulated organization. So that traveling mediums regulated organization, so that traveling mediums and lecturers can more easily ascertain where their work is required the most. These districts should have liberty to establish local and subordinate societies, and have a delegated power in the general assembly of the National Convention, so long as they conform to good morals and wholesome laws, as regulated by the whole body of true Spiritualists.

I would suggest that we impose no heavy burdens grievous to be borne, like the creeds and religious dogmas of the churches, but allow perfect freedom of thought on the part of different organizations so long as they conform to good morals and wholesome

or thought on the part of different organizations so long as they conform to good morals and wholesome rules with regard to our marriage relations, such as the civil laws of our land prescribe. Let this be the true standard of fellowship in our cause. Individuals as well as spiritual societies would do well to secure a copy of Brother Tuttle's "Ethics of Spiritualism," and carefully study the same. I think the Methodists have a better system of organization than any other church for social worship, harmony of action, and financial purposes.

action, and financial purposes.

John and Charles Wesley were the greatest reformers of their age—their strict methods in everything they did giving rise to the name of Methodists. John Wesley, no doubt, was highly mediumistic, which accounts for the wisdom of the course he generally took. I was a member of the Methodist church some eight or ten years. I would like to give some of its rules and regulations in this article, for future eferences, but I will forbear at this time, for fear that I may take up too much space in the JOURNAL.

I am now in my seventy-eighth year—quite old to
commence writing for e spiritual journal, for this is
the first effort of the kind.

Leroy, Minn.

A Young Snake-Charmer.

A Eleven-year-old Boy who Makes Pets of Big Rattlesnakes.

In a rather dark basement-room under a saloon in DeGive's Opera-House Block, Dow. Poolo, a half-Indian boy il years old, has the most blood-curdling show of the season. The room is devoid of furniture, but on one side is a small box with a homemade cover of glass. The glass is held in place by little tacks and the box contains three monster rather box with great scalar helicage with great scalar helicage with great scalar helicage. tlesnakes, with great scaly bodies and flat deadly-looking heads. Dow sits behind this box, plays with a twine string or fumbles with the buttons on his coat or by some other act shows that he is nervous under the gaze of the speciators. The snakes were caught a few days ago and Dow never saw them until last Sunday. Every few minutes Dow opens the box, reaches his hand in and lifts out a rattler. The tongue of the snake flashes backward and forward like lightning, but he makes no effort to bite the boy as he is coiled like a necktie about the boy's neck. He lays perfectly quiet in the place where he is put or tucks his head cosily under the boy's chin or down his shirt collar. The other snakes are then taken out, one in each hand, and played with as though they were kittens. They are then piled together on the floor and by slapping them on the heads they are made to sound their rattles in a blood-curdling man-ner. If they start to crawl off Dow strikes them on their noses and makes them be quiet. Dow is a poor boy, an orphan, from Dade County, and is a natural snake-charmer. He will handle any snake except a cotton-mouth. Yesterday was the first time that he ever publicly exhibited his power over the snakes. A ever publicly exhibited his power over the snakes. A wealthy young man who lives in Pade County had the three rathesnakes caught and put in a box and sent for the boy, who announced that he was not afraid of them. The gentleman then kicked the box over and ran. Dow quietly proceeded to gather up the snakes and restore them to the box. His exploit had been talked of considerably in the neighborhood, and he was brought to the city a few days ago with the snakes. Permission to exhibit him was granted by Mayer Goodwin, and accordingly the show opened up. Yesterday afternoon one of the snakes dropped on the floor and scampered across in the direction of the andience. It is nunnecessary to the direction of the audience. It is unnecessary to say there was a stampede, but Dow caught the snake The boy has no permanent manager, but the gen-tleman who has him in charge is determined to see hat he is not put into had hands. It may be that he will yet be bitten, as a snake-charmer suffered such a fate in Georgia two years ago.—Atlanta Constitu-

The Nemoka Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

The Nemoka Spiritual Camp Mee ing Association teld a three days meeting on their grounds at Pine ake, commencing Sept. 14th and closing Sept. 16th. This meeting was appointed for the purpose of organizing a permanent Camp Meeting Association. There was a good and earnest audience present, and ill were anxious to see this Nemoka enterprise mee with the success it deserved. The regular busines day was on Saturday, and at two o'clock P. M., the neeting was called to order by our President, Mr. shaw. The secretary read the articles of the Assoclation which were approved and adopted; also a letter published by Dr. Spinney in reply to a letter (which was also published) from our secretary, asking the Doctor to give us his advice and support in this new enterprise, after which the following officers were elected: President, Dr. N. A. Dryer, Bath, Mich.; First Vice-President, Mrs. S. L. Shaw, Saran-ac; Second Vice-President, Dr. Wulton Williamston; Corresponding Secretary, Mrs. M. J. Mead, Mason; Recording Secretary, Mrs. Gertrude Merrie, Lansing; Treasurer, G. G. Mead, Mason. Executive Committee: Chairman, S. L. Shaw, Saranac; Abraham Smith, Sturgis; Prof. W. M. Lyon, Adrian; Joseph Saunders Bath; Oscar H. Soul, Ionia; Channey Bronson, Lansing; Dr. C. Fred Farlen, Rochester, N. Y. We expect to hold annual meetings on this Nemo

ka ground, and we cordially invite all to join us and purchasing lots and building thereon, help make is an attractive as well as useful resort. Mason, Mich. M. J. MEAD Secretary.

Tests.

to the Editor of the Religio-Philosophical Journal:

A few weeks ago there came to me the spirit of a friend, an M. D., saying: "Please write to our folks: they are in gloom and sorrow." A mantle of darkness was then seen, as if overhanging the house. The family are good Baptists, residing in Kentucky. I heard nothing of them for several months. I intended to write, and send, as I do at times, spiritual papers, but neglected to do so. A short time only elapsed, when a brother to the one in spirit-life who spoke to me, called. I inquired after the family. The reply was: Mother is dead, and C., an other brother, has lost his child, M. has lost her health, and another sister has benimerage of the lungs. The rest of the bereaved family are now thinking about the return of the dear ones. Manifestations are taking place in many families. All should hold sacredly to home circles and meditations, which prove golden. C. D. Cincinnati, Ohio.

The Children's Lyceum in Cleveland.

To the Editor of the Religio-Philosophical Journal:

The Lyceum commenced its sessions here on the cond Sunday in September under the most favorable circumstances, with a very good attendance. am pleased to say that there seems to be a renewed interest and a general waking up of the Spiritualists and Liberals in Cleveland. There will be a course of lectures inaugurated next month, to continue every lectures inaugurated next month, to commue every Sunday throughout the fall and winter, and everything indicates a most successful season for the Lyceum. Hoping that such will be the case, I remain yours for the cause, with greetings from the Lyceum and well wishes for your success.

CHAS. L. WATSON,

Conductor of C. P. L. Cleveland, O.

J. B. Pelham, in renewing his subscription writes: Give us organization! Always send the good old Journal; I expect to take it as long as I live. It has always fought for the truth, and throws the hol shot into the camp of the frauds.

Nothing of worth or weight can be achieved with half a mind, with faint heart, and with a lame en-

M. I.. Sherman, the well known author and writer says: Glad your summer vacation was so resting, and yet so active. May your work in the future, though up hill, be successful, is the wish of your friend and brother.

S. M. Smitla, of East Portland, Or., writes: I attended the New Era Camp Meeting. I found from 300 to 500 people assembled there. I met and tested several very good mediums, and heard several very fine sneakers.

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"Aver's Sarsaparulla has cured me of Inflammatory theumatism, with which I had suffered many years.

*Durham, In., March 2, 1882. W. M. Moore." "Last March I was so weak from general debility that I could not walk without help. Following the advice of a frond I commenced taking Aver's Sansafarilla, and before I have been at work now for two months, and think your Sarsafarilla the greatest blood medicine in the world.

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LYMAN C. HOWE,

Fredonia, N. Y.

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THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors. W. J. POTTER. CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Index*: every month during 1882. Among the other contributors are Prof. Felix Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Chency, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sarp A. Underwood, Miss M. A. Hardaker.

The aim of The Index is-To increase general intelligence with respect to religion:

To foster a nobler spirit and quicken a higher purpose, both in the society and in the individual; To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, catholicity for bigotry, love for bate, humanitarianism for sectarianism, devotion to universal ends for absorption in

selfish schemes. In brief, to hasten the day when free and rational thought shall take the place of dogmatism and ecclesiasticism throughout the world, and when the welfare of humanity here and now shall be the aim of all private and public ac-tivities.

The relations of Religion to Modern Science, and to Social Science and Philanthropy, the Relations of Universal Religion to the Special Religions, and the relations of Religion to the State, will receive particular attention.

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The "Story of Ida."

BY JOHN G. WHITTIER.

Weary of jangling voices never stilled, The skeptic's sneer, the bigot's hate, the din Of clashing texts, the webs of creed men spin Round simple truth, the children grown who build With gilded cards their new Jerusalem, Draping the awful mystery of the soul

With sacerdotal tailoring, alb and stole, I turn, with glad and grateful heart, from them To the sweet story of the Florentine Immortal in her blameless quaidenhood, Beautiful as God's angels and as good; Feeling that life, even now, may be divine With love no wrong can ever change to hate, Nor sin make less than all-compassionate!

-The Manhattan for October,

Implements of Torture. The Munich museum has a collection of instruments of torture used in judicial proceedings in the middle ages. No one can study them and not believe that the world has grown better and wiser. In this collection there are cradles studded with sharp nails, to be set rocking when the naked human being was placed therein. There was a hideous chair, the seat, back, arms, foot-rest, all filled with protruding spikes, so sharp that a gentle pressure with the hand left a mark that remained for ten minutes. Thumbscrews, beheading swords, etc., were in profusion. In the torture chambers of the castle at Nuremberg are all the ordinary forms of such diabolical implements, and in addition two objects of awful curiosity—the "iron malden," a figure in the shape of a woman which opens, revealing a hideous array of spikes. The victim was thrust in, the door closed, pressing the spikes into his body, which was afterward dropped into a pit immediately beneath the figure, connecting with the sewer below. But this was merciful compared with the "Spanish horse," an upright, sharpened slab of wood, which the victim rode for hours with immense weights fastened to his ankles. Here were all the racks and pulleys usually accredited to the Inquisition; rolling-pins, with protruing unils or knobs to smooth out the refractory backs, collars with needles, and pinchers to tear the flesh.—Cor. San Francisco Fulletin.

What a Methodist Says: "The pretensions of the late Dr. J. R. Newton as a miracle worker are considered by the Rev. Dr. J. M. Buckley, editor of the Christian Advocate, whose conclusion is that Newton was inclined to believe in himself. He convinced many thousands that they were instantly cured at his touch or command, and for eighteen years was crowded by patients wherever he went. Dr. Buckley was acquainted with him, and says that he was, as a healer, superior to George O. Barnes or any other contemporaneous operator in that line. He accomplished his wonders by the faith of the people and the concentration of their minds upon his process with the expectation of being cured. His positiveness of manuer had a controlling influence. He was a firm Spiritualist."

Cat and Sparrow. A Mr. Hawley, of Cincinnati, has a large tomeat that usually graces his news stand. He is strictly carniverous, and has a cat's appetite for birds. He is old, and not sweet-tempered. On Saturday Mr. Hawley missed him, and on going to the basement found the old mouser tenderly taking care of a half-fledged sparrow that had fallen from its nest under the caves. The little bird was cozily nestling in the long fur of old Tom's back, and there It stays except at brief intervals. At night it nestles under the fur of the old cat, which moves as carefully as an experienced nurse; and when the cat rises to his feet and walks about, he does it with the state-ly bearing of a home-guard officer. So much engrossed is he with his pet that he stays in the basement

I am happy to welcome Mr. Gerald Massey back into the lecture field. Almost my first experience of public Spiritualism was as a listener to some lec-tures of his delivered in St. George's Hall. I did not then know enough of the subjects with which the lecturer dealt to appreciate his mastery of them as I have since done. But I knew enough of platform oratory to feel that Mr. Gerald Massey is eminent among the best public speakers, and that he then impressed his audience as few could have done. At this juncture it is well that one so capable should be converted a deal with subjects which against come forward to deal with subjects which agitate the public mind, and which, if not fully ripe for so-lution, are at any rate open to discussion with some prospect of advantage.—"M. A. (Oxon)" in Light,

Rather Curious. In 1853, the story is, Miss Mary Place, now Mrs. Nesmith, of Charleston, S. C., was a member of a Lockport church choir. One Sunday an electric bolt entered the church, and proceeding directly to the choir, annihilated one of the singers, Mr. Crocker, stunned several others, and knocked Miss Place senseless. When she recovered she was unable to explain the disappearance of a gold chain, three feet long, which she had worn to church that morning. A physician who had been examining a long and narrow protuberance upon her left arm now declares that it is nothing more nor less than the chain, which the electricity must have deliver into her actives that her narrows. have driven into her person.

Contention. A Presbyterian and a Methodist church in the State of New York are having a lively contest over their proselytes. The nature of the competition is thus described by "an excited Methodist." "Why," said he, "those Presbyterians even offered inducements in the shape of chromos for children to attend their Sunday-school. The other day the Presbyterians got up a picuic to go to Lake Ma-hopac, and they tried their policy of bribing the children with promises. Our side then got up a picnic for the same day and broke theirs up. So you can see which church the people go with."

Birth of a Monster. The wife of a Polish Jew named Robinson, living at 36 Hill street, Cleve-land, Ohio, gave birth to a monstrosity lately. It is a female child, with two well-developed heads, four arms, four legs, two sets of hips, and but one trunk or body. Every organ and limb was perfectly formed, except that one set of hips seemed to have slightly turned in toward the center of the body. The mother experienced no more severe suffering than she would under other circumstances, and at last accounts was doing well. The child was still-born.

Superstition. The burning of a baby's underskirt is believed to have scared away the devils which were afflicting the child with cramps, and so to have saved its life, by some superstitious people in New Carlyle, Ohio. And yet how patronizingly we, the free and enlightened people of the civilized nineteenth century, speak of the poor wretches who existed during the so-called "Dark Ages!"

Delylug Denth. A Connecticut negro was recently shot through the liver and intestines. Instead of dying in an hour or two, as the doctors predicted, he began to eat heartily, walk about the house, and curse his wife. The treatment seemed to agree with him so entirely that it is now believed he will get

Dr. Pierce's "Pleasant Purgative Pellets" are sugarcoated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By druggists.

True goodness is like the glow worm in this—that it shines most when no eyes but those of heaven are

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the rain of spring.

Lhad epileptic fits for 16 years," writes John Keithly, of Principio, Md., "Samaritan Nervine cured \$1.50 at Druggists.

Another Revision. Gen. Booth, of the Salvation Army, states that he is hard at work revising the Bible, and will shortly have some of the opening chapters ready for publication.

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

Then and Now. The very spot in Philadel-phia where Franklin drew the lightning down a kite-string is now brilliantly illuminated by home-made

It is easy to criticise what is wrong in another man's life, but a very difficult thing to really do much better than he does.

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

RATEROAD TIME-TABLE.

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ANTO OR CHAIN OFFICE! DITCHESTS STORES		
Leave.	The same and the s	Arrive.
9:45 am t	Davenport and Peorla Express	+ 5:50 pm
12:05 pm +	Council Bluffs & Peoria Fast Express	1 2:30 pa
12:05 pm †	Kansas City, Leavenworth and At-	
	chison Express	† 2:30 pm
11:00 am *	Minneapolis and St. Paut Express	* 3:00 pu
11:00 am b	Kansas City, Leavenworth and At-	100
	chison Express (Sundays)	b 3:00 pp
4:45 pm +	Poru Accommodation	†10:10an
9:15 pmtt	Council Blufs Night Express	t 6:50an
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10:00 pm ##	Peoria Night Express	1 6:20 an
9:15 p mtt	Minneapolis and St. Paul Fast Ex-	•
	press	1 6:50 an
	Daily Except Sundays. ‡‡ Daily, Ex y, Except Monday. b. Sunday only	

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For the Beligio Philosophical Journal. Letter from Mexico.

Chihuahua, Mexico, Sept. 17th, 1883. Circumstances compelling me to remain here, and thinking a description of the celebration of the anniversary of Mexican Independence may be interesting to your readers, please find it herewith submitted:

One year ago the Mexican Central Railroad was opened to this city, and the place was visited by delegations of business men from Boston and Chicago. That railroad is now completed about three hundred miles further toward the city of Mexico, and with-in the next year will be finished. The past year has been one of great progress for this city in some directions. A street railway has been constructed leading from the Mexican Control B. B. Danet to the "Alemada Control B. Dan Central R. R. Depot to the "Alemeda Gaude-Central R. R. Depot to the "Atemeda Gaude-loupe," a distance of about three miles; it is purely Mexican; the stock was all taken by them and the road built by them, but when the cars were placed on the track, it was found that something more than they possessed was required to make the enterprise a successthe cars would not hold to the track, and all their experimenting was useless, therefore the Americans were called in to "reform" their work, and now the road is in operation.

During the past year bullion refining works

have been completed by foreigners, but fail to pay; an ice factory has been in operation several months, but the demand from Mexicans is next to nothing, and that fails to pay: a stamp mill for reduction of silver ore has recently been completed, but has not yet had sufficient time to show whether it is to be a success; the numerous mining experts and metallurgists (?) which afflict the vicinity, however, join in expressing grave doubts of its running three months; their opinion is somothing in favor of its success.

A wood working establishment has been put in operation, a sort of half and half Mexican and American institution, which through the aid it has received from the railroad and from Americans who have been unable to get along with Mexican conveniences (or inconveniences) has likely paid a profit. A daily newspaper has been started, half English and half Spanish, and though its proprietor has made every effort and has puffed the city, the State, the people, the institutions, the customs, the soil, the mines, the climate, and in fact the officers, with a fulsomeness that might have secured a trilling recognition at the hands of a people with any soul, yet there the hands of a people with any soul, yet there is no response, and by reason of continued losses, the News will soon be numbered among things that were, and its enterprising proprietor will have learned the lesson which has been administered to so many, many, Amerieans, that to put one's trust in the word of Mexicans or of Mexicanized foreigners, is building upon a foundation of sand. The fact is, this country is very much over-estimated; it has a fine climate; its soil when inviscted is productive, but the expense of

irrigated is productive, but the expense of irrigating is very great in most places; the mines are good in about the proportion to one in ten thousand; the people are polite and courteous, a long way past the limit of toleration without disgust, to a person of sense, yet they indulge in all the known

"Ways that are dark and tricks that are vain," and finally land the tenderfoot high and dry,

a financial wreck.

Mexico has a strong overnment, but its laws on many subjects are abominable. She raises her revenues from the necessities of life-from the poor people, while the millionaires pay comparatively nothing, and the wealth of the country is almost freed from taxation. It must from the ver nature or the changes necessary to put the country on the road to prosperity, it may well be doubted if they would be able.

It is well understood here that the Governor of this State and his clique are bitterly opposed to General Diaz and his policy-they prefer the government of might, rather than of justice, intelligence and progress, and if there shall at any time be a revolution attempted here, you will see that it will come from that source, and not through Americans

as has been predicted. But to the celebration: On the evening of the 15th (the anniversary being the 16th) the public buildings and many private residences were illuminated, and a meeting was held in the Theatre at which several short addresses were given and a poem recited, all smacking strongly of Libertad o Muerte (Liberty or Death) an expression which some of your older readers may have heard elsewhere: there was also some singing by the amateur local talent, and not bad; the inevitable brass band was also on hand, each member seeming to outdo the others in his patriotic attempts to blow the sides out of his instrument; the Governor unfurled the Mexican flag, but few seemed to notice it. After the conclusion of this meeting, 21 guns were fired by the artillery, and the soldados (soldiers) marched and bands played and the "common people" feasted on the national dish chili y frijoles (peppers and beans) and the youth made sad havoc in the stocks of domestic candies and gingerbread arranged on tables around the plaza, until 12 o'clock.

Citizen Asunselo, un commerciante grande (a great merchant) gave a ball at his resi-dence to a few select friends of the family, not forgetting some Americans. It would be a graceful thing right here to compliment his elegant wife, teautiful daughters, fine champagne, etc., but as they would never know it, it is best to adhere to the old method of trying to do some good to Americans, which would not be accomplished by such an example, unless they could see the subjects of the compliment to know it was not flattery, so contemptible wherever employed.

On the 16th at daybreak (or less) another 21 guns were fired, and it seemed as though the world was filled with bells, and they had all been sent here for the occasion; large bells, small bells, old bells, new bells, sound bells, cracked bells, bells for churches, bells for public buildings, bells for the residence, bells for the street, bells for locomotives, bells for animals, bells for everything and everybody, sleepers included. It was grand; that is, I suppose it was, for Mexicans, and to make it doubly entertaining the military was abroad in the streets with drum corps brass bands and bugles, and a city usually as quiet as a country church yard, was converted in a cheap way into a perfect pandemonium for about an hour. At 9 o'clock, the Governor, State and city officers and in-vited guests assembled at the "Palace" (a onestory adobe dwelling, not a hundredth part as fine as his private residence) and proceeded to the portal of the city building fronting on the plaza, where other addresses were made and another poem was "let off" and throughout the day the masses indulged in stuffing themselves, gazing at the soldiers and listening to the drums and other music

(pronounced, hente fecno) (fine people) began to emerge upon the streets and drew all the attention until the bands commenced playing in the several plazas and alemedas which continued until 12 o'clock at night. At 9 o'clock P. M., the display of fire works was given and a very nice entertainment it was. the pieces being comparatively few, but large

The firecracker nuisance has not yet made its way here—not a single one has your cor-respondent heard. Mexican boys evidently prefer chili y frijoles for their money.

The city was again illuminated, but the usual public ball was omitted "on account of

the large number of prominent families in mourning," there being about twenty, but not until there shall be at least an hundred more which mourn the transition of the respective heads, will there be any noticeable beneficial results in this direction to the country.

For the Religio-Philosophical Journal. Brooklyn Spiritual Fraternity.

BROOKLYN, Sept. 21.—The eagerly expected close of the vacation has come at last, and a large audience assembled in the conference room of the Church of the New Spiritual Dispensation to assist in the inauguration of the fall season's work of the Brooklyn Spiritual Fraternity. The meeting was informal, almost impromptu, there being no special speaker announced, and though a theme was proposed, it was not settled, even at the meeting-hour, who should present it. The buzz of hearty greetings of friends returned from camp meetings and other summer resents filled the room, with a pleasant murfrom eamp meetings and other summer resorts, filled the room with a pleasant murmur, which only ceased when Mr. S. B. Nichols, our well known, indefatigable President, called the meeting to order. Right glad was every one to see him at his post again—if not perfectly cured of his blindness, as much better that he could venture to take so much better that he could venture to take up again the work he loves so well and which he only abandoned while absolutely compelled to do so. He opened the exercises by a short address of welcome, declaring anew his love for the cause and his determination to labor for it as long as his strength would permit, and then called Judge Dailey to the platform.

The eloquent and learned Judge took for his theme the subject previously chosen for discussion: "The Conference as an educator and a help to spiritual growth." He apologized for not being prepared, caused by pressure of business, but if he had not told us, we should never have discovered it, for his able analysis of Conference work showed no failure or crudity anywhere—the only fault was he stopped too soon. He declared there was too little thought given to what was said in Conference. The object was mutual improvement, for interchange of thought, not for the utterance of familiar commonplaces. The meeting was designed for the discussion of great truths; of necessity the discussion was informal, for no two men could see any thing in the same light precisely; no two had the same experience; or, if that were possible, could describe it in the same way. Recognition, welcome of this, gave interest and variety to the Conference. This presentation of diverse views, this wel-coming of every one's thought, made the Conference one of the best possible schools, where each was busily engaged in teaching him self. True, there was a class of speakers who did not think, but would talk—who seemed to think the speaking "their little piece" of commonplaces was essential to the success of the meeting. This was all wrong. It one had nothing to say, it were better to try the things, be a long time before this country effect of a little silence, at least occasional-will progress; it is against the interests of ly. To realize the highest good from these the wealthy and the ruling class, that it should do so, and they are so strong that if such men as Diaz and Gonzales would make the changes necessary to put the contains a finite such men as Diaz and Gonzales would make the changes necessary to put the contains a finite such men as Diaz and Gonzales would make the results arrived at. The Judge contains the results arrived at. themes proposed and bring to the meeting the results arrived at. The Judge gave well-deserved praise to Mr. Nichols for his cease-less industry in engineering the Conference and in reporting its meetings—thereby making the conference and the ing the Conference a means of education through the whole land-thousand who had never seen the speakers, made sharers in, and judges of, their thoughts.

Mrs. Abbie Burnham was called for. She declared herself unwilling to speak on the subject before the Conference, saying she rarely had the opportunity of being present at one, knew comparatively little of their methods or success. Abstractly conferences ought to be educators, doubtless they were; but she would prefer to talk on a theme she was more familiar with-some phases of mediumship. There is large variety in, susceptibility to, and acceptance of, spiritual influ-ence. Some are intensely intellectual, others are subject to distinctively spiritual influences, but both have frequently a mistaken idea of their relation to the power which exalts and guides them. Common is it to find mediums not content to do what they can do, being naturally fitted for it, waste their time in seeking for powers they are unfitted to receive. There are others who profess to be afraid of education, boast they know nothing and do not want to know any thing; that they are mere instruments. These seem never to have discovered that a more perfect instrument would be able to respond more perfectly to the spirit influence-culture would not make them better mediums. She closed with an eloquent invocation of spirit

Mr. W. C. Bowen declared his full sympathy with the joy of the audience at the partial restoration of the President's sight and what had been said of the educating power of a Conference. He said that there is need of such a Conference; we stand for honesty, for purity, for exact justice to all, for intellect-ual and moral development. We want to be educated to reverence all that is worthy of reverence; we want the continual presentation of facts, but they must be genuine, undoubted facts. Many are disposed to undervalue facts, to exalt, instead, speculative philosophy; but the world is not hungering for speculation, but fact, something they can see, comprehend and know.

After a brief address by Mr. D. M. Cole, the meeting closed, but it was long ere the room was cleared, there was so much of friendly greeting yet to be given. D. M. COLE.

Louise Lateau.

Louise Lateau, the most remarkable of modern stigmatisees, the Belgian peasant girl, died on the 27th of August, at the age of thirty-three years and seven mouths. On eight hundred successive Fridays, excepting that just before her death, she had been the subject of an eestatic excitement, accompanied with a flow of blood from the marks in her hands, like those on the crucified Savior. There is, we believe, no question as to the genuineness of this phenomenon. She was very greatly honored in the Catholic Church, as one specially favored of God. For three weeks she had been very feeble, and when, on the Friday before her death the Rev. Fr. Duclos brought her the Blessed

pious processions, and they came in crowds | Colby himself, may have spoken only the to kneel on the route of the viaticum, and lights were lit in the windows. Five or six men carried torches. An Irishman, to be able to approach Louise, took on himself the office of bell-ringer, and carried the lantern. In the afternoon she received extreme unction. After receiving the sacrament for the lving she spoke to her sisters, the first words she had uttered for three weeks, and asked to be buried without display, like her peasant mother. Her last words were: "Jesus, Mary." As she lay, after death, on a simple bed covered with a red calico counterpane, many pious visitors came to see her, and one of them tried to steal the cross from Jerusalem, which lay on her breast. The respect of the people about for her was unbounded. Pius IX. sent her his papal blessing.—New York Independent.

Martin Luther-Celebration of his Four Hundredth Anniversary.

To the Editor of the Religio-Philosophical Journal: I noticed in this week's Journal an item about the great German celebration of Martin Luther's four hundredth birthday. I have the pleasure to send you a letter, written by an American student of philosophy at Vien-na describing particularly the interesting event as he saw it. It was written for his parents' perusal and not for the public, or he

might, perhaps, have added more descriptive pictures of the mental and moral aspect of the assemblage, which he could well have done. Felix Adler has twice invited the writer to lecture before his society in New York, which he did with good acceptance. Sometime we may hear more of him.

EMMA TUTTLE. WEIMAR, SAXE-WEIMAR, Aug. 9, 1883. My Dear Father: I wish I could describe

to you a little excursion which I made yesterday to Erfurt, a city of 80,000 inhabitants, half an hour's ride fromWeimar. Frau T. and daughter, and Fraulein Z. and I started at one o'clock. I had feared we should not find seats in the cars for there was such an immense crowd going, the tickets were so cheap, the round trip only twenty cents; and every one, of course, wanted to see the great celebration, Martin Luther's four hundredth birthday anniversary. In spite of the crowd we all found seats, and before two o'clock were in Erfurt. Frau T. inquired of an army officer who was standing at the railway station, where we should best go to see the procession. The officer, with soldier-like gal-lantry, said that if we would come with him he would give us fine seats on a platform made for his friends. We had to walk through almost the whole city before we came to the platform, and so we had a fine chance to see the decorations. Every house was covered with flags (and here in Germany they have so many kinds of flags) and with evergreen wreaths; and the streets through which the procession was to pass, was arched all along with festuons of green. The day was simply splendid-not a cloud passed before the sun, and the streets were jammed with people. There is a greater variety in such a crowd here than in America, for we have no neasant women in bright purple dresses and with their heads tied about with a sort of scarf with high pointed head dresses of stiff black silk and long, watered silk ribbons; and we haven't so many queer looking individuals

who seem to dress according to their fancy. We had to wait two hours on our platform before the procession came, but then we were fully repaid. It was a costume procession, representing people in the Sixteenth cen-tury, just as they looked probably when Mar-tin as a boy, fourteen years old, came first to Erfurt to study. The bakers and butchers and barbers were all in the procession—there were different societies of them, some more than four hundred years old; and they carried before them (each society) a box, which contained, I believe, the original charters of the societies. Then came the prettiest young ladies of the city, representing the daughters of the nobility, dressed charmingly in rich merino dresses of white and light blue, with deep bands of velvet, and on their heads queer little velvet bonnets to match. After them an old fashioned wagon, such as I never saw before, in which sat a man representing Luther himself; and the great fat fellow cer tainly did look very much like the pictures of the mighty reformer. After Luther came the students. They were the great feature of the occasion. There were eight hundred. They had come from Jena, Leipsic, Gottingen, Heidelberg and Berlin—indeed, perhaps, all the Universities were represented. Their costumes were lovely. They wore tights, with fancy shoes, and jackets or mantles of every color—just such costumes as you see on the stage representing knights. They looked wonderfully handsome and were so jolly and proud; all the ladies went into raptures over them. The students carried wreaths of evergreen, and when they spied a pretty girl in the crowd, or at a window. Would throw their wreaths at her. Everything looked so beautiful and innocent and free. It was too artistic to be American, and too moral for France-too easy and graceful to be English. Nothing could go ahead of it, unless an Italian carnival, and that I have never seen. After the procession was ended, the whole crowd assembled on an open square and sang some of Luther's hymns. After that was finished, I stationed myself at a corner of a street where everybody passed by, and it was a sight! Every little child had a red balloon, and all the boys, silver medals with Luther's picture on them. Of course there were plenty of soldiers, too (there is no German town without them) to lend dignity and serenity to the sight. And in among all the rest were those who had walked in the procession. There were no fire crackers, no carriages (German people never ride) no American noise. In the evening the streets were to be illuminated, and there were to be festivities of some sort, I don't know what; but we came away at eight, delighted, but frightfully tired. STANTON COIT.

Wolfe Upon Colby.

To the Editor of the Religio-Philosophical Journal: Does the Wolfe who is so eager to tear the Colby to tatters in the Religio-Philosophic-AL JOURNAL of the 22nd, know whether "the girl" did, or did not, "die a victim of medical ignorance?" If so, why don't he declare the same when he attacks the man who asserts this is the fact, and defends an M. D. who was so brutal and cowardly in his nature and instincts as to call to his aid a big negro and big club, and darkness, and so murderous as to cry out "By G— I mean to kill you!"—
as was reported in the Journal. No man
who was innocent of reason for these charges

would have shown this bullying spirit. The actions of the M. D. tell against himself.

Before one ought to trust themselves to take sides in such an affair, they should investigate the bottom facts, and we have no evidence that such a movement has been even and listening to the drums and other music Sacrament, the inhabitants had a presentilational attempted. Dr. Wolfe seems to forget the (?) until toward evening when the gente fino, ment that this was to be the last of these possibility that the spirit, through Colby, or

truth; and in that case where is the "slander" and where should come the merited punishment? Undoubtedly there have been thougands of cases where "the girl." or the man has "died a victim to medical ignorance." and there will, it may well be feared, be thousands more of the same sort of exit. Very few of the respected profession of medicine, if brave enough to speak their own convictions, consider themselves possessed of much actual knowledge of disease, or how to treat it scientifically. If Dr. Wolfe should die through "medical ignorance," as he is liable to if he employs physicians at all and had to, if he employs physicians at all, and had an opportunity to return through a medium and speak to the world or his friends, what more natural thing could he do than to state this fact, now cognized by his spirit, thoughtless of consequences? Would he refrain for fear of hurting Dr. Mullen? Or would he even remember that he might injure the medium who was serving him, by declaring that he himself "died a victim to medical ignorance?" No, spirits are like ourselves, human, they do not always consider the consequences of their acts; and the outrage and injury inof their acts; and the outrage and injury in-flicted upon a spirit by being sent out of its body before it should go, is just as aggravat-ing, as if one had been maltreated and dis-abled by a superior brutal force, and yet left in the body. This principle of retaliation is in every human heart, and it is not eliminat-ed by the separation of body and spirit. A dis-ercet spirit would have chosen the place to creet spirit would have chosen the place to declare such vital and dangerous truths as this, if it was a truth, but all spirits are not discreet either in or out of the body.

"The impression is left on my mind," that somebody who decides so unhesitatingly a case ne has not investigated wants "notoriety." Mr. Colby and all the parties are strangers to me; the light of common sense is all the illumination I have received concerning the matter—I take no sides—but an old Spir-itualist like N. B. Wolfe ought to know something of the facts of spirit control and meth-L. B. SAYLES.

Dayville, (Killingly) Ct.

About John Calvin.

The following short extract is from the Baptist Standard of Chicago, printed Aug.

"No doubt Calvin has been charged with a coldness that by no means belonged to him. Much of the chilliness that attaches to his name has come from the writings of his commentators rather than from the treatises of the old theologian himself. A certain writer in the East is correct in calling for a just treatment of the stalwart champion. 'Had Calvin a heart?' Dr. Galusha Anderson once asked, and then, in answer he told the story familiar to many. Calvin and Luther were together in the pulpit. The former was the preacher, but in the midst of his discourse he was so overcome by his emotions as to begin to weep. The hardier and less emotional Luther arose and said: 'Sit down, let me preach!' And preach he did. Calvin, indeed, had a heart, and so has his theology.

A very good answer to the question "Had

A very good answer to the question "Had Calvin a heart?" may be found in the following historical facts taken from Appleton's American Cyclopedia, volume 14, page 779:

Michael Servetus, a Spanish author, of great learning and notoriety, having spent many years in writing and lecturing on the subject of medicine, during which time he anticipated Harvey and Hunter in discovering the true theory of the circulation of the blood. true theory of the circulation of the blood, became deeply interested in theology during

the mature years of his life. came a disbeliever in the doctrine of the Trinity, and wrote a very able work, setting forth his views on the subject. At this time John Calvin was the leader of the churches and the principal theological teacher of that period, and thus it was very proper for Servetus to consult Calvin in matters of theological opinion. He therefore sent a copy of his manuscript to Calvin, asking him to make whatever suggestions or corrections he might deem wise, and return it to him prior to publication. Instead of acting like a man who had a heart and kindly telling Servetus he did not approve of the views set forth in the manuscript, and beseeching him as a Christian byother to abandon the daugerous doctrines, he kept the manuscript and wrote letters to the clergy to be on the lookout for the heretical author.

Servetus waited seven years for the return of the manuscript from Calvin, but was compelled to publish the book without the aid of the one in whom he had trusted for brotherly counsel. The work went through the press in Vienna in 1553, and Servetus was arrested soon by the heresy hunters and imprisoned for trial, but he soon escaped, and made his way through hunger and suffering to Geneva, in hope of Christian protection from Calvin. But no sooner had he arrived than he was again arrested at the instance of Calvin, and a council of sixty bishops of the Swiss churches was called, and under the leadership of this "old theologian" and "stalwart champion" Servetus was burnt at the stake in sight of the city of Geneva. With him also perished the mauscript sent to Calvin. If this black crime does not brand John Calvin as "utterly destitute of a heart," and as deserving of the highest penalty known to the laws of God and man, then I am not able to judge correctly of his "just treatment."—S. D. BOWKER, in Kansas City Journal.

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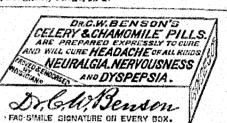
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