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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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For the Religio-Philosophical Journal.

Is Spiritualism Hostile to Religion?

BY GEORGE LIEBERKNECHT.

[CONCLUDED.]

The writer of the article, "Spiritualism versus Religion," betrays great ignorance with the writings of Thomas Paine, and made a grave mistake in referring to him in support of his untenable positions. In a discourse delivered to the "Society of Theophilanthropists" at Paris, Thomas Paine clearly and forcibly elucidated his views upon the same subject which Mr. C. has given us the light of his opinions on. Mr. C.'s article is so full of vehement assertion, that a casual reader will scarcely doubt but that he was well acquainted with the teachings of the different authors to whom he refers. Upon examination, however, his own authorities contradict him, and he appears on no better terms with scientific thought than with religion. But let us proceed, and now hear the argument of Thomas Paine against Atheism:

"It has been the error of the schools to teach astronomy, and all the other sciences and subjects of natural philosophy, as accomplishments only; whereas they should be taught theologically, or with reference to the Being who is the author of them; for all the principles of science are of divine origin. Man cannot make, or invent, or contrive principles. He can only discover them, and he ought to look through the discovery to the Author. When we examine an extraordinary piece of machinery, an astonishing pile of architecture, a well executed statue or a highly finished painting, our ideas are naturally led to think of the extensive genius and talents of the artists. How then is it, that when we study the works of God in the Creation, we stop short and do not think of God? The schools have made the study of theology consist in the study of opinions in writings or printed books, whereas theology should be studied in the works or books of the Creation. The study of theology in books of opinions has often produced fanaticism, rancor and cruelty of temper; and from hence have proceeded the numerous persecutions, the fanatical quarrels, the religious burnings and massacres that have desolated Europe. But the study of theology in the works of the Creation produces a direct contrary effect. The mind becomes at once enlightened and serene; a copy of the scene it beholds; information and adoration go hand in hand, and all the social faculties become enlarged. "The evil that has resulted from the error of the schools, in teaching natural philosophy as an accomplishment only, has been that of generating in the pupils a species of atheism. Instead of looking through the works of the Creation, to the Creator himself, they stop short and employ the knowledge they acquire to create doubts of his existence. They labor with studied ingenuity to ascribe every thing they behold to innate properties of matter, and jump over all the rest, by saying that matter is eternal.

"Let us examine this subject. It is worth examining. In the first place, admitting matter to have properties, as we see it has, the question still remains, how came matter by those properties? To this they will answer, that matter possessed those properties eternally. This is not solution, but assertion; and to deny it is equally impossible of proof as to assert it. It is then necessary to go farther; and, therefore, I say, if there exists a circumstance that is not a property of matter, and without which the universe, or, to speak in a limited degree, the solar system,

could not exist a moment, all the arguments of atheism will be overthrown, and the existence of a superior cause, or that which man calls God, becomes discoverable by natural philosophy.

"I go now to show that such a circumstance exists, and what it is. The universe is composed of matter, and, as a system, is sustained by motion. Motion is not a property of matter, and without this motion, the solar system could not exist. Were motion a property of matter, that undiscovered and undiscoverable thing called perpetual motion would establish itself. It is because motion is not a property of matter that perpetual motion is an impossibility in the hand of every being but that of the Creator of motion. When the pretenders to atheism can produce perpetual motion, and not till then, they may expect to be credited.

"The natural state of matter, as to place, is a state of rest. Motion, or change of place, is the effect of an external cause acting upon matter. As to that faculty of matter that is called gravitation, it is the influence which two or more bodies have reciprocally on each other to unite and to be at rest. Every thing which has hitherto been discovered, with respect to the motion of the planets in the system, relates only to the laws by which motion acts, and not to the cause of motion. Gravitation, so far from being the cause of motion to the planets, would be the destruction of the solar system, were revolutionary motion to cease; for as the action of spinning upholds a top, the revolutionary motion upholds the planets in their orbits, and prevents them from gravitating and forming one mass with the sun. In one sense of the word, philosophy knows, and atheism says, that matter is in perpetual motion. But motion here refers to the state of matter, and that only on the surface of the earth. It is either decomposition, which is continually destroying the form of bodies of matter, or re-composition, which renews that matter in the same or another form. But the motion that upholds the solar system is of an entirely different kind, and is not a property of matter. It operates also to an entirely different effect. It operates to perpetual preservation, and to prevent any change in the system.

"Giving, then, to matter all the properties which philosophy knows it has, or all that atheism ascribes to it and can prove, and even supposing matter to be eternal, it will not account for the system of the universe, or of the solar system, because it will not account for motion, and it is motion that preserves it. When, therefore, we discover a circumstance of such immense importance; that without it the universe could not exist, and for which neither matter, nor any or all of the properties of matter can account, we are by necessity forced into the rational and comfortable belief of the existence of a cause superior to matter, and that cause man calls God.

"As to that which is called nature, it is no other than the laws by which motion and action of every kind, with respect to unintelligent matter is regulated. And when we speak of looking through nature up to nature's God, we speak philosophically the same rational language as when we speak of looking through human laws up to the power that ordained them.

"God is the power or first cause; nature is the law, and matter is the subject acted upon.

"But infidelity, by ascribing every phenomenon to properties of matter, conceives a system for which it cannot account, and yet it pretends to demonstration. It reasons from what it sees on the surface of the earth. It sees a perpetual decomposition and re-composition of matter. It sees that an oak produces an acorn, an acorn an oak; a bird an egg, an egg a bird, and so on. In things of this kind it sees something which it calls natural cause, but none of the causes it sees is the cause of that motion which preserves the solar system.

"Let us contemplate this wonderful and stupendous system. It is not matter in a state of rest, nor in a state of decomposition or re-composition. It is matter systematized in perpetual orbicular or circular motion. As a system, that motion is the life of it; as animation is the life to an animal body; deprive the system of motion, and, as a system, it must expire. Who then breathed into the system the life of motion? What power impelled the planets to move, since motion is not a property of the matter of which they are composed? If we contemplate the immense velocity of this motion, our wonder becomes increased, and our adoration enlarges itself in the same proportion.

"Where will infidelity, where will atheism find cause for this astonishing velocity of motion, never ceasing, never varying, and which is the preservation of the earth in its orbit? It is not by reasoning from an acorn to an oak, or from any change in the state of matter on the surface of the earth, that this can be accounted for. Its cause is not to be found in matter, nor in any thing we call nature. The atheist who affects to reason, and the fanatic who rejects reason, plunge themselves alike into inextricable difficulties. The one perverts the sublime and enlightening study of natural philosophy into a deformity of absurdities by not reasoning to the end. The other loses himself in the obscurity of metaphysical theories, and dishonors the Creator, by treating the study of his works with contempt."

"It was the excess to which imaginary systems of religion had been carried, and the intolerance, persecutions, burnings and massa-

ses they occasioned, that first induced certain persons to propagate infidelity; thinking that upon the whole, it was better not to believe at all, than to believe a multitude of things and complicated creeds that occasioned so much mischief in the world. But those days are past; persecution has ceased, and the antidote then set up against it has no longer even the shadow of an apology."

Among the number of eminent men mentioned by Chapman, and concerning whom he makes the slanderous and scandalous assertion, that they had no religion, and felt no need of any, is Robert Hare, Professor of Chemistry in the University of Pennsylvania, graduate of Yale College and Harvard University, associate of the Smithsonian Institute, etc. His great work upon Spiritualism, his strictly scientific method of investigation, his zeal and devotion to the truth as he had found it, should certainly be thought sufficient to protect such a man from having his record defiled, and his well-defined views and convictions so utterly perverted. As I look upon his many features a life-like portrait facing the title-page of his great work, look upon these lineaments indicative of a vigorous intellect, disciplined thought and strength of character, I cannot but feel that it would be faithfulness to duty, ingratitude and cowardice, to let such use of his name pass unrebuked. When, a few years ago, night after night, and season after season, I was listening to the strange raps in our house, to sounds so distinct, telling and persistent, but without any visible cause, Prof. Hare's book fell into my hands. The reading of his most precise and laborious experiments, founded on an experience as an investigator of science for more than half a century, made a profound impression upon me, and helped me a great deal. Without further comment, I will give a few short extracts, which will settle the question whether Spiritualism had any religious significance and uses for Prof. Hare, or not.

Sec. 47, p. 23.—"I declare solemnly, that I always was intensely anxious to know the truth; that although, theoretically, I doubted the possibility of changing the course of things by prayer, yet I did often lift my thoughts up to God, imploring that some light might be given to me. Of course, as soon as the facts admitted of no other explanation than that my father, sister, brother, and other spirit friends had been engaged in efforts to convince me of their existence, and of that of the Spirit-world, the most intense desire arose to verify the facts tending to settle the all-important question, whether man is immortal."

Sec. 56.—"One of the pre-eminent blessings resulting from this new philosophy will be its bringing religion within the scope of positive science. This word positive is employed by the learned atheist, Comte, to designate science founded on observation and experiment. It will give the quietus to the cold, cheerless view of our being's end and aim presented in his work."

Sec. 81.—"I do not understand how any man of common sense can conceive that theological, metaphysical, or experimental science can be the separate object of contemplation; or that the share that either may occupy at any age, to the exclusion of the others, will not depend on exterior contingencies."

Sec. 121.—"I hope that while Spiritualism will give a quietus to atheism, it will be found, agreeably to the facts and reasoning presented in this book, better sustained by evidence, and to answer the great objects of religion, as above stated, vastly better than any other religious doctrine."

I could adduce a great deal more of evidence from the writings of eminent men, to the same effect, but time and space are limited. I could fill column upon column in refutation of the thoughtless assertion that religion and science, and religion and Spiritualism are necessarily opposed to one another. The affirmation is so absurd, so preposterous on the very face of it, that there is no particular merit in the refutation. Chapman says, "every effort is now being made to crush Spiritualism," but it strikes me that there is no more effectual method of "crushing" it than to present it in just such a dreary, anti-religious garb as he proposes for it. With Giles B. Stebbins I say: "We want a radicalism to uproot all falsehood, a conservatism to keep all truth. By what name better than religion can we call our reverent and intuitive aspiration for the divine and the infinite? The path that leads to materialism is dark and chilly. We turn to the Spiritual Philosophy for deeper wisdom, finer reverence and more perfect culture; we want light and warmth for clearer sight and a more vital and earnest life."

Geneseo, Ill.

Spiritualism in Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journal:

Dr. J. K. Bailey gave us a fine lecture here two weeks ago in the Court of Appeals Rooms, to a fair audience, and by the expression of those in attendance, was well received.

Mr. J. Frank Baxter of Chelsea, Mass., gave us a series of Spiritualist lectures in the Town Hall last week, four nights, to crowded houses, many leaving for want of seating room. His lectures were well received; after each one he saw and described spirits, which were mostly recognized by those in the audience. Many wish him to return at some future day and lecture to us again.

Mrs. Maud Lord is expected here soon to hold séances for a time, and early in October Mrs. Nellie J. T. Brigham will resume her

lectures here in the Court of Appeals Rooms for the winter, two lectures each month. We are warning up in the cause of Spiritualism this fall, and hope it may continue through the winter with good results.

W. B. MILLS.

Saratoga Springs, N. Y., Oct. 1st, 1883.

For the Religio-Philosophical Journal.

The Trance—Its Responsibility.

BY HUDSON TUTTLE.

After many years' mediumistic experience, the conditions and phenomena attending which I have sought patiently to understand, I have the most profound sympathy for mediums—for the sensitive wherever found. I have also a reverence for mediumship as the foundation of spiritual knowledge; the channel of divine thought and inspiration. Standing between the living and the dead, their position is more holy than the inner sanctuary of the temple, and as sacred as the love of the sorrowing heart. It has always seemed to me that appreciating their mission and the wonderful and terrible faculty that is theirs, their constant prayer should be for purity of thought, and their effort for nobility of character, that they might be worthy of their place. In many notable instances such has been the case, and the very presence of such has been like a spiritual baptism. In others, lamentably, it has been the reverse, and the divine gift is sold in the market, and bartered in trade. Even has it been offered as a sacrifice on the altar of Mammon; made the go-between in the walks of passion, and the pandering to lowest vice. A sadness unspeakable has come over my spirit as these failures and abuses have arisen, but of all others, the Spiritualist should have charity and kindness, and above all else he should be just. How far mediums are responsible, and how much ignorance, their own, and of their friends and supporters, should atone for their failures, are open questions.

Especially this of responsibility of mediumship and trance, which the attack on Mr. George Colby has brought into especial notice, the widely different views taken by those, who by long experience with spiritual phenomena, should qualify them to know, shows how illy understood the subject remains. I do not write in the interest of Mr. Colby, who to me is personally unknown, although often hearing good reports of him, and only good. I wish to treat the subject in an entirely impersonal manner, as all such should be treated, if the truth is desired.

There has been, since the beginning of Spiritualism, two classes: one, the all-believing, who accept the phenomena without question and regard the medium as a wholly irresponsible agent; a puppet acting or speaking as the spirit controlling directs. The other class, always in minority, are ready to censure the medium, and hold him directly responsible for all his words and actions. As the world goes, the views of this class are not only the most tenable, but are, legally considered, correct. The law cannot go back of the medium and seize the controlling spirit. It takes for granted that an individual is responsible for his words and acts, and punishes him accordingly. It makes exception in case of insanity, where the mental aberration is so marked as to force conviction that the person is not morally responsible. But in case of liquor madness, where reason is dethroned and passions dominate the stilled moral faculties, it at most tempers its stern sentence by a palliating excuse.

Which of these extreme and antagonizing views is correct? Can either be accepted as such? To arrive at certain conclusion, the nature of mediumship must be investigated to its fundamental principles, and the relations between the medium and the controlling spirit understood. Taking trance as one of the forms of spirit control, and one of the most delicate and volatile, let us study its character. We have nothing to do with the simulated state, with fraud or deception therein that may be practiced. No Spiritualist will dispute that there is such a state as trance, and that in its most perfect form the subject is unconscious, being wholly unapproachable through the avenues of the physical senses. There are many stages leading to this profound and unconscious state. It may be produced by the mesmeric influence of an operator on a sensitive subject. This form is so common as to have been witnessed by almost every one. The magnetizer wills his subject to perform certain acts or to think certain thoughts, and that subject responds. This subtle influence may be so strong that the subject's will is completely overborne, or submerged in that of the operator. We may say that this has never occurred, but if we take the accepted data of the essential conditions of such control and spiritual sensitiveness, we must admit the possibility of absolute control. The perfection of the phenomenon of mind controlling mind, depends on such passivity. If it were desirable for the operator to express his thoughts through the subject, it would be essential to his success that the sensitive be absolutely under his control; but if thus under control, the sensitive would no more be responsible for the thoughts uttered than the pen is responsible for the words written by it, or the wire for the messages it transmits.

The controlling spirit and the medium occupy precisely similar relations. It is not the body, the physical organism which exerts the magnetic influence; that is spiritual

and remains the same when the physical body is removed. A spirit wishes to communicate through a medium and chooses the trance state to do so. That the communication be correct, the medium must be under the control of the spirit, and the more absolutely, the more perfect the communication will be expressed. I think no one, who has not experienced this sensitive state, can fully comprehend the delicate blending of the mind of the medium with the controlling mind. I have watched closely the approach of this state, as I would that of natural sleep, but as in the latter at the final moment, when consciousness is overborne, the ability to observe is lost, and that, too, by necessity of the overlapping state of sleep; so at a certain point the ability to observe the approaching trance is lost. By effort the subject may stay at any of the stages, receiving more or less perfectly the thoughts and feelings of the controlling spirit, but if he pass on to the perfect state he loses the power of choice.

To avoid misunderstanding, let me say that trance has two meanings; one wherein the quickened spiritual senses, freed from the fetters of the physical senses, spurn earthly limitations, and the subject becomes able to perceive spiritual things, as it would if freed from the body. The other is a sensitive state, very similar, which enables others to express their individuality. The latter may be called mediumistic trance, and is the one under consideration. Its essential character is unconsciousness to impressions through the physical senses. No sound penetrates the ear to the auditory nerves. The eye is insensible to light, and the nerves of feeling do not respond to exciting causes. Another essential condition to perfect expression of the controlling spirit's thought is absolute control by such spirit.

Now, then to say that such a medium is responsible for the thoughts expressed, is to deny and repudiate the fundamental principles on which spiritual science is based. If he is responsible, then he is not unconscious—not in trance—not influenced—and an impostor. Such is the fatal conclusion which logically flows from such assertion, and we feel certain no Spiritualist will be ready to accept it.

It is perhaps well that this profound state is rarely attained, and while mediums remain partially conscious and hold themselves with dread from the full surrender for the brief time of their self-consciousness, we are compelled to be content with less perfect expressions of spirit thought. When we accept this view of mediumship, its responsibility has a new meaning. The surrender even partially, of our self-control to another and irresponsible being, is a great sacrifice and fills us with dread. We become responsible before the world for the force to which we yield. We must in that force repose implicit trust, knowing that the same law which answers pure and holy thoughts to be expressed under favorable conditions will allow to the opposite equal facilities. Hence we learn to appreciate the importance of so ordering the conduct of life, as to make favorable conditions only for the good and true spiritual influences. We also learn why yielding to whatever influence may come, the outgrowth of sitting in promiscuous circles, or giving public sances to any one who demands, or as willing to pay therefor, ultimately debauches and leads to spiritual ruin. The medium, instead of a shining light on the hill top, guiding weary feet, becomes a sewer for the flow of corrupting thoughts and perverted passions.

As in civil life, it is expected of all to understand the law, so here those subject to mediumship are expected to understand its laws and conditions, and are held responsible if they do not. I well know that many true and noble Spiritualists hold that it is necessary for all classes of spirits to communicate with earth, and therefore mediums should be willing to yield to their influence, however low or vile it may be. With all due deference I wholly disagree from them, and hold that the less of such undeveloped influence that is brought to bear the better. That sensitives must be brought in contact with characters, which in this life would produce disgust, and be dragged by them to their own level, that they may thereby communicate their crude and impure ideas, is not only an unjust, but a most pernicious conception. It opens wide the door for the justification of any crime or villainy the medium, true or false, may commit. It offers atonement for all his shortcomings.

I by no means desire to accept such a spiritual philosophy, which makes a great class of its teachers the cat's paws of the undisciplined, undeveloped, vile and vicious, without even a shadow of gain thereby. The presence of such spiritual beings cannot be prevented, but they may be excluded from the sacred vestibule of the soul. Their presence there signifies a similarity which attracts instead of repels between medium and spirit. I wish to apply these generalizations to the case of Mr. Colby, because he furnishes one of the best illustrations at hand.

He stands before an audience, in a highly sensitive trance condition, and allows himself to utter the thoughts of any and all spirits who may appear. One comes, and by way of identification gives her name, and reflects on the physician who treated her in her last sickness. Whether that physician did or did not wrongly treat his patient, if she thought he caused her death by his medicine, what more consistent than that she should say so? As it stands, with the vindictive and brutal temper shown by that physician, she has presumptive evidence on her side. Physicians

Continued on Eighth Page.

Cromwell Fleetwood Varley.

We have received from Mr. W. H. Harrison, of 41 Great Russell St., London, Eng., a copy of the Engineer newspaper containing the following more detailed biographical notice of the late Cromwell Fleetwood Varley.

Cromwell Fleetwood Varley, the electrician, died last Sunday night at his residence at Bexley Heath, Kent, from general exhaustion of the system. He has left a great mark in the development of the electric telegraph, and in various other branches of science.

On his mother's side of his family he was related to Oliver Cromwell, through Cromwell's daughter who married General Fleetwood, and his family are among the nearest surviving relatives of the Protector. He was born at Westminster on the 6th of April, 1828.

Cromwell Varley never wrote a book, although he had one in hand consisting of tables of figures, the result of elaborate calculation, for the use of electricians.

Sir William Thomson afterwards used this principle in his "multiplier," which has been found useful in various electrical instruments, and it is the foundation of the now popular Holtz's electrical machine.

Cromwell Varley never wrote a book, although he had one in hand consisting of tables of figures, the result of elaborate calculation, for the use of electricians.

For the Religio-Philosophical Journal. Cancer Cures.

BY HUDSON TUTTLE.

Recipes for curing cancer, are continually going the round of the press, recommended as certain in their results.

The cause of cancer is supposed to be from some local injury, but there must be a constitutional tendency, and such injury has only a determining influence as to locality in which it shall appear.

poisoned by the cancerous matter, and the whole system is affected thereby. As that fluid flows through the local tumor it creates cancer-cells instead of normal tissue.

When this constitutional stage of cancer has been reached, the efforts of the most skillful surgeon is of small avail.

With this understanding of the nature of cancer, it will be readily seen that remedies in inexperienced hands may work irreparable mischief by creating incurable ulcers from harmless tumors, or by delaying the operation on which life depends until too late.

Hence it is advisable for those who have cause to believe that they are afflicted by this scourge, to be slow to adopt any of the numerous remedies advertised.

Letter from California—Beecher and His Teachings.

We have had a glorious visit upon this coast, of six thousand "Knights of the Temple." We hope they were treated civilly and justly and had a good time.

The Hon. Robert G. Ingersoll's labor for the last ten years to convince the people that the Bible is not a "verbal inspiration from God," and that it is full of "false statements, errors and immoralities," seems to have accomplished his noblest aspirations.

During his lectures five years ago a clairvoyant not knowing what had been said to me (by a clairvoyant who had never seen before or since) saw these same five men controlling Mr. Beecher, and for the five years past I have read his sermons and not one or even a lecture has he delivered that he has not fulfilled that evening's conversation with Mr. Beecher's five guardian angels.

Before I close I must not forget to say that our hearts were made glad by the visit of the friend of humanity, who lectures or preaches without reward, Samuel Watson, of Memphis, Tenn.

listened to his honest, earnest, inspiring words. T. B. CLARKE. San Francisco, Cal.

EXTRACTS FROM BEECHER'S LECTURES.

My theory is that there is no such thing as the inspiration of a book, nor simply the mere inspiration of a man.

I say with all respect to Mr. Ingersoll that if the doctrine of verbal inspiration was taken out of his way he would not have a gun left to fire with. Verbal inspiration is the cause of infidelity.

I believe that man's body is ascended from inferior animal forms. But the origin from a monkey is in my mind many times more logical than the alleged Scriptural origin.

Our churches now are nothing but first-class passenger cars to heaven, to which a man gets a ticket on being converted. They don't make men any better and many of their members have a smaller capital of honesty than others who have never been inside of them.

The individual man is worth in civilization what he can contribute to the State; that and only that. The great majority of the human family can contribute nothing to the State on whose bosom they lie as a burden.

The Hon. Robert G. Ingersoll's labor for the last ten years to convince the people that the Bible is not a "verbal inspiration from God," and that it is full of "false statements, errors and immoralities," seems to have accomplished his noblest aspirations.

The Prayer Cure.

The Daily News has the following article on "The Prayer Cure."

"The frequency with which cases of wonderful cures of physical ailments by direct divine aid are reported cannot help strike the readers of newspapers as one of the phenomenal curiosities of our day.

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Religio-Philosophical Journal

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By JOHN C. BUNDY.

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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 13, 1883.

NOTICE TO SUBSCRIBERS.

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

A Mob or an Army.

There is a tremendous amount of work to be done in this world, if it is ever to be any better than now; work for which single, separate efforts would be an absurdity, ridiculously disproportioned. Spite of the schools, never was there more ignorance; spite of the churches, (is it in spite of them?) never more superstitious belief. True, many are breaking away from these, are learning more all-embracing truths, but the masses are believing—they know not what. If they did know, they would not believe. There is dense ignorance to be enlightened, fanaticism to be repressed; there are hungry ones to be fed, sick or sorry ones to be comforted—millions needing help of some sort. "Who is sufficient for these things?" Spiritualists love to talk of an ideal humanity, not differing much, except in degree, from Divinity, and some of them are just now waking up to a new truth, or rather an old one re-vitalized, a living principle, that humanity is more than an ideal to be cherished as the memory of a beautiful dream, but a present, actual fact, a most disagreeable one, sometimes; that for fit development of the actual man to some far-off approach to our ideal, food, clothing, education and sympathy are indispensable; that love without action, is like spirit without matter, useless; for there can be no force where there is nothing to act on; no possibility of construction without material to use. It is necessary for the ignorant that they be taught and otherwise helped; it is necessary for us, for our personal development, that we do what we can to help. Hence it is that earnest men and women are looking to see what they can do to make men better physically, morally, spiritually, and they find their plans grow larger as the enormous needs are more clearly revealed. As the dread panorama of earth's poverty and sin, of its ignorance and superstition, its delusions and its crimes, unrolls to view, they stand appalled at the huge task that lies before—some one; it is too large for them to cope with. If moved to single efforts, they find themselves confronted by powerful organizations, easily nullifying their effects. Legalized robbery, licensed poverty-makers, banded oppressors, consecrated superstition, venerable for centuries, meet them on every hand. How shall the truth, sacred to the Spiritualist, be proclaimed? Shall the war against wrong in every shape be carried on by a mob or an army? Spiritualism is now represented by a mob, where there should be a Grand Army of the Republic of Truth. Shall Spiritualists stand in the world's eye as only a considerable number of mere grumblers at things they don't like, or as men and women who have a distinct purpose, a clear conception of what needs to be done, and resolution to do it. Banded together, the weakest gathers strength from union with the strong. When the Ambassador sent by Frederic the Great to the English court, complained that he could not make as much display as the other Ambassadors, and so was likely to be despised, Frederic grimly answered: "They will not see you, but my army, and your words will be prophetic of the thunder of my guns." This illustration brings up the dread some feel of this very power resulting from organization. They begin the regulation drone of "credal bonds," "hierarchy," "new sect,"

"individuality." Is it impossible to make organizations that shall have for their creed love to man, in all relations, and for ritual only selected ways of manifesting it? Creeds will not be abolished; indeed, the effort would be folly; but they would cease to be binding on any but those who had formed or chosen them. Hierarchy? Yes, the man who worked most would be most honored, no matter who protested against it. Individuality? This, urged as an objection, is really a strong argument in favor of a large organization; for only so, can each find a place to do that he or she is best fitted for, only so can individuality have best opportunity to display itself. There is not space to elaborate this point. The short statement of the whole problem is—there is evil to be replaced by good; there are errors and wrongs to be fought against. Shall we do this singly, till our impotency is so demonstrated, as to win the contempt of the world, our own included, till in very disgust we cease effort? or shall we combine to destroy the wrong and uphold the right—shall we be a mob or an army?

The South.

The Rev. J. C. Hartzell, of New Orleans, Assistant Secretary of the Freedman's Aid Society, at a late anniversary meeting held in Chicago, gave an interesting account of his stewardship since he was transferred from this city seven years ago. He said the South was poorer now than it ever was; the assessed value of all the Southern States now was less by half than it was at the beginning of the war, omitting slave property. Education was retrograding. There were now 518,000 children over 10 years of age who could not read, more than there was last year. And there are now 200,000 more voters who cannot read their ballots than there were ten years ago; yet since the close of the War there has been a total of \$50,000,000 sent there for special aid, and last year the South paid \$15,000,000 for general education.

Dr. C. Rust at the same meeting said that free schools did not exist in the South prior to the rebellion, and when the teachers went down there after the war they taught in old houses and brush arbor. Foreign missionaries were treated with greater consideration and better paid than those who went down South, and he thought there should be increased contribution for their payment. There were a great many women who wanted to go South, but there was no money to pay them. The speaker referred to liberal donations received, a very large one being from Mr. Gammon, of this city, to found a college in North Carolina.

The Mormon Conference.

It appears from a late report of a Mormon Conference held at Salt Lake City, that fully 6,000 people were in the tabernacle. The audience was addressed by Apostles Richards, Carrington, Lyman and Cannon, all of whom impressed on their hearers the necessity of living their religion, going into polygamy and paying tithing. Apostle Cannon presented statistics of the church, showing a membership in Utah of 127,294; number of families, 23,000; births in the past six months 1,200 males and 1,100 females; number of children under 8 years, 37,000; number of marriages in six months, 339; new members, 23,040; deaths, 781. The church organization embraces 12 apostles, 58 patriarchs, 3,885 seventies, 3,153 high priests, 11,000 elders, 1,500 bishops, 4,400 deacons. Arizona reports a membership of 2,261. Idaho, not reported, has double that of Arizona. Eighty-one missionaries have been appointed to go on missions to Europe and the United States. Eighteen of this number were set apart for missions in the Southern States, where the church is meeting with considerable success in increasing its membership. Southern converts are being colonized in Colorado mainly.

Flavius Josephus Cook, the irrepressible theological mountebank, evidently believes that a lie well stuck to is as good as the truth. Notwithstanding the well known and thoroughly settled views of Dr. George M. Beard, and the further fact that he was quite deaf and hence in his dying struggles wholly unlikely to hear the injunction of his pious nurse: "Dear brother, trust in Jesus—only Jesus," Cook persists in handing Beard down in history as recanting. The nurse, honest enough, no doubt, in her story, says Dr. Beard replied to her advice: "I do, I am," and raising his hand repeated: "Higher! Higher!" This story Cook again gets from the woman in a letter to himself, and publishes it in the New York Independent of the 27th ult. However honest and innocent the poor, pious nurse may be in thinking Beard's language was in answer to her injunction, neither Cook nor any other well informed man accepts as reasonable, her conclusions; but it is a "good enough Morgan" to use for campaign purposes, and Joseph evidently thinks by tiring out those who published the only rational explanation of the affair that he will succeed in engraffing upon Sunday-school literature a story as effective as the oft exploded lie about Paine's dying moments. Flavius J., there is a hell—for you.

A psychic wave of benevolence is, we greatly fear, likely to sweep the country with its centre over the JOURNAL office; some marked symptoms of it were noted in last week's issue, and now we are obliged to chronicle further indications; two large baskets of delicious grapes for the editor's household, and thirteen dollars for the Poor Fund. Well, let it sweep never so powerfully, we shall try and gratefully stand it.

A Spiritualist Symposium.

If the unpleasantness at Michigan City, wherein our friend and correspondent, Mr. Geo. P. Colby, figured as a leading character, shall result in clearing away some of the cobwebs of fiction and error, and in elucidating more fully the question of responsibility, legal and moral, on the part of mediums, great good will have been wrought. We call the attention of our readers to four articles in this number bearing upon the question more or less directly; these should be read in the following order: 1st, Dr. Wolfe's letter to Mrs. Sayles; 2nd, Mr. and Mrs. Giddings' reply to Dr. Wolfe; 3rd, Colby upon Dr. Wolfe; 4th, The Trance—Its Responsibility, by Hudson Tuttle. Mr. Giddings seems to take serious umbrage at our editorial comments in a preceding issue. We trust that hereafter he will discuss the question with more calmness and a closer adherence to the facts. Mr. Giddings says: As to the editorial comments, we must say we are more than surprised that one occupying the position of an advocate of the spiritual philosophy and phenomena, should express himself in this manner. "The first indiscretion was the utterance by Mr. Colby of what he honestly believed and may have been the assertion of the spirit girl." How could he have believed or disbelieved, the utterances of which he knew nothing, being entranced and unconscious at the time?

In reply we quote Mr. Colby, who says: I did not say I was unconscious; on the contrary I told him I was conscious. Mr. Giddings says: We wish to state in this connection that according to the results of our extended investigation in the domain of spirit phenomena we are convinced that no medium can, in justice be held responsible for phenomena occurring through his organism.

Bro. Giddings will please note Mr. Colby's position when he says: I told the Doctor that I held myself responsible to the law for every word I uttered while entranced, believing it to be a dangerous precedent to establish the irresponsibility of mediums for their utterances, at least with the present stage of human development.

One of the greatest dangers a medium has to encounter is, often, the advice of his warmest friends. We would further call Mr. Giddings attention and that of all of his way of thinking to the sympathetic, yet dispassionate and philosophical article by Mr. Tuttle. There is no occasion for any heat in this discussion. The truth will be best served by all parties keeping cool.

Newspaper Enterprise.

Some years ago Mr. Milton George, a practical farmer and stirring business man, took hold of the Western Rural of this city, and he has made it the very best paper in America for farmers and stock-raisers. The policy of the Western Rural has been, in its field, identical with that of the RELIGIO-PHILOSOPHICAL JOURNAL in another and widely different, in that it has persistently held the interests of its constituents above all personal and pecuniary considerations. The Rural has never hesitated in exposing the numerous attempts made to fleece farmers and has unquestionably made an annual saving to the farming community of the West and North West of many hundred thousand dollars. It has also been foremost in raising the standard of practical knowledge among farms and stock-raisers, and has done much to increase the contentment and prosperity of the agricultural class—not excepting those who have the hardest work and the least incentive, the women.

The result of this faithful effort has been what it ought always to be, great financial prosperity and widespread popularity. With the issue of the 22nd ult., the Western Rural has been enlarged to nearly double its former size and also doubled the length of its name by the addition of American Stockman. It assumes an entire new form and dress and stands unsurpassed as a farm and family paper. It will, of course, continue to be the advocate of honest labor and its rewards, and to champion all reforms likely to protect the masses from the overwhelming force of monopoly. The price of this splendid weekly paper is \$1.65 per year. Specimen copies will be sent free by addressing Milton George, Publisher, Chicago.

To those not now on our list we will send the RELIGIO-PHILOSOPHICAL JOURNAL and the Western Rural one year and also give a dollar dictionary for \$3.90, an inducement of over twenty per cent., to get you acquainted with the JOURNAL. Old subscribers to the JOURNAL, who will remit \$3.90, will receive the two papers one year; or, if they will obtain a new subscriber to the JOURNAL and remit with a year's subscription for themselves at the same time, they will receive a copy of the dictionary as well as the new subscriber; thus getting well paid for their trouble in aiding to increase our circulation.

A large number of delegates to the Illinois Grand Lodge of Masons called at the JOURNAL office last week to offer greetings and learn something of Spiritualism. Brothers, you are always welcome. Come again next year; any thing within the length of our cable is at your command.

J. Fred. Alles of the Pontiac (Illinois) Sentinel, helped fill up this city last week. Although full of business, yet as master of the lodge of A. F. and A. M. of Pontiac, he represented its interests in the Grand Lodge. Brother Alles, we regret to learn, will change his residence to California during the winter.

A. W. Read, of Pawtucket, R. I., writes: "Mrs. Maud Lord has been with us a few days, creating great interest in her mediumship—converting the sneering skeptic and revitalizing the luke-warm Spiritualist. She spoke in Slade Hall, Providence, Sept. 30th, holding her audience with a narration of the wonderful history of her life as a medium. The tests she gave were clear and correct, all being recognized and accepted as proof positive of the immortality of the soul."

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.

We will give \$1 each for three copies of Art Magic in good order, delivered at this office. The Times, Cyrus B. Ingham, editor, has removed from Eden, Dakota, to Forestburg, Dakota. We wish it success.

C. F. Powers would like to have some good lecturer and test medium visit Prescott, Ark., when on the way to Texas or the West.

Lyman C. Howe speaks at Alliance, O., the Sundays of October, and in Mrs. N. J. T. Brigham's place in New York during November.

Mrs. Van Horn of Milwaukee, a zealous and faithful worker in the cause, spent a day in this city last week, and as usual favored the JOURNAL office with a call.

Mr. A. W. Coates of Alliance, Ohio, and Mr. and Mrs. Silas Bigelow of Kalamazoo, Mich., were among the numerous callers at the JOURNAL office the past week.

Neufehatel doesn't want the Salvation Army in her midst, and held a public meeting to demand of the authorities its expulsion from the country.

During the last five years 124,000,000 ounces of silver have been coined into standard silver dollars. The profits to the Government arising therefrom were \$17,300,000.

The editor returns thanks to his friend, Mr. Matteson of Prophetstown, for the pleasure of a call from several gentlemen from that city. Send us more of the same sort, Brother M.

Mr. A. J. and Mrs. Maria M. King spent last week, Wednesday, in Chicago, as guests of the editor of the JOURNAL. Mr. and Mrs. King spent the summer in Colorado, and have now returned to their home in Hammon, N. J.

Correspondents will please not forget that all matter for publication in the JOURNAL of the current week must be in this office not later than noon on Monday; no long articles can be used as late as that.

Mrs. Jane Watson of Monmouth, Ill., writes: "If good test mediums should come this way and stop over a short time, I think they would be patronized and do good to themselves and others. One of the right stamp, or none at all."

A Papal decree regulating procedure before the civil tribunals of the Vatican is published. The decree ignores Italian law, and ordains that all contracts between any portion of the Pope's household and parties outside shall be regulated by Pontifical law.

Samuel Watson having been urged by a number of prominent business men of Stephenson, Alabama, to give a lecture on Spiritualism in that city, has consented and named the evening of the 17th; so we learn from a correspondent.

Mr. J. W. Free writes that Mrs. Shepard-Lillie has been very successful in painting a portrait of a near relative of his. He is very enthusiastic over her work and anxiously awaiting her return east to give her further orders.

At a meeting at Loughrea, County Galway recently, the Bishop of Clonfert delivered a speech, dwelling at great length upon the fact that millions of Catholics had been lost to the Catholic faith in America, and denouncing in severe terms the existing system of State-aid emigration.

A horrible double tragedy is reported from Monmouth, Ill., where a Mrs. Bailey cut her demented daughter's throat from ear to ear, and then cut her own. A note found on her person explained that the mother had determined to sacrifice herself for her child, believing they were both better dead than alive.

The London Truth says a few years ago great efforts were made to acclimatize sparrows in South Australia, and they have proved successful to a most inconvenient extent, as the birds have lately increased so much, and have inflicted such serious damage on wheat, vegetable and fruit crops that a reward of sixpence per dozen has been offered for their heads by the government, and two shillings six pence per hundred will be paid for eggs.

Mrs. Addie L. Ballou writes from her studio, 759 Market street, San Francisco: "... I am now expecting to work in the old time harness again more than for the past many years, and thus diversify my studies and render good work to hungering souls in the meantime. So as the people call, I shall more or less respond, and take again to platform work in which and for which I am better able to compete than in all the years gone by; so much for the respite and the rest these years."

Mr. J. C. Wright, the noted trance speaker from England, has lectured two Sundays in Portland, Maine, to the delight and edification of large audiences. The subjects were "Epoch Men and Inspiration," and "Atheism, Christianity and Spiritualism." The latter subject was unusually instructive. The lecturer has made a goodly number of hearty friends in Portland. Mr. Wright lectured last Sunday at Brockton, Mass. The two last Sundays of this month he lectures at Vineland, N. J.; November for the first society, Philadelphia; December, Springfield, Mass.; January, 1884, Brooklyn. Societies wishing to obtain the services of Mr. Wright, should apply as soon as possible. His address is Springfield, Mass.

At New York City the court has decided that baking bread on Sunday is not necessary for the good order, health or comfort of the community, and was therefore contrary to the code. As it was a test case the prisoner was only fined \$1.

The wife of Augustus Day, a prominent Spiritualist of Detroit, Michigan, lately passed to spirit-life. In this his hour of bereavement, he has the spiritual philosophy to sustain him.

The importance of writing proper names very plain ought to be obvious to every one; but correspondents fail to do it always, hence serious mistakes often occur. The name of E. C. Trimen was printed a short time ago as E. C. Trimen on account of the illegible manner in which the name was written.

Mr. and Mrs. J. H. Mott, of Memphis, Mo., spent last week in the city. Mr. Mott tells us that he may return to the city after a few weeks and give some anxious investigators an opportunity to witness the manifestations in his presence. He gave no séances here, being in town only on a visit, and his stay was shortened owing to the necessity of reaching home to keep an appointment with visitors from California.

One who was present writes: "The Spirit Communion Meeting at the West End Opera House was very interesting yesterday. The controls of Mr. Longhurst, Mrs. Bryant and Mrs. Bromwell spoke, sang and gave tests that were very convincing. Short addresses were made by Mrs. Blair and others. These meetings are conducted by Mrs. Bromwell, medium, of 435 West Madison St. All are cordially invited to assist."

Last Sunday evening Deloss Allen lectured at Lester's Academy, 619 West Lake street, taking for his subject, "The Demands of the Present Hour." The speaker referred to the past and present condition of the world, and then alluded to the urgent demands of the present, with reference to labor, capital government and religion. His remarks were well received. Next Sunday evening Geo. P. Colby will lecture at the same place. We hope the hall will be crowded.

On one occasion Judge Krekel (husband of Mattie Hulett Parry, at one time a prominent medium and spiritual lecturer) of the United States District Court in Missouri, sentenced two prisoners—one to remain in prison until he could learn to read and write well, and the other to remain there as his teacher until the object desired on the part of the former was accomplished. Within one month the conditions of the sentence were fulfilled, and the prisoners discharged.

W. Z. Hatcher of Cleveland, Ohio, requests us to announce as follows: "Prof. Seymour of Philadelphia, is engaged on a business tour through Michigan, and is prepared to lecture on spiritual and liberal subjects on Sundays and evenings through the week. He is a fluent speaker, and recently gave thorough satisfaction in lectures for the Second Society of Spiritualists of Philadelphia, at Scranton, and Pittsburg, Pa. Engagements can be made by addressing him, during October, at Flushing, Michigan."

B. F. Underwood, associate editor of The Index and lecturer, will start on a lecturing tour in a few weeks. Associations desiring to arrange for lectures should address him at once at No. 41 Boylston St., Boston, Mass. Mr. Underwood is a Liberalist in the highest and broadest sense of the word; while he would for convenience be classed as a materialist, he has nothing in common with the crude and rabid materialism of the day; he has a positive philosophy and only deals with negations incidentally. Concerning a future life, if we understand him, he is agnostic.

Last Sunday the Rev. Stephen H. Tyng, Jr., lectured in New York City on "Society and Religion in France," and the Church of the Holy Trinity, where he used to preach, was crowded to its outer doors. He praised the French for their economy, prudence, and industry, and declared that the greatest weakness of their social conditions were the marriage relations. In closing he briefly reviewed the religious and political divisions of French society, and said he had become still more convinced during his life in France of the all inclusive truth comprised in the one word "Fidelity," in which all theology and all morality were included.

Capt. H. H. Brown since the close of the Sunapee camp, has spoken in East Westmoreland, N. H.; Stowe, Morrisville and Hyde Park, Vt., and attended the State Convention at Montpelier. He was at Freeville, N. Y., the 7th of October. During the remainder of October he will be with his family in Brooklyn, accepting such engagements for Sundays as will allow him to be at home through the week. The 4th and 11th of November he will be in Portland, Me.; the 18th and 25th in Haverhill, Mass. Will accept week day engagements during this month in vicinity of these places. During December he will probably be in Vermont and New Hampshire. Address him for engagements at 512 Quiney st., Brooklyn, New York.

The fact that 50,000 bushels of wheat can be carried by rail to New York by the Prosser car, as cheaply and safely as can 10,000 bushels by the ordinary car, is said by those interested to be clearly proven. The JOURNAL is informed that the patent for this car for Europe has been sold for \$250,000. A manufacturing and transportation company with a capital of \$500,000, is now organizing in New York City, to manufacture and use this car. Those most familiar with the merits of the enterprise, claim it is a very superior investment and advise those having money to look into the thing. Mr. John W. Free, well known in Chicago, is heavily interested; his New York office is Room 43, number 27 Broadway, and he will be glad to talk with capitalists and investors and explain both the merits of the car and the scheme of the Manufacturing and Transportation Company. Mr. Free is a good talker and a companionable visitor.

American Newspaper Catalogue.

For seven years past Edwin Alden & Bro., Cincinnati, Ohio, have issued annually their American Newspaper Catalogue, but never duplicated it. It has differed year after year in that it has been modified by wants and experience of advertisers.

To secure accuracy and reliability they have corresponded directly and through agents with every accessible Editor, Publisher, and Post-Master in the United States and the Canadas.

Their chief aim has been to facilitate reference to localities and papers; and, for this purpose, their index is divested of all complexity and their type is made expressly for the work. Thus they are enabled to give at a single glance and on the same line, place of publication, name of paper, number of pages, length of the advertising columns, frequency of issue, class or denomination, when established, and circulation; also—a very material item—whether co-operative or not.

The number of newspapers and magazines published in the United States and the Canadas as herein catalogued is 13,273, (an increase over the number last year of 1,115); Total, in the United States, 12,607; in the Canadas, 666. Published as follows: Dailies, 1,237; Tri-Weeklies, 70; Semi-Weeklies, 163; Sundays, 129; Weeklies, 10,053; Bi-Weeklies, 22; Semi-Monthlies, 240; Monthlys, 1,349; Bi-Monthlies, 11. These statistics show a general increase in publications throughout the whole country, especially among weeklies. There has been an increase in publications in all the States, Territories, and Provinces, with the exception of Oregon, Indian, and Wyoming Territories, British Columbia, New Brunswick, Northwest Territory, Prince Edward Island, and Newfoundland, where the number remains the same, although the changes have been numerous.

Last Sunday the "Society for Ethical Culture" held the first meeting this season in Weber Music Hall (S. W. corner of Jackson St. and Washab Ave.). The aim of this Society is "to provide an inspiration and home for the higher moral life of those who do not find their needs met in the churches." Membership is to depend on no intellectual opinion. The lectures are free to all. The Relief Works forms an essential part of the aim of the Society, though separate from its membership and management.

For the Religio-Philosophical Journal.

Brooklyn Spiritual Fraternity.

In consequence of the rain, only a small audience assembled at the Fraternity Conference to hear Mr. H. B. Philbrook, of Jersey City, lecture on "The Soul of Man—What is it? and How it Leaves the Body." The speaker had a written lecture, but did not use it, preferring to speak extemporaneously, which he did with much ease and eloquence, and the unusual views of the subject, as well as the ability with which they were presented, secured strict attention and elicited some applause. He proceeded to speak of the potency of electricity in all natural processes, in all spiritualistic phenomena. He claimed that animals have souls, that it is necessary they should have, for if they do not, there could be no human souls; illustrating this by the katydid, whose production would have been impossible if there had been no leaves. Electricity was the basic force of creation; from it all other powers emanated. "All matter is only a condensation of electricity. Soul is only a form of matter midway between electricity and the grosser forms of matter. Petrified wood is saturated with solidified electricity. The human optic nerve throws out an electric current all the time; the covering of the eyes is nothing but a condensation of electricity. Plants grow by electric current. Wherever earth opens its pores, electrical matter is given out and vegetation appears. Some plants produce electric light. Evidence of this: frost on a window pane will show impress of the soul of plants. Crystallization shows the same thing, tendency to leaf shapes, which represent the souls of plants. It is from the souls of plants that animals are formed. There is no life in the world and never was an animal larger than the largest tree, and no insect smaller than the smallest corpuscle of vegetable organization. There is no animal that does not represent in some degree a plant. The earth-worm represents the blade of grass; the spider, a dandelion; the butterfly, a holly-hock; the beetle, a turnip; the grasshopper, a carrot; the dog and cat, hamlock; the crocodile, the log from which it was created; the tiger was a result of vegetable decomposition in hot countries.

Animals grow as plants do. Electrical currents are in the blood; the nerves are galvanic batteries; the bones are the same material as decomposed zinc; brain is galvanic battery, decomposing matter. Animals have souls, but no life, no consciousness. When they die, their souls leave their bodies the same as in plants. All the flowers and animals seen in the Spirit-world are just such spirits as I have described. Every human being represents some animal. The gorilla is reproduced in the negro. We can boast but little about our own race—our souls are largely supplied by the cow, the horse and the dog. I don't know but the soul of a dog gave me existence. In our own country civilization destroys the wild animals, and the Indians perish; there are no more souls to be expressed in them. The Esquimaux suggests the polar bear; Chinaman, an alligator, for the origin of the Chinese was the soul of an alligator. So the Jew is related to the camel. There was little time left for describing the separation of soul from body, so the lecturer simply referred to A. J. Davis's description of this and closed the most extraordinary lecture that any of the audience had ever heard.

Mr. Jeffreys declared his unwillingness to speak on the subject of the evening because he knew nothing about it, but succeeded in producing a very pleasant short speech. Mr. D. M. Cole denied that electricity was the cause of life, the origin of the soul, and objected to many of the assumptions of the lecturer, who reviewed the reviewer at considerable length, evidently much annoyed that any should presume to differ from him. It is hoped we shall hear from Mr. Philbrook again; he is a thinker, though an eccentric one. Judge Dalley is to lecture next week on Organization. D. M. COLE.

Brooklyn, N. Y., Sept. 28.

Gerald Massey.

Light, of London, says: "No more satisfactory or eloquent report of Mr. Massey's first lecture could be given than the authorized statement that the receipts of the first day, including the sale of course tickets, cleared the expenses of all four lectures. The audience, though not so numerous as on the opening day of Mr. Massey's earlier series in the same hall, was a large one, and thoroughly representative all round; including men of science, Spiritualists, and secularists, and the intellectual quality was obviously as fine as the day itself. 'Thinking men and women,' had responded to the lecturer's invitation. Mr. Massey's lecture was one that would be impossible to report, one that is difficult to summarize and not altogether easy to characterize. It was an application of the principle of evolution and the doctrine of development to the pre-historic past of man, with the view of showing that from the time of the palaeolithic age archaic man was burying the bones or bodies of the dead in the cave or grave as a place of re-birth."

From the Saratoga (N. Y.) Evening Journal of a recent date we learn that Mrs. Maud E. Lord has been giving some excellent tests in that place. Mrs. Lord's many Chicago friends hope she can be induced to visit this city soon.

How to magnetize, by J. Victor Wilson, is what the reader and thinker ought to have, and for the low price of twenty-five cents it should be in the hands of all. For sale at this office.

Growth of a Large Industry.

Such has been the growth of the business of Wm. Knabe & Co., piano manufacturers, that even their immense factories have not been large enough for them. To accommodate this increasing business they have leased a large and convenient building just opposite their factories. The building was formerly used as a tobacco factory, and its size suits well for the purposes to which it will now be put. The building is on the southwest corner of Eulaw and West streets, fronting West street, and is 45 feet deep, with an engine house 40 by 45 feet. It is four stories in height, with a basement. By this extensive addition the firm will be able to increase its production to 70 pianos a week.—Hullmore American.

Business Notices.

DR. Price's Floral Riches Cologne, is gratefully refreshing; his Alistra Bouquet, charming.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

For flavoring ice-cream, jellies, custards, pastry, etc., use Dr. Price's True Flavoring Extracts: they will give perfect satisfaction.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular.

THERE is greater certainty, uniformity and satisfaction in the use of Dr. Price's Cream Baking Powder, than with any other kind.

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

Passed to Spirit-Life.

Passed to spirit-life from 75 Bass Street, Detroit, Mich., Sunday, September 30th, Ann Julia A., wife of Augustus Day, aged 52 years. For many years her health had been in a precarious condition from a predisposition to paralysis and heart disease, being often attacked with numbness and difficult breathing, alarming these in attendance. For several years we had been advised of her demise at any time. The past four weeks she had been confined to her room, and required almost constant attendance, unable to see any one but immediate relatives and attendants during that time, slowly becoming weaker and losing all desire to live, she expressed various thoughts that she did not take her—still doubting the evidence of Spiritualism, of which she had had so many proofs, but could not believe. She passed very peacefully, being partially unconscious for several hours before, but seeming to catch a glimpse of the future, a sweet smile was left upon her countenance. Since her passing away she has been able to rest, and with the aid of spirit attendants, states that she found things as I said she would, and giving several tests of identity, affording that consolation obtained by no other method, with promise of still more when she shall have recovered sufficiently therefor. AUGUSTUS DAY.

Grove Meeting.

The First Spiritual and Liberal Society of Chattanooga, Tennessee, will hold a Grove Meeting near the city, commencing on the 18th and closing the 25th day of October, 1883. This is an epoch in the South, a grand rally of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the country will be present, giving an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance? Invite your appreciative friends to accompany you and partake of this feast of good things. J. W. WHITE, President. J. D. HAGAMAN, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th, at 10 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford Avenues, J. Wm. Fletcher, speaker. All spiritual papers, on sale in the hall. Meetings, Wm. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 1207 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 P. M. Lyceum for young and old, Sundays at 10:30 A. M. Abraham J. King, Superintendent. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. Church Social every second and fourth Wednesday, in each month, at 8 P. M. Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coons, President. Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, President. Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. B. Nicholson, President. A. H. DALLEY, President. Brooklyn, Sept. 24, 1883. (P. O. address 10 Court St.)

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

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be conducted by the Spiritual Light Seekers every Sunday at 10:45 A. M., in Lester's Academy, 619 W. Lake St. Lecture in the evening at 7:45.

Mrs. S. Z. Bromwell conducts the Spiritual Community Meetings, at the West End Opera House, 433 West Madison Street, every Sunday at 3 P. M. Trance speaking, tests and the music. All are cordially invited to participate.

THE PHILOSOPHY OF DEATH.

By EUGENE CROWELL, M. D. Author of "Identity of Primitive Christianity and Modern Spiritualism," "The Spirit-World," etc. Price 10 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, adulterated or impure powders. Sold only in cans. ROYAL BAKING POWDER CO., 109 Wall St., N. Y.

AGENTS wanted for the History of Christianity by Abbott. A grand chance. A 24 book at the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few prize religious works of the world. Greater success never known by agents. Terms free. STINSON & CO., Publishers, Portland, Maine.

A NEW ERA.

In the Treatment of CANCER, SCROFULA and CATARRH. Guaranteed, scientific, quick. Cures guaranteed. Examination from writing of sufferer. Address with 3 cent stamp.

NEW REMEDY COMPANY.

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A GOOD, LIVE CANVASSING AGENT WANTED. In your splendidly advertised and best selling goods in the market. Liberal pay. Quick sales, good profit, satisfaction guaranteed. Apply at once. Address Geo. A. Scott, 612 Broadway, New York.

\$250 A MONTH. Agents wanted. 400 best selling articles in your territory. 1 sample free. Address JAY BRONSON, Detroit, Mich.

AMERICAN PATENTS NO PATENT, & FOREIGN NO PAY. H. BINGHAM & CO., Patent Attys., Washington, D. C.

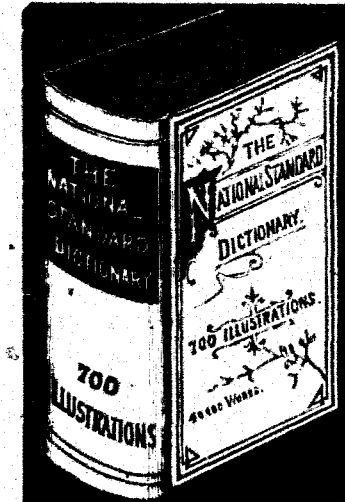
Good Pay for Agents. \$100 to \$200 per mo., made selling our fine Books & Bibles. Write to J. C. McCurdy & Co., Chicago, Illinois.

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Newspapers and Magazines.

For 10 Cents will send you Five Specimen Copies of different kinds and a catalogue of 1,000 Newspapers and Magazines, telling you how to get them.

AGENTS WANTED. Address: EXCELSIOR NEWSPAPER AGENCY, Media, Orleans Co., N. Y.



A VALUABLE PREMIUM TO ALL SUBSCRIBERS TO THE

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THE NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING, A Universal Hand Book for Ready Reference. 570 PAGES.

CONTENTS.—1,000 words, pronounced and defined; illustrated with 700 Wood Cuts & Table of Synonyms; Foreign Words and Phrases; American Geographical Names; A Biographical Register; Abbreviations in Common use; Metric System; Weights and Measures; Marks and Rules for Punctuation; Simple Rules for Spelling; Use of Capital Letters; Parliamentary Rules and Usages; Valuable Information for Business Men; Geographical Statistics; Census of Principal Cities, etc.; Distance Tables; Colours; Tables; Deaf and Dumb Alphabets; Dictionary of Musical Terms; Business and Nautical Vocabulary; Chronological American History; Handy Mythological Dictionary; and various other information.

This complete and elegant Dictionary and Encyclopedia of useful knowledge, which retails at \$3.50 and is very cheap at that price, is now offered as a Premium by the Publisher upon the following extremely liberal terms and conditions: 1. Each Subscriber who sends in with the renewal of yearly subscription, one N. S. W. yearly subscription with the regular subscription price, \$2.50, will receive for the service a copy of the National Standard Dictionary. 2. Each Subscriber who is already paid in advance six months, or if for a long time returns for one year, and in either case sends the name and name of a new yearly Subscriber, is entitled to a copy of the Dictionary as is also the new Subscriber. 3. Any person not now a Subscriber, subscribing to the JOURNAL for one year in advance, will receive a copy of the Dictionary.

In order to secure this Premium, Subscriptions must be sent directly to the Publisher and not through any News Agency.

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SPIRITUALISM AT THE CHURCH CONGRESS. The price of this admirable pamphlet is as follows: 100 copies by express, \$3.00 by mail, \$3.75; 50 copies, by express, \$1.60, by mail, \$1.75; 25 copies by mail, \$1.00; 10 copies by mail, 50 cents; 5 copies, 25 cents; single copy, 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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CUT OF LADIES' VEST.



THIS cut illustrates our beautiful and really fitting Combination Vest for Ladies. We make the same for gentlemen, and we wish to impress upon the mind, the all-important fact, that our Magnetic Vest is a scientific and complete remedy for all the ailments of the body. Of the whole range of our Appliances, none so valuable and completely restorative as the Vest, and it is the only one that does this. It is a complete protection against malaria in all its forms; and a positive curative agent of great power for ALL the diseases of the Liver and Abdomen. For all gentlemen with impaired health or weakened constitution, our Vest can be worn with the most advantage. It is a complete protection against malaria in all its forms; and a positive curative agent of great power for ALL the diseases of the Liver and Abdomen. For all gentlemen with impaired health or weakened constitution, our Vest can be worn with the most advantage. It is a complete protection against malaria in all its forms; and a positive curative agent of great power for ALL the diseases of the Liver and Abdomen. For all gentlemen with impaired health or weakened constitution, our Vest can be worn with the most advantage.

The Vest fits and conforms to the body like a glove, and while exerting its healing and restorative power, it induces a gentle, warming, and refreshing action upon the entire nervous system. It tones and recharges the spinal nerves, imparts inward life and activity into the whole being, and restores the vitality of the system. It is a complete protection against malaria in all its forms; and a positive curative agent of great power for ALL the diseases of the Liver and Abdomen. For all gentlemen with impaired health or weakened constitution, our Vest can be worn with the most advantage.

Chicago Magnetic Shield Co., 6 Central Music Hall.

GOOD LUCK JEWELRY. A VALUABLE HOLIDAY or BIRTHDAY PRESENT Only \$1.00.

Advertisement for Good Luck Jewelry, featuring a diamond ring and a watch. Text includes: 'A VALUABLE HOLIDAY or BIRTHDAY PRESENT Only \$1.00.' and 'GOOD LUCK JEWELRY. A VALUABLE HOLIDAY or BIRTHDAY PRESENT Only \$1.00.'

PARSONS' PURGATIVE PILLS. MAKE NEW BLOOD.

And will completely change the blood in the entire system in three months. Any person who will take ONE PILLS PARSONS' PURGATIVE PILLS, will find it a complete cure for all the ailments of the blood. For curing Female Complaints these Pills have no equal. Physicians use them in their practice. Sold every where, or sent by mail for 25 cents in stamps. Send for pamphlet. J. S. JOHNSON & CO., Boston, Mass.

BATTLE of the BOOKS.

500,000 VOLUMES, the choicest literature of the world. 100-Page CATALOGUE free. Lowest prices ever known. NOT sold by dealers. Sent for examination BEFORE PAYMENT, on evidence of good faith. JOHN B. ALDEN, Publisher, 18 Vesey St., New York, P. O. Box 1227.

THE "BOGDANUS" DOUBLE-BARRELED SHOT-GUN BREECH-LOADING.

Advertisement for the Bogdanus Double-Barreled Shotgun. Text includes: 'KILLS AT 100 YARDS' and 'OUR PRICE \$12.50.' and 'THE "BOGDANUS" DOUBLE-BARRELED SHOT-GUN BREECH-LOADING. KILLS AT 100 YARDS. OUR PRICE \$12.50.'

COUPON. On receipt of this Coupon and \$12.50 cash, Post Office Order or Bank Draft, we will ship to you any part of the Bogdanus Double-Barreled Shot-Gun, as specified above, provided the order is mailed to us before Dec. 1st, 1883. Persons wishing to purchase are requested to visit our store, but in no case will we sell a gun for less than \$20.00. In no case will we ship more than one gun to one town or village for less than \$20.00.

OUR PROFIT must come from Future sales. OUR CONFIDENCE in the genuine merits of this gun is so great that we believe when it is introduced in a town or village it will sell a dozen or more at the regular price, and we desire to make each man a customer. We will help you to introduce this gun to your friends. We shall esteem it a great favor if you will send us a list of the names of the persons to whom you wish to sell. We will send you a list of the names of the persons to whom you wish to sell. We will send you a list of the names of the persons to whom you wish to sell. We will send you a list of the names of the persons to whom you wish to sell.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

Abraham Lincoln.

BY J. T. GOODMAN.

The following excellent poem has been brought recently to the notice of the publisher by Miss Frances E. Wilson in a communication to the 'Herald'.

A Nation lay at rest. The mighty storm That threatened their good ship, with direful harm...

God! What a shield! Was that which pierced to furthest earth and sky...

What! the globe unshattered! The sky still decked With stars? Time is! The universe not wrecked?

Lot murder both been done. Its purpose foul Hath calmed the marble of the Capitol...

And get we know if that extinguished voice Could be recalled and pronounce its choice...

There is a time when the assassin's knife Kills not, but slays into eternal life...

Sleep! honored by the Nation and mankind! Thy name in history's brightest page is shining...

The time shall come when on the Alps shall dwell No memory of their own immortal fell...

And in the hope of countless ages, Fame Shall one by one forget each cherished name...

But time shall live through time, until there be No soul on earth but glories to be free.

Words from Warsaw.

To the Editor of the Religio-Philosophical Journal.

The readers of the JOURNAL may remember my notice of the erection of a new block of buildings...

Mr. Hendera was much surprised, as he was quite alone at the time. It was so strange a circumstance...

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The Highest Authority.

Upon a Subject of Vital Interest, Effecting the Welfare of All.

The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and events.

A general demand for reformation is one of the most distinctive characteristics of the nineteenth century. The common people, as well as the more enlightened and refined, cry out with no uncertain voice to be emancipated from the slavery of conservatism and superstition which has held the masses in gross ignorance during a large portion of the world's history.

No sinking of individual sovereignty is at all necessary. But a grand combination in this possible, we will develop us individually in our mental, moral and spiritual attainments. With this, will come the results of our labors that will bless humanity—

The arguments against organization seems to us to originate in selfishness and not in the love of humanity that should characterize a progressive Spiritualist.

The Genuine and the False.

By the Editor of the Religio-Philosophical Journal.

In "Home Circles"—How to Investigate Spiritualism," which you kindly forwarded me, I find on page 23 this offer: "If any amateur or professional exposé or any conjurer will produce like results, as Mrs. Simpson's slate-writing, related above, by trickery under the same conditions and in the presence of the same witnesses, and show those witnesses the trick, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL will pay the said operator \$1,000 and publish in his paper a full account of the affair."

In "Bottom Facts," (page 170) a work by J. W. Truesdell, of Syracuse, N. Y. there is likewise an offer thus: "I hold myself in readiness at any moment within the next twelve months to enter into a contract with any honorable and responsible party, to pay any slate-writing medium in the world the sum of \$500 if he will induce a spirit to write in my presence a message containing three or more intelligible words, upon any slate, without the aid of any external aid, or the aid of other scribes."

Now I propose that Mr. Truesdell accept your offer and let his question be decided as far as this one test is concerned. But upon the stated facts do not meet Mr. Truesdell's conditions, he stipulating: "I must be the last person who is allowed to examine the slate," while it appears, at least, that Mrs. S. is the last one to handle the slate, as "the medium then placed the slates upon her extended right hand, raised the table cover with the left and passed her right hand across the slates and closed the cover."

"Justice" no doubt means to be just, but like Truesdell, having already prejudged the matter under discussion, is unconsciously unjust. The whole of Truesdell's proposal should have been quoted. One of the main conditions of his offer reads: "All my expenses attending the experiment must be guaranteed."

"I am now at the home of our friend Briggs, lecturing, and my husband is with me. Although our home is in the East and our interest at Lake Champlain or Queen City Park, we left home and friends to attend the Mt. Pleasant Camp Meeting, at Clinton, Iowa in my old stamping ground, and have been persuaded to remain in the interest of the Camp Meeting and the cause I so much love; and when it is in danger, we should come to its rescue. I know the good people that have taken hold of this movement and for their sake I came, but they all as enough of Fox, and now have him out; now my struggle is with the Seaside Camp Meeting, which we are in hopes to overthrow; then they will have one of the finest camp meetings in the country. I fear we shall not succeed this year altogether. Some of my friends may wonder why I attended the Camp Meeting, but we all must go where duty calls us. My husband is free from all those side issues that have been such a trouble to old workers—he is a good lecturer and goes with me heart and hand for the cause. Will you please let the Western people know that I am in the State at work?"

In a letter of a later date Mrs. Baker states that she and her husband have made arrangements to travel with Prof. Cadwell, the mesmerist. After a series of lectures on mesmerism and experiments by Mr. Cadwell, the plan is to have Mrs. Baker close the engagement with a lecture on Spiritualism. Her permanent address is Nevada, Iowa.

The following notice appeared in D. M. Fox's offering of Sept. 29th:

Geo. F. AND MRS. MORSE-BAKER, Remember that the address of these earnest workers until further notice will be Nevada, Ia. If the Spiritualists of that part of the State do not keep these speakers employed in their vicinity, they will make a great mistake. Mr. and Mrs. Baker will take subscription for the offering and orders for our books.

Nature has perfections to show that she is the image of God; and fails to show that she is only the image.—Pascal.

He travels safe and not unpleasant, who is guarded by poverty and guided by love.—Sir P. Sidney.

It is with narrow-souled people as with narrow-necked bottles; the less they have in them, the more noise they make in pouring it out.—Pope.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.

On a Subject of Vital Interest, Effecting the Welfare of All.

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The arguments against organization seems to us to originate in selfishness and not in the love of humanity that should characterize a progressive Spiritualist.

The Baker Family in Iowa.

In a letter dated Sept. 15th, Mrs. Morse-Baker, better known in the West as Mrs. Hannah Morse, writes from Nevada, Story County, Iowa, as follows:

"I am now at the home of our friend Briggs, lecturing, and my husband is with me. Although our home is in the East and our interest at Lake Champlain or Queen City Park, we left home and friends to attend the Mt. Pleasant Camp Meeting, at Clinton, Iowa in my old stamping ground, and have been persuaded to remain in the interest of the Camp Meeting and the cause I so much love; and when it is in danger, we should come to its rescue. I know the good people that have taken hold of this movement and for their sake I came, but they all as enough of Fox, and now have him out; now my struggle is with the Seaside Camp Meeting, which we are in hopes to overthrow; then they will have one of the finest camp meetings in the country. I fear we shall not succeed this year altogether. Some of my friends may wonder why I attended the Camp Meeting, but we all must go where duty calls us. My husband is free from all those side issues that have been such a trouble to old workers—he is a good lecturer and goes with me heart and hand for the cause. Will you please let the Western people know that I am in the State at work?"

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The Present Outlook of Spiritualism.

Having recently returned from Lake Pleasant, Mass., we feel that those of our readers who were not privileged to attend this, the largest gathering of Spiritualists in the United States, may be interested to know what the prospects are for the future of the movement. The meeting, taken as a whole, was the most successful one yet held upon those grounds. In point of numbers there is a steady increase, and the interest manifested by both permanent and transient visitors appears to increase with each year. The slight ripple which acted as a disturbing element at the beginning subsided, and before the close of the meeting all difference had been adjusted, and a general good feeling seemed to pervade the minds of all.

We were pleased to hear some of the lecturers calling the attention of Spiritualists to the necessity of more earnest work, if they desire to see Spiritualism recognized as a distinct element in society. It is apparent on every hand that the church is growing weaker every day, and in localities where spiritual societies do not exist, it is receiving much of its support from professed Spiritualists; and as it is impossible to meddle with untempered mortar without soiling your hands and clothes, it has been so with many Spiritualists at the present time. They visit the church and receive a little flattery from the grocer and minister, and really think they are doing the Spirit-world valuable service. This condition of things can be accounted for, and a reasonable excuse given. In most persons there is a larger devotional element than must be fed with religious food, but which they do not receive at spiritual gatherings; hence they are constantly hungry, and become easy subjects in the hands of skillful manipulators.

A very large percentage of spiritual teaching has been devoted to tearing down the churches, forgetting to build anything in their stead, leaving those who have the devotional element largely developed in their natures without any place they can call their home. Some people believe strongly in prayer; they kneel down and pray fervently, and are hurt when they hear prayer denounced. We believe that who ever will make a person better is good for that person, and he should be left free to do in this respect what seems best for him to do. What is wanted at our spiritual meetings is more of the religious or devotional element; the philosophy will not suffer by it, but will become more of a study than it is at the present time. As the matter stands to-day, we know to the world is brought forward and an attempt made to associate it with Spiritualism, and often very few who listen are interested in the subjects thus presented; but they are interested in Spiritualism, they want to hear the subject discussed in all its ramifications, but are disappointed and seek the church, willing to listen to a larger amount of nonsense so they may gain a little of the spiritual.

While the outlook is favorable in point of numbers visiting the different camp meetings, we found in the older members a lack of interest in lectures, for the reason before stated: their souls are not fed; they have witnessed time and again all phases of manifestations, are satisfied in regard to the continuity of life, but are hungry for the religious food their natures crave. Spiritual lecturers, especially those who perform their duties, are the poorest paid of any class of public speakers we know of. It is fair to presume that if ten dollars is offered for a lecture, we must expect to receive a ten dollar lecturer, and the same conditions must obtain among all classes of speakers. A man or woman who gives their time and services year after year, receiving a mere pittance in return, cannot be in the most favorable condition to be used by the Spirit-world, and the greatest of all mysteries is that our speakers do as well as they do.

Spiritualists talk a great deal about the law of compensation. Suppose for the next year the law is made to apply to spiritualists and lecturers; we think that if it was, there would be a much greater impetus given to the cause than is seen at the present. We saw a statement published in the 'Harbor of Light' from a correspondent, that there were not so many colleges for sale at Lake Pleasant since the camp was organized, as there are at the present time. We did not leave the grounds until after the close of the meeting, and do not know that such was the case; property is constantly changing hands at Lake Pleasant at other places. Every person has a price for his or her cottage or tent, and if they can find a customer who wants to buy bad enough to pay their prices they will sell, not otherwise; and we know the party who made the statement was wrongly informed or was one of the disaffected ones. We are all very much surprised at the next meeting will not be the largest ever held upon those grounds.

The action taken by the N. E. S. A., in regard to a national organization was a step in the right direction. We need something of this kind, and hope to see the matter pushed to completion. Spiritualists have been working singly long enough. If there is strength in numbers and organized effort, we can do it. It is worth while to try the experiment; if it fails we shall not be the worse off; but the prospects are we shall gain by the effort. We hope to see a forward movement along the whole line in this matter, and show to the world that though we differ in non-essentials, in essentials we are a unit.—Oliver Branch.

Respectfully yours, R. A. GUNN, M. D.

Dean and Professor of Surgery, Jefferson Medical College of New York; editor of 'Medical Tribune'; Author of Gunn's New and Improved Hand Book of Hygiene and Domestic Medicine, etc., etc.

In Memoriam.

To the Editor of the Religio-Philosophical Journal:

The pen of an affectionate daughter has conveyed to me the sad intelligence of earthly loss, in the transition of a noble woman and earnest worker, and left it for me to write a brief memorial tribute for the columns of this journal, and to the readers who were familiar with the sweet Quaker face and voice of our beloved co-worker and sister, Agnes Cook.

In earlier life, the subject of this memorial was a member of the Hixite or liberal branch of the Society of Friends from whence the impetus of succeeding reformatory sympathies arose, which stamped her as belonging to the school of those brave and fearless leaders of the abolition era, and the noble army of Lloyd Garrison, Wendell Phillips, Parker Pillsbury, Lucetta Mott, Frances D. Gage and others on our list, and these and many other reformers were often guests at her home; and so earnest an advocate in the cause of her espousal was she, that in order to lend encouragement, she has shared the pelting of eggs with her infant daughter, in her arms, while listening to the stings of a leading, the doors of which had been closed against one of the first named speakers—in those fiery abolition days. Her earnestness and enthusiasm on the slavery question lost her somewhat of the favor of even that liberal organization, and she allied herself with the more advanced thinkers, the Friends of Progress, and her home at Richmond, Indiana, where she resided for forty years, was the meeting place for the workers and thinkers on every humanitarian theme. She was a woman of high character, unswerving fidelity, undaunted moral courage, of sweet simplicity of spirit and pure thought—a true mother and typical woman in the loftiest sense. I have seen her rise and take some stormy discussion in conventions, and with flashing eyes, earnestness of speech, which won plead for human rights, and the liberty of speech, but to blush the spirit of intolerance, and turned the tide of argument and sentiment, like the voice of a prophesies.

Always maintaining the Quaker dress, and friendly 'thou' and 'you,' together with the whitened lace of later years, and erect of carriage, her personality was always impressive, and her conversation of good thoughts and noble purposes; and so she walked away into the mist of the morning-land, with those of the blessed and beautiful who had been the welcome angel guests in her home of harmony and affection for years—passing away after a long and painful illness in her full faculties and firm in the faith that had been hers since the advent of modern Spiritualism.

Thus in the serene mid-September, she dropped from our midst like the autumn leaf ripened into ruder glow, leaving three married daughters, Mrs. Lu-

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The following remarkable letter from one of the leading and best known scientific writers of the present day is specially significant, and should be of unusual value to all readers who desire to keep pace with the march of modern discoveries and events.

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No sinking of individual sovereignty is at all necessary. But a grand combination in this possible, we will develop us individually in our mental, moral and spiritual attainments. With this, will come the results of our labors that will bless humanity—

The arguments against organization seems to us to originate in selfishness and not in the love of humanity that should characterize a progressive Spiritualist.

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