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DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

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

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Is Spiritualism Hostile to Religion?

BY GEORGE LIEBERKNECHT.

I do not agree with those who consider religion necessary to the race and who call Spiritualism religion. Spiritualism is based on demonstrated facts. Therefore it is a science like chemistry, astronomy, physiology and hygiene or evolution. Religion is based on the assumption that the Bible is the word of God. Spiritualism rejects as spurious all man-made Bibles, and looks only to nature for evidence of a higher intelligence. Hellion 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 Hyacinth. "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 make the job, and I regard every Spiritualist that prates about the "religion of Spiritualism," as a Judas, who is betraying the grandest truth 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 fire 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 to 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, anything 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 depreciates 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 inherent 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 finite; 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 atheistic 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 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, 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 manhood 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 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 priesthood. Pure religion has its root in the nature of man. It is the instinct of aspiration. It is liable to perversion and abuse, but cannot be eradicated or totally suppressed. All the foolish and cruel things connected with 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 Christian faith. They became irreconcilable with reason. I gave up, also, the belief in a "hereafter," for lack of evidence. The ordinary cares of life more and more engrossed 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 begot 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 fountain 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 between 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 inscrutable power that lives in all life.

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

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 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 (Ses 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 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. He 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 "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 nature, he will grow less religious, less loving, less reverent, or aspiring. All history and all human biography 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 latter 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 recognizes 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 fail to recognize it as God's gift to a Sadducean generation—is to be content with the base and reject the life-giving grain. To thoughtful persons religion is the 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 knowledge 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, I here insert another extract from it: "Religion and science are inseparable 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, Burley, Tyndall, Wallace, Bradisach and Ingersoll, have no religion. They need none. The knowledge they have renders it superfluous. 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 and religion, and will be, until one or the other absolutely 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 Decree 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, were principally so 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, unreasonable dogmas and theological adulterations of natural truth. In the concluding 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 is Deism."

"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 remotest 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 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, as everything of agriculture, of science and of the mechanical arts has, would teach him more of God and of the gratitude he 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 doctrines 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 Brahmans. The most elaborate arguments have been framed by its devout believers to establish its divine origin and absolute authority. There is no doctrine of Christianity which has not been anticipated 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." As 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 Ramayana. 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 Hermes were believed 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 worshipped 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, Abri-manee, 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 Yao-te. Some are attributed to Confucius, one of them (Ta-boo, 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.

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

11. Kalliocham, the Kalmuck Bible, was believed to contain in repletion "all the wisdom of God and man."

12. The disciples of the Koran were taught and believed that the Holy Book was originated in heaven, and had long been preserved there by its divine author Allah, and in the fullness of time, was handed down, chapter at a time, by the angel Gabriel to the prophet Mahomed; 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 years.

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 Lebanon, Columbia County, New York, U. S." The testimony of eleven mighty angels is given, who are said to have attended the writing of the roll.

15. The two Talmuds are regarded by the Jews as equally inspired and equally binding in their moral regulations 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 girded a whole town together and a forest of three hundred cedar trees. These are but specimens of their miracles. 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.—BOOKS IN THE 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 19th ult. Two members of the Central American World's Peace Society, Hon. M. S. Labarriere de Veraguas, Panama, and Senor Gargozza 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, 1884.

After some discussion the society agreed to accede to the propositions of Messrs. Labarriere and Gargozza, and the World's Peace Societies of all nations will be represented at 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 22nd, 1883, being abandoned. These 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 adopted:

- 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 expressed are also desired to send to the league a copy of the discourse of each for publication.
- 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 1884, 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 son 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 ferryman to wait her to a full realization of the brightness now dimly seen gilding the farther shore.

Chester, one much identified with progressive movements, one of the agnostics—"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.

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 brethren.

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 counseled dismemberment of associated elements and forces, but drew the bonds of organization still closer at the stronger pole of capital, thus relieving weaker portions from undue tension, giving them opportunity to individualize themselves more strongly and thus become more fully adapted to the grand work of associative, artistic labor.

AYER'S PILLS. A large proportion of the diseases which cause human suffering result from derangement of the stomach, bowels, and liver. AYER'S CATHARTIC PILLS act directly upon these organs, and are especially designed to cure diseases caused by their derangement, including Constipation, Indigestion, Dyspepsia, Headache, Dizziness, and a host of other ailments, for all of which they are a safe, sure, prompt, and pleasant remedy.

Woman and the Household.

BY NESTOR M. POOLE. (Metuchen, New Jersey.)

IT NEVER PAYS.

It never pays to fret or growl... When fortune seems our foe... The better bred will push ahead...

Anon.

The last number of New North-West—the best paper of those printed upon the Pacific slope—contains an eloquent open letter...

The American Woman Suffrage Association held their fourteenth annual meeting at the Academy of Music, Brooklyn, N. Y.

Mrs. Anandibai Joshee, a Brahmin of good social position, has embarked at Calcutta, in company with several missionary women...

Mrs. E. S. Purdy and Mrs. E. M. Russ of Indianapolis, have interested themselves in the promotion of silk culture in Indiana...

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...

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.

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.

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 Mammoth Hot Springs National Park, is six hundred feet long, with wings four hundred feet long, furnished in the latest style and lighted with electricity.

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 Milton'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 eruptions...

"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."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A COMPILATION OF THE LECTURES GIVEN BY the Spirit-land through the Mediumship of Mrs. Magdalena Kline, and which is called "The Everlasting Gospel." Vol. I. Boston: Colby and Rich. Price \$2.

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...

The contents of "The Everlasting Gospel" purport to come from Mrs. 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 speaking when upon earth several of the oriental languages.

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.

W. E. COLEMAN.

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

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 Sturia, an Italian woman. It occurred at the Palmer House, Chicago, July 10th, 1882.

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.

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 summing up and application of the lesson received.

The three chapters are devoted to the 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 Extravagance in dress, a cause of Prostitution," "Intemperance as a cause of Crime."

WAR SONGS FOR ANNIVERSARIES AND GATHERINGS OF SOLDIERS. Boston: Oliver Johnson & Co. Chicago: Lyon & Healy. Paper, 96 pp. 8vo. Price 50 cents.

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.

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 Mummy 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 Lillipops' Vacation; A Big Bite; Recollections of a Drummer-boy; Motherless; The Brownie's Good Work; Stories of Art and Artists; Gathering Bees; The Kitchen-Garden School; The Largest Pet in the World; Ned's Suggestion; The Wish-King; A Bold Hunter; Sweep 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. Felton, New York.) Contents: Luther, France and England in Egypt; King Mtesa; Poets, Philosophers and Politicians; Tamzin's Choice; John Richard Greep; American and Canadian Notes; Trying the Yacht; The Stage in Relation 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 Water-sport and Typhoon; Topics of the Time; Open Letters; Eric-a-Brac.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. W. T. Harris, New York. Contents: Swedenborg and Henry James; Fichte's Facts of Consciousness; On the Nature of Property and its Devolution; Goshel on the Immortality of the Soul; Trentowski on the Sources and Faculties of Cognition; Objects and their Interaction; Homer's Iliad; Notes and Discussions; Books Received.

THE AMERICAN KINDERGARTEN. (Emily M. Coe, Editor; D. Appleton & Co., Publishers, New York.) This monthly aims to improve the child by correct training, beginning with the children and continuing this with instruction 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. Hall says "Brown's Iron Bitters seem 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 them—the more knowledge the more charity.

Ayer's 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 nerve for debilitated women, nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

Religion is not a thing of noise and spam, 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.

Books Received.

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

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

IX. By George E. Waring, Jr. Price 10 cents. Boston: James E. 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 deposits of one shilling and upward; also a life insurance 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 yielding a handsome revenue to the Government. The charge for telegrams is one shilling (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 45,234,061 to 45,213,597. 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; Bionian said that nothing was so grateful; Aristotle affirmed that beauty was better than all the letters of recommendation in the world; Homer, that it was a glorious gift of nature; and Ovid calls it a favor bestowed by the gods.—From the Italian.

Poverty and Distress.

That poverty which produces the greatest distress is not of the purse but of the blood. Deprived of its richness it becomes scant and dry, a condition termed anemia in medical writings. Given this condition, and scrupulous swellings and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat 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 afflictions. 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 gray.

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

"THE BEST IS THE CHEAPEST." SAW MILLS, ENGINES, THRESHERS, HORSE POWERS. (For all countries and purposes. Write for Free Pamphlet and Prices to The A. S. & Taylor Co., Mansfield, Ohio.)

"Anaxasis" gives instant relief, and is the only cure for Piles. Price \$1, at druggists, or sent prepaid by mail, sample free. Ad. "A. S. & T. Co." Stationers, Box 2116 New York.

DR. SOMERS' Turkish, Russian, Electric, Sulphur, Mercurial, Roman, and other Medicinal Baths, the FINEST in the country, at the GRAND PACIFIC HOTEL, entrance on Jackson-st., near La Salle, Chicago.

These baths are a great luxury and most potent curative agent. Sufferers all forms of Disease, especially Rheumatism 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 General Debility. Open for Ladies and Gentlemen from 7 A. M. to 9 P. M. Sunday, 7 A. M. to 12 P. M.

THE WAR IN HEAVEN. By DANIEL LEITZ. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION 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 perpetuated direction of the late

PROF. M. FARADAY.

Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION HOUSE, CHICAGO.

ARCADIA VELVETEEN advertisement with image of a woman and text: "The Fast File 'Arcadia Velveteen' is of genuine woven fast pile, with dense face, and is the only velveteen in the market that can rightfully claim these qualities. They have stood the test of use, and have continued to grow in favor from the time of their first introduction up to now. For ladies' costumes they are unexcelled, having the following advantages over all others: First, the color is shining and permanent in all shades. Second, in appearance it cannot be easily distinguished from Lyons silk velvet, 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, SOLD BY And DRY GOODS DEALERS Generally.

A WOMAN'S AFFAIR.

Mrs. N. H. BRASS, the wife of the popular deputy sheriff and member of Topeka, Mo., writes us on May 15, 1883. "That she had been severely ill during several years with kidney and liver disease, accompanied with severe pain and lockjaw. Having tried many medical cures, and medicines, and doctor's prescriptions, without receiving any benefit, and while seeking for a cure, she noticed the advertisement of Hunt's Kidney and Bladder Remedy 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 afflicted in like manner to know of this most valuable and reliable medicine; and she most cheerfully recommends Hunt's Kidney and Bladder Remedy to all, and especially to females who are troubled with the complaint peculiar to the sex."

A FAMILY BLESSING.

Under date of May 30, 1883, we have received the following information from Mr. LORENZO LOWMAN, of 18 Charter street, Portland, Me. Mr. Lowman says: "For several years past I have been troubled with severe lockjaw and pain in the side, and when I would lie down I could not rest well, as it seemed impossible for me to get into an easy position; and my aches and pains increased constantly to such an extent that I became convinced that I had a disease of the kidneys, and that I must have recourse to medical prescriptions and many of the so-called cures without getting any benefit. I was prevailed by a dear neighbor, Mr. Jones, to try Hunt's Kidney and Bladder Remedy, and after having used several bottles, the pain in my side and back were relieved, and after taking three bottles my lockjaw and back were cured, and I can truly testify that Hunt's Kidney and Bladder Remedy is an article of great merit, and will do all that is claimed for it, and I know of many other people in Portland who have found a cure in Hunt's Kidney and Bladder Remedy after all others failed to do any good, and I recommend it to all who have kidney or liver disease, and hope that this may be the means of relieving some sufferer who does not know of the merits of Hunt's Kidney."

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES. All Liver and Stomach Troubles. It is also a sure PROTECTOR against Yellow Fever, Malaria, Cholera, Biliousness, and Enteric Fever, and will cure Chronic Diarrhoea, Summer Complaints, Children's Diarrhoea, and conditions from which many infants suffer in season. Beware of imitations. For further information write for Pamphlet or write to Dr. Holman, personally. If not found at our nearest druggist, send registered letter direct to this office and get your Pad by return mail. Regular Pad \$2.00. Special Pad \$1.00. Post and duty for Canada, post. HOLMAN LIVER PAD CO., P. O. Box 2112, 903 William St., N. Y.

MIND, THOUGHT AND CEREBRATION. BY ALEXANDER WILSON. Pamphlet form, price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION HOUSE, CHICAGO.

STORIES FOR OUR CHILDREN. By GEORGE and EMIL TUTTLE. This work is designed especially for children. A popular work for Libraries. Price 25 cents, postage 2 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION HOUSE, CHICAGO.

GUIDE-POSTS OR IMMORTAL ROADS. By MISS JACOB MARTIN. The author says: "As I freely admit the story, as a ripple on the ocean, I need not say this small stream of hope through the valley of despair. It is more, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION HOUSE, CHICAGO.

EXPERIENCE OF SAMUEL BOWLES, (late Editor of the Springfield, Mass. Republican.) SPIRIT-LIFE, Or Life as He Now Sees it from a Spiritual Standpoint. CARRIE E. N. TWING, Medium.

Pamphlet form. Price, postage, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLICATION HOUSE, CHICAGO.

THE RELIGION OF SPIRITUALISM. By EZEKIEL CROWELL, S. P.

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 Spiritism? Spiritism is a Religion; The Religion of Spiritualism identical with the Religion of Jesus.

The following excerpt from its pages will give earnest of the favor of the world: "Spiritualism is the basis of Spiritualism. Through it, human life is demonstrated; while the nature and properties 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. It is the language of spiritualism, and with certain degrees of ordinary religion, they, on the other hand, manifest all the cardinal and generally acknowledged truths. God, immortality, accountability, the necessity of good works, pure living, and charity, are as essential to spiritualism as to modern Christianity."

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw 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 is distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

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."

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.

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 Liberalists."

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."

The attempt to marry Spiritualism and Liberalism 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

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 a 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 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 they will weaken their power, misrepresent Spiritualism to the Southern people, for whose benefit and enlightenment the organization is formed, and materialize a hell-upon-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 reformulate 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 possession 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 uses—that 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 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 meet-in 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, Mission Hill, Mission Ridge, Forrest Hill, 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 cave 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 Watson, Memphis, Tenn.

Silence.

Men, love noise. The rush and roar of a crowd seem to them the fittest expression of life, the ruinous 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 applaud the thought—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 Carlyle.

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 Frankfort 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 unselfishly flows in one weak, washy, everlasting flood, 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, they manly 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, exalts that he knows it, is not ashamed nor afraid to avow himself one of the despised ones—he, 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 Spiritualism 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 most 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 haul 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

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

Economic Remedies.

The Rev. R. Heber Newton recently gave his views of the labor question before the Senate 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 industry; 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 lessening intemperance; on the part of capital, personal interest in its employments, industrial 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 commission, 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 full 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 'hog' that roots best will find it, in this world, and especially under the free institutions of this country, the great law of one's condition. Patient industry, careful economy 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 absence."

GENERAL NOTES.

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

Every true and honest medium will benefit 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 who is in town last week, accompanied by Mr. and Mrs. Leeds of Michigan City. Mr. Colby lectures in this city on the 14th.

The Carrier Drove is the name of a monthly paper just started at Oakland, California, in the interest of the Children's Progressive League.

Mrs. Alice B. Farra, formerly of Burlington, Iowa, is now located at 73 West Adams street, this city, where she proposes to practice 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 Denlow. Dr. Denlow secured the hall, and it will be used exclusively by the Spiritualists for lectures, séances, 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 Industrial Meeting of Spiritualists at Neshaminy Falls. President Champlin 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 extended 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 camp.

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 (upper 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 several days previous, and there are reasons to believe that more than one mastodon will be turned up before the last week ceases.

One day last week, says the Portland, Me., Argus, Mrs. Annie Cary Raymond and her husband ascended Mount Washington. There was 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 rusticated 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 \$50,000, gave these injunctions in his will: "Having observed that ostentation and expensive funerals are injurious to the people, after sparing 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 this 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 rest."

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Kittie.

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

O our precious angel Kittie, When you left us in the morning...

Now the veil is rent asunder, And we see you, darling Kittie, With the angels in bright robes...

Impressive Words from the Pulpit.

In a late sermon the Rev. Dr. Collier said: 'I like, said he, to preach a sermon that has in it something of the warm heart of man.'

The Rev. Dr. Talmage comes forth with an address on the "Sermons of the Future." If in his allusion to the Saviour, he means the real Christ...

"The coming sermon will be a popular sermon. The world gets the impression that a sermon is good in proportion as it is stupid."

"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 Two Prayers.

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 extremity.

Curing Disease by Spirit Power.

To the Editor of the Religio-Philosophical Journal:

By your kind permission I will lay before you 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...

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.

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 benefit the people, either as teacher, lecturer, healer or friend...

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.

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 JOURNAL 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.

My article published in the JOURNAL of May 29th 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.

As I stated in a former article, distance seems to be 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.

But there is a higher element still and vastly more refined, that fills all space and pervades every atom of creation, which is used by highly developed spirits to influence and control the various elements, 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 subtle element by spirits fitted to do so.

In asking some questions on this subject one evening, we received the following: "We have told you, 3 years ago, by spirit power, that if the patient is not receptive to spirit power they can not be benefited. These, then, are the conditions, and when fully observed, I am persuaded that any disease, physical or mental, can be wholly subdued and cured."

In this important work I have the hearty cooperation 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 systematic efficiency.

Items from California. To the Editor of the Religio-Philosophical Journal:

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 knowledge of the higher life.

I also visited Mrs. M. Miller and daughter, 1217 Mission St. They are both excellent mediums. They see spirits and describe them very accurately. They are seeing good spirits which cannot fail to produce good fruit in years to come.

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 future I will give to the readers of the JOURNAL some items concerning our home circle.

Prophecy not Fulfilled.

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

The Rev. Gary Braisted is the name of a Methodist preacher who is pastor of a church in Egypt, N. J. Concerning him the Philadelphia Record publishes a strange story, which would indicate that too much brooding upon prophecies has unsettled his mind.

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.

The exterior of a spirit is fluidic, ordinarily invisible, but capable of becoming, under certain conditions, and on a support, with, or in the sphere of, some medium, visible, and of exhibiting will and action.

There is an analogy between the phenomena of materialization and the effects of compression and cold upon vapors and gases; the effects of the electric spark upon certain mixtures of gases, in inducing the formation of certain liquid and solid bodies; and those of an electric current in precipitating or decomposing salts from certain solutions and transferring 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 field, and returns to the spirit in a condition of electric 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 plating and silvering, carrying to the saline solution the metallic particles to be transferred to the bodies to be gilt or silvered.

The grave is a very small hillock, but we can see 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 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.

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 laws of the civil laws of our land.

John and Charles Wesley were the greatest reformers of their age; the strict methods in everything they did grew out of the names of Methodists. John Wesley, no doubt, was highly melioristic, which accounts for the wisdom of the course he generally took.

Young Snake-Charmer.

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

In a rather dark basement-room under a saloon in Detroit's Opera-House Block, Dow Peelo, a half-Indian boy 11 years old, has the most blood-curdling reptile, but on a small box with a lamp-made cover of glass, the glass is held in place by little tacks and the box contains three monster rattlesnakes, with great scaly bodies and flat, deadly-looking heads.

The Nemoka Camp-Meeting.

To the Editor of the Religio-Philosophical Journal:

The Nemoka Spiritual Camp Meeting Association held a three days meeting on their grounds at Pine Lake, commencing Sept. 11th and closing Sept. 16th. This meeting was appointed for the purpose of organizing the Nemoka Camp Meeting Association.

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.

The Children's Lyceum in Cleveland.

To the Editor of the Religio-Philosophical Journal:

The Lyceum commenced its sessions here on the second Sunday in September under the most favorable circumstances, with a very good attendance. I am pleased to say that there seems to be a renewed interest and a general waking up of the Spiritualists and Liberals in Cleveland.

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.

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

M. L. 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.

N. M. Smith, 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 speakers.

AYER'S SARSAPARILLA

Cures Rheumatism, Neuralgia, Rheumatic Gout, Gravel, Debrility, Catarrh, and all disorders caused by a thin and impoverished or corrupted condition of the blood; and restores the system, enriching and renewing the blood, and restoring its vitalizing power.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.



Medicine when taken into the stomach must be absorbed like our food before it can do any good. When medicine is taken into the lungs by inhalation it is taken up by the blood and goes at once to the seat of the disease.

LYMAN C. HOWE, Fredonia, N. Y.

SPORE-KILLER.

A new medicine that destroys the germs of disease, thereby preventing Malaria, Fever, Cholera, Diphtheria, and all kindred disorders. Ninety-nine out of a hundred will recover.

MRS. L. B. HUBBELL, Box 1413, Norwich, Ct.

LIGHT FOR ALL.

Has a Five Circle every two weeks, and a Free Spiritual Reading Room, with all the Spiritual Journals on file. Light for All is issued fortnightly at \$2 per annum in advance.

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In the BEST, no preparation, with any other ink, and it dries in five minutes. It is a valuable business note, and its use is recommended to all.

THE World Watch Stationery Package

The World Watch Stationery Package is the fastest selling article in the market—contains 18 sheets of Paper 16 Envelopes, Pen, Ink, and a beautiful pen holder.

NOTICE

THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Contributors: M. W. Conroy and George Jacob Holmquist, of London, will write for The Index every month during 1883.

In brief, to hasten the day when free and rational thought shall take the place of dogmatism and orthodoxy; to liberate the world, and when the welfare of humanity shall have been secured.

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 within 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 Central R. R. Depot to the "Alameda Gaudeloupe," 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 success—the 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 something 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 fulsome ness that might have secured a trifling recognition at 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 Americans, 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 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

and finally land the tenderfoot high and dry, a financial wreck.

Mexico has a strong government, 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 very nature of things, be a long time before this country will progress; it is against the interests of 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 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 candles and gingerbread arranged on tables around the plaza, until 12 o'clock.

Citizen Anselmo, un *commerciante grande* (a great merchant) gave a ball at his residence 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, beautiful 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, 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 invited guests assembled at the "Palace" (a one-story 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 (?) until toward evening when the *gente fino*,

(pronounced, *gente fino*) (fine people) began to emerge upon the streets and drew all the attention until the bands commenced playing in the several plazas and alamedas 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 and fine.

The firecracker nuisance has not yet made its way here—not a single one has your correspondent 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. CAROL.

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 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, 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 welcoming of every one's thought, made the Conference one of the best possible schools, where each was busily engaged in teaching himself. 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. If one had nothing to say, it were better to try the effect of a little silence, at least occasionally. To realize the highest good from these meetings, the attendants should think on the themes proposed and bring to the meeting the results arrived at. The Judge gave well-deserved praise to Mr. Nichols for his ceaseless industry in engineering the Conference and in reporting its meetings—thereby making 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 influence. 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 aid.

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 intellectual 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 stigmatists, the Belgian peasant girl, died on the 27th of August, at the age of thirty-three years and seven months. On eight hundred successive Fridays, excepting that just before her death, she had been the subject of an ecstatic 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. Ducloux brought her the Blessed Sacrament, the inhabitants had a presentiment that this was to be the last of these

pious processions, and they came in crowds 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 dying 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 her was unbounded. Plus 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 Vienna 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 from Weimar. 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 gallantry, 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 festoons 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 peasant 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 century, just as they looked probably when Martin 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 certainly 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, Leipzig, Göttingen, Heidelberg and Berlin—indeed, perhaps, all the Universities were represented. Their costumes were lovely. They wore tight, 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-PHILOSOPHICAL 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 attempted. Dr. Wolfe seems to forget the possibility that the spirit, through Colby, or

Colby himself, may have spoken only the truth; and in that case where is the "slander" and where should come the merited punishment? Undoubtedly there have been thousands 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 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 inflicted upon a spirit by being sent out of its body before it should go, is just as aggravating, as if one had been maltreated and disabled by a superior brutal force, and yet left in the body. This principle of retaliation is in every human heart, and it is not eliminated by the separation of body and spirit. A discreet 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 he 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 Spiritualist like N. B. Wolfe ought to know something of the facts of spirit control and methods. L. B. SAYLES.

Dayville, (Killingly) Ct.

About John Calvin.

The following short extract is from the Baptist Standard of Chicago, printed Aug. 22, 1883:

"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. Dabisha 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 harder 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 Calvin a heart?" may be found in the following historical facts taken from Appleton's American Cyclopaedia, volume 11, 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, became deeply interested in theology during the mature years of his life.

He became 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 brother to abandon the dangerous 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 manuscript 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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