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 organ tration 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 elucidates 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 herr the argument of Thomas Paine against

At eism: "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 e ought to look through the discovery to the Author. When we examine an extraordinary piece of machinery, an astonishing pile o 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 to consist in the study of opinions in written or printed books, whereas theology should be studied in the works or books of the Creation. The study of the logy 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.

formation 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

The mind becomes at once enlightened and

serene; a copy of the scene it beholds; in-

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 ex-ists 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 natu-

ral 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 mo-tion 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 mo-tion 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 en-tirely different kind, and is not a property of matter. It operates also to an entirely different effect. It operates to perpetual pre-servation, and to prevent any change in the

"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

'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 unintelligible 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-

"But infidelity, by ascribing every phe nomenon to properties of matter, conceives a system for which it cannot account, and yet t pretends to demonstration. It reasons from what it sees on the surface of the earth. It sees a perpetual decomposition and recomposition 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 sys em, it must expire. Who then breathed into the system the life of motion? What power im-pelled 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 mo ion, 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 acornto 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 The atheist who affects to reason, and the fanatic who rejects reason, plunge themselves alike into inextricable difficulties. The one perverts the sublime and en-lightening 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 dis-bonors the Creator by treating the study of honors the Creator, by treating the study of his works with contempt."

"It was the excess to which imaginary sys-tems of religion had been carried and the in-

2 es 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 signderous and scandalous as-sertion, 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. look upon his manly 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 faithlessness 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 signifi-cance 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 be 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 are 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. Comté, to designate science founded on observation and experiment. It will give the quietus to the coid, cheerless view of our being's end and aim presented in his work."

Sec. 84.-"I do not understand how any man of common sense can conceive that the ological, 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 ref-utation. Chapman says, "every effort is now being made to crush Spiritualism," but it strikes me that there is no more effectu-al 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 up-root 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 earn-Geneseo, Ill.

Spirituslism in Saratoga Springs, N. Y.

To the Editor of the Religio-Philosophical Journs Dr. J. K. Bailey gave as a fine lecture here two weeks ago in the Cours of Appenis Rooms. to a fair audience, and by the expression of

those in attendance, was well received. Mr. J. Frank Baxter of Chelses, Mass., gave us a series of Spiritualist lectures in the Tow? Hall left week, four nights, to crowled 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 audi-ence. Many wish him to return at some future day and lecture to us again.

Mus. Maud Lord is expected here soon to

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

W. B. MILLS. Saratoga Springs, N. Y., Oct. 1st, 1883.

For theitetigio-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 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 panderer to lowest vice. A saddess 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 ignor-ance, 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 no-tice, the wid-ly different views taken by those, who by iong 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

treated, if the tru h is des There has been, since the beginning of Spiritualism, two classes: one, the all-ba-lieving, 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 ac-tions. 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 dethrohed and passions dominate the stiffled 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 voluble, let us study its character. We have nothing to do with the simulated state, with fraud or deception therein that may be practiced. No Spiritu-alist 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 meameric 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 subtile influence may be so strong that the subject's will is completely overborns, 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 con trol and spiritual sensitiveness, we must ad mit the possibility of absolute control. 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 he responsible for the thoughts uttered than the pen is responsible for the words written by it, or the wire for the messages it trans-

The controlling spirit and the medium oc-"It was the excess to which imaginary sys- Mon. Man's Lord is expected here soon to cupy precisely similar relations. It is not tems of religion had been carried and the in- hold scances for a time, and early in October the body the physical organism which extolerance, persecutions, burnings and massa- Mrs. Nellie J. Z. Brigham will resume her erts the magnetic influence; that is spiritual

and remains the same when the physical body is removed. A spirit wishes to com-municate 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 absointely, the more perfect the communication will be expressed. I think no one, who has 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 stop 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 impressi through the physical senses. No sound pen-etrates 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 a perfect ex-pression 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 im-ostor. Such is the fatal conclusion which ogically flows from such assertion, and we feel certain no Spiritualist will be ready to

It is perhaps well that this profound state is rarely attained, and while mediums re-main 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 respons ible before the world for the force to which we yield. We must in that force repose implicit trust, knowing that the same law which allows 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 frue spiritual influences. We also learn why yielding to whatever influence may come, the outgrowth of sitting in promisenous circles, or giving public stances to any one who demands, or is willing to pay therefor, ulti-mately debauches and leads to spiritual ruin.

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 h brought to bear the better. That sensitives must be brought in contact with characters. which in this life would produce disgust and be drugged 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 viliainy the medium, true or false, may commit. It offers atonement for all his shortcomings.

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.

I by no means design to accept such a spiritual philosophy, which makes a great class of its teachers the cut's paws of the undisciplined, undeveloped, vile and vicious, with-out even a shadow of gain thereby. The pres-ence of such spiritual beings cannot be prevented, but they may be excluded from the sacred vestibula of the soul. Their presence there signifies a similarity which attracts in-stead 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 him-self to utter the thoughts of any and all spirits who may appear. One comes and by way of ident-fication 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 pre-sumptive evidence on her side. Physician

Cromweil 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. Mr. Harr'son states that Mrs. Varley and Mrs. Kingsley, the sister-in-law of the late Charles Kingsley, were with Mr. Varley at the time of his death:

Cromwell Fleetwood Varley, the electri-cian, died lust 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 survivand his family are among the hearest surving relatives of the Protector. He was born at Westminster on the 6th of April, 1828. His father, the late Cornellon Varley, also a man of science and an artist, was a chief pioneer of the school of water-color painting in this country, and the actual originator of the Old Water-color Society; he likewise invented the graphic telescope, ground the first dia-mond lens, and was noted for his improve-ments in and researches with the microscope. Cornelius Varley was well known in the London scientific world; he worked actively in the management of the Society of Arts, was one of the founders of the Microscopic Society, and delivered one of the first Friday evening lectures at the Royal Institution. John Varley, the uncle of Cromwell Varley, worked with his brother as a pioneer of English water-color painting, and was a close friend of Blake, the painter; he would sit for hours with Blake listering to his descriptions of his waking visions, in which he had great faith, and exerting himself to place them graphically upon paper. Gilchrist's life of Blake contains interesting particulars in relation to this matter. Inventive genius runs in the family. Cromwell Varley's brother Frederick invented the flexible carbons for are lights recently described in these pages, and another brother, Mr. S. A. Varley, has done his share in developing the dynamo machine, as recently narrated by Professor Tyndall at the Royal Institution.

In his younger days Cromwell Varley led an active life; he was of strong frame, and excelled in swimming, which enabled him to save two or three lives, for which the Royaf Humane Society gave him a testimonial. In the early days of telegraphy he began to devote his life to the engineering branch of that science, and one of his first original feats was to devise a method of locating dis-tant faults in land wires, which attracted the special attention of the Directors, among whom were William Fothergill Cook, Robert Stephenson and General Wyld. One discov-ery after another was made by him, until he finally became chief engineer and electrician to the Electric and International Telegraph Company, in which position he remained until the telegraphs were taken over-by the Government. His inventions and discoveries have been so numerous that but a few can, be mentioned here. His patents date from August, 1854, to the present year. Prominent among his early inventious was an ap-paratus for transmitting electrical signals, the chief points of which were a double cur-rent key and a polarized relay, the negative current being employed for the first time not only to discharge the line, but acting on a polarized relay instead of a spring, increased the sensitiveness and trustworthiness of the relay so much that it begame practicable for the first time to work from London to Edinburgh direct, a feat previously impossible in the then existing conditions of insulation. Polarized relays and double current keys of modified form are in use to this day. Extending his researches further, the system of using a negative current to elim-inate the absorbed charge in submarine cables enabled a higher rate of signalling to obtained, and communication between London and continental towns by relaying the current was established for the first time. This system forms the groundwork of all modern methods of signalling through submarine cables.

Cromwell Varley was associated with Rob-ert Stephenson, Sir William Fairbairn, and others in devising the first successful Atlantic cable, the earliest one having failed from faults both in construction and design. He read a paper before the Institute of Civil Engineers, in which he gave the dimensions of the copper core and the gutta-percha dielectric, from which he calculated that a speed of fifteen words a minute would be obtainable; he was able to do this in consequence of having constructed an artificial line, consisting of a series of fine German silver resistances, to which at regular distances were attached induction plates or condensers made of alternate sheets of varnished paper and tinfoil, whereby he reproduced the phenome-na of the inductive absorption and retardana of the inductive absorption and retarda-tion of any projected cable the electrical properties of which it was desired to know beforehand. With this apparatus, during the time of the construction of the actual Atlantic cable, he was consinually experimenting. This apparatus he exhibited at work one evening in public duving his lec-ture at the Royal Institution on submarine telegraphy; he arranged it as a submarine cable from England to South Australia, putting in reflecting galvanometers at imagin-ary stations at the distances of Gibraltar, Suez, Aden, Bombay, Point de Galle, and so on. The galvanometers were placed in front of the lecture table one above the other, so that when at rest they threw a vertical row of spots upon the screen behind, a feat re-quiring in itself no mean skill in adjust-ment; in fact it was a delicate experiment to attempt to perform at all before an auditence. When the current was sent, Gibraltar received it almost instantly, Suez shortly after, but it was a long time in reaching Australia, and then produced but a slight deflection thus propagately disable in the state of flection, thus powerfully disabusing the minds of non-technical observers of preconceived ideas as to the speed of electricity. He took occasion to remark that the speed of electric ity varies with the inductive condition of every wire used, and that Wheatstone's solievery wire used, and that wheatstone's soli-tary experiment as to the speed of electricity, so often quoted in school-books and text-books of the last generation, is altogether untrustworthy. One evening during a walk from Beckenham to Bromley he conceived the idea that under certain conditions an inthe idea that under certain conditions an infinitely small charge of electricity might be increased to an infinitely large one, and on his return, by means of two insulated kitchen saucepans and an intermediate carrier, he succeeded in getting a strong spark from an original feeble charge produced by rubbing a stick of sealing-wax. The details were published in these pages some years ago. This led to his construction of a machine which was exhibited in the great Exhibition of 1861, the simple rotation of which maof 1861, the simple rotation of which ma-chine produced powerful electrical effects.

Sir William Thomson afterwards used this principle in his "multiplier," which has been found useful in various electrical instru-ments, and it is the foundation of the now popular Holtz's electrical machine. One of his inventions of more philosophical than practical use, partly because of out-of-doors conditions of insulation, was a kind of sing-ing or humming telegraph; an iron wire about 4tt. long was strained over a kind of fiddle case, and near its centre was surrounded by an instilated coil of wire which did not touch it; the sending instrument was a vibrating tuning fork, which threw as many pulsations of electricity into the line wire per second as corresponded with rate of har-monic vibration of the stretched wire in the receiving instrument, which therefore set up a humming noise when the current passed Other receiving and sending instruments had other rates of vibration, so that when all were connected with one line wire, each receiving instrument would respond to its own sending instrument and no other, and in his experiments at Fleetwood House, Beckenham, which was built by him, the instruments were humming away like humble bees possessed of deep rich bass voices. He managed to get five or six messages through one wire at the same time with his apparatus. He and Sir William Thomson invented the curb key for sending impulses through long cables, and leaving the cable in a neutral state after the first impulse had produced the desired signal on Sir William Thomson's reflecting galvanometer at the other end. This was done by sending five or six positive and negative impulses into the cable, most of which subsequently neutralized each other, and left the cable ready for the reception of a new signal. In his evidence before the House of Commons Committee on Submarine Telegraphs, Sir William Thomson bore testi-mony to the perfection to which he had brought cable testing by the aid of the use of good resistance coils, the want of which had been felt by Sir William during the part he took on board one of the ships in the first Atlantic telegraphic venture. Mr. Latimer Clark was the first to lay down pneumatic pipes for the conveyance of written messages over short distances in the city; Mr. Varley improved and expanded the system, adding to it some ingenious apparatus by which the carrier would open the door and let itself out at the end of the journey, instead of leaving this to be done by the assistant in charge, whose time and attention were to that ex-

tent liberated. Cromwell Varley never wrote a book, al though he had one in hand consisting of tables of figures, the result of elaborate calculation, for the use of electricians. Edward Fournier, one of his assistants who was versed in mathematics, helped him in the routine work; but he also has departed this life, so whether the work is far enough advanced for the scientific world to reap the benefit is a question. Also, during the latter part of his life, Mr. Varley from ill health was only able to attend intermittently to scientific pursuits, and unfinished pieces of apparatus are in existence, to the meaning of which perhaps only the more developed telegraphy of the future may be able to furnish the key His own records of his discoveries will be found chiefly in the Patent Office, in the "Philosophical Transactions" of the Royal Society, and in the proceedings of various other scientific bodies. His bealth had been failing for a long time. During the autumn of last year he was travelling in Switzer-land and Southern Europe, and returned strengthened somewhat in health, but afterwards gradually declined, and never again left his home at Bexley Heath for any lengthened period. His death was unexpected, for he was out of doors last Saturday, and had been much as usual throughout Sunday. At night, however, he was too feeble to walk-to his bed, and while temforarily supported before the fire on cushions he quietly and peace-fully breathed his last, apparently without pain. He leaves behind him a widow and two sons and two daughters to mourn his loss. His funeral was appointed for yesterday at the church at Bexley Heath, consequently before these lines reach the public eye the interment of his remains, will have taken place.

> For the Religio-Philosophical Journal. Cancer Cures.

BY HUISON TUTTLE.

Recipes for curing officer, are continually going the round of the press, recommended as certain in their results. While I do not doubt for a moment the good intentions or honesty of the authors, yet experience shows that such remedies injudiciously used are too apt to work great and irreparable harm. Sores, tumors and even innocent moles are often mistaken for cancers, and it is from success in curing such that the numerous remedies and unscrupulous quacks gain reputation. I have in mind a famous "can-cer doctor," who proudly exhibited more than six hundred "cancers," preserved in jars of alcohol, which he said he had removed by means of a secret remedy and without the use of the knife. It is doubtful whether in those long rows there was a single speci-men of cancer. When a person has an un-usual tumor, he is only too ready to accept the belief that he has a cancer and to rush to some pretender, or to apply some recom-mended remedy. If the condition of the sys-tem is favorable, the sore heals and a "cure" is effected; but if unfavorable the caustic or poisonous remedy may produce the very thing it was intended to cure.

There is no universal remedy, for it is well nown that cancer has every shade of malignancy, and in the more aggr vated forms admits of scarcely a hope of recovery. The characteristic of carcinoma, or cancer, is the tendency to spread into other parts by more or less rapid ulceration and infiltration, and to grow worse in resistance to medication. ending in death. Such tumors are called malignant in contrast to the non-malignant varieties, which show a disposition to heal readily. To distinguish between these, calls for the highest skill of the physician and a knowledge of minute structure gained by the use of the microscope. A tumor may be roughly judged to be concer by its location and maligrant type.

The cause of caucer is supposed to be from The cause of caucer 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. When the tumor commences to grow, the blood is affected and other parts thus become diseased. What at first was local, becomes constitutional. Hence it will be seen that whatever remedy is applied, action should be taken at once and no time lost in idle experiment. The disease piled, action should be taken at once and no time lost in idle experiment. The disease does not pause but moves forward, and once established, there is no hope of cure. It ought to be thoroughly understood that can-cer thus established, is by no means a local affection. Its-local seat is only the outward manifestation of constitutional disturbances.

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, and hence when the surgeon's knife cuts back to what appears to be healthy flesh, instead of the wound healing, only cancer-cells slough from the ever-increasing surface. The knife and caustics instead of preventing farther extension assist in the destruction.

When this constitutional stage of cancer has been reached, the efforts of the most skillful surgeon is of small avail. Experience teaches that a cancer must be removed as early as possible, if permanent success be gained by the operation.

With this understanding of the nature of cancer, it will be readily seen that remedies in inexperienced bands may work irreparable mischief by creating incurable ulcers from harmless tumors, or by delaying the opera-

tion 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 remades advertised. The educated physician has by study and experience learned to distinguish the various phases of abnormal growth, and his not possible for any quack or "Indian doctor," to know more than he, or to possess a "secret cure." The profession of medicine does not allow of secrets, but expects its members to make secrets, but expects its members to make public the knowledge they acquire, and give all the full benefit. If the physician talks flarkly and pretends to a knowledge superior to that of his professional brethen; or to secret methods known only to himself, set him down as a quack and by no means trust your case in his hands. The learned and true physician is the one to be consulted and if there ever is a case where his judgment should be relled on, it is here.

Letter from California-Beecher and His Teachings.

To the Editor of the Religio Philosophical Journal:

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. Following them came the great Henry Ward Beecher, who made himself famous by (in season and out of season) denouncing human slavery contrary to the law of his "Holy Bible" thirty years ago. He, in four lectures, among other random, wandering remarks, uttered the en-closed sentiments regarding his own church, and at the close, notice was given that he would "preach in Plymouth Church next Sunday morning."... We have no quarrel with Mr. Beecher on account of his sentiments. It is just this, that, while calling "the Bible the word of God," "Jesus of Nazareth our Lord and Savior," drawing twenty thousand dollars per year as a reverend minister of this religion, he openly says more unkind words about his "Holy Bible," about Jesus and church members than Thomas Paine or any other gentleman has ever uttered from any public platform; and in the same breath he gives notice that he will officiate in the solemn services of worshiping God before an audience who from month to month gather around the communion table and again sol-emnly renew their oaths in the "erbal in-spiration of the Bible," and the divine char-acter of Jesus of Nazareth. His audiences are large at one dollar a ticket—mostly from members of churches; and as he is invited to officiate in the churches, it must be accepted that his sentiments are those of the churches. 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 accomplish-ed his fullest aspirations; even the vibrations of this wonderful revolution must reach the ears of Thomas. Paine in the realms of glory, and he, too, must rejoice that after one hundred years of slander and vituperation, the Protestant Church has risen, and as one institution, set about to justify his honesty, talents and coffrage, to thus clearly have seen and taught the truth regarding the book called the Bible, and the divinity of Jesus in his day and generation. By placing the enclosed sayings of Mr. Beecher upon record it may be of service to guide his brother and sister members toward the new theology of the church. These utterances (in fact, Mr. Beecher's lectures) are to us progressive mortals somewhat of a curiosity. through thousands of the most ignorant, illiterate men and women, have been poured such a volume of intelligence upon these and hundreds of other similar subjects for the past thirty years, that Mr. Beecher seems to be only a wandering scavenger of others' thoughts, denying the sources of information. He is my living witness of the truth of inspiration. Five years ago, the day that Mr. Beecher arrived upon this coast, a young woman was sitting with my family, who had never seen clairvoyantly. Much to our surprise, she exclaimed, "I see five men; they are Starr King, Theodore Parker, Lorenzo Dow, Wm. E. Channing and Henry Ward Beecher's father." I asked if they had any message. The pith of it was this: "We have come to this coast as a band in charge of Mr. Beecher. He is one of the greatest mediums of earth. We do not care to have him acknowledge Spiritualism, for we wish to use him to break down theology and superstitious ideas regarding the Bible. We stand by him during his sermons and lectures, and always impress (or inspire) some expression to ac-complish this result."

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 conversa-tion with Mr. Beecher's five guardian angels. As I wrote once before, Mr. Beecher has done more indirectly to destroy superstition and bigotry, than all the infidels who ever lived. Infidels like Thomas Paine sowed the seed where and when it tried men's souls, and thus proved themselves giants among men, while Beecher has only taken up the refrain, and is riding the popular wave to reap the harvest at one dollar per head per lecture or twenty thousand per year, if gathered in the

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. It was grand to hear him on his seventieth birthday, say with all the earnestness of youth to a large audience gathered to receive him, "I am a heretic from Genesis to Revelation," and yet his presence and his inspiring words opened the vail to those higher realms that without a cloud we realized our future homes. He came and went with the Knights, making manifestation of constitutional disturbances. his stay too short, but every moment, every The disease is now in the blood, which is hour filled us with renewed pleasure as we

listened to his honest, earnest, inspiring THE BIGGEST THING OUT Sent free. words. 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

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. I would rather come from a monkey than from a heap of dirt.

Our churches now are nothing but firstclass 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. A church member is like a Royal grab-apple. If you bite into him he is as sour as the dregs of a vinegar barrel, al-though he is labeled "Royal."

Has theology changed? Yes; it has changed from medieval faunticism and riddles. * To say that because one of our ancestors did wrong and fell, their remote and remoter and remotest descendants are foredoomed to be damned in consequence of their dividend in Adam's sin, which they did not commit, is to my mind the most monstrous doctrine was ever conceived in a nightmare or lunatic asylum. It is certainly a fact that many things stated in Genesis are not true, and I say this because I believe that the hon-

The individual man is worth in civiliza-

estest way is the straight way.

tion 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. Thinkers are eminently valuable, be-cause thought is the best coin that can be put in circulation and there are but few thinkers in any generation. Next in importance after them come the children of genius-poets artists, men who bring in the element of embellishment or beauty. Next inventors and discoverers, whose service to the commonwealth is preeminent. After them come the larger class of the workmen, who take the discoveries and inventions and apply them as forces in society. Then comes the still larger class of common workmen who produce just about as much as they eat, happy if they can make the two ends meet without any overplus for the State And of them we 'speak somewhat slightingly, and we depreciate them, except just before an election, when they rise into the state of heroes on every side. The largest-class of all is made up of those who eat more than they produce, and not only leave nothing to the State, but are perpetually obliged to bor-row the means of living, and if a man's value is what he can contribute to the State, their value is nothing. They are an incumbrance and that is the condition of the great majority of the human family. You might sink the continent of Africa to-day and with the exception of a rim around the north and a pocket in the south, the world would not lose a law, an institution, a hero. From the view point of political economy the bubbles that come up as the men go down would be worth as much as the men. The vast majority of the human family are to-day not of as much value to the State as an ox or an ass. If the ox be dead you can sell his hide and hoofs and horns and eat his meat, but not the

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 newspi ers as one of the nomenal curiosities of our day. To such as fully accept the Bible as the truly inspired word of God these cases furnish rather a support to their belief than a test of it, but to such as do not, these cures are regarded as evidences of either a diseased mind or excessive superstition. In many of these prayer cures the attendant circumstances are not such as to show that the patients were ignorant, insane, or believers in omens, but, on the contrary, that they were intelligent, ra-tional, and sincere. Nor are they often persons of views so extreme that they are classed as bigots or zealots. Indeed, so well-au-thenticated are some of these cures, that the candid disbeliever in supernatural agencies has found no other explanation for them than to attribute them to the mysterious influence of mind over matter, carrying this old Aristotelian idea to an extreme that the ancient
Greek philosopher never sceamed of. It is a
little strange admitting that these cures are
the result of the inchence of mind over matter, that they are never realized except under one condition of the mind, and that a
sate which strict religionists maintain is Mate which strict religionists maintain is the true and proper situation for the mind to be in. Admitting the truths of the Bible and the verity of similar supernatural cures therein recorded, it is not easy to escape from the conviction that similar conditions now will-produce the results that attended them when 'God moved among the people.' The spiritual world, if governed at all, is controlled by laws as immutable as those which direct the planets or the seasons, and conditions precedent are followed by their logical sequences as surely in the one case as the other. The question then is, rather, did God or a god ever heal the sick in answer to sup-plication? And does he do so now? If such a divine interposition in human affairs was ever excited, there does not seem to be any good reason why, under the same condi-tions, he should not do so now. A learned member of the British academy of sciences once investigated the subject of Spiritualism, and being called upon to report, simply replied that he could not say a word in favor of Spiritualism, although he found it easier to explain the things he saw, upon the basis of supernatural, than human agencies. So in these cases, many of them are so well-authenticated and expressed by persons so far above reproach as to their moral and mental condition, that it may be easier to account for them upon supernatural grounds than by either trickery or self-deception."

Let your religion, be seen. Lamps do not talk, but they shine. A lighthouse sounds no drum, it beats no gong; yet, far over the wa-ters, its friendly light is seen by the mari-

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Woman and the Bousehold.

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

"LIFE HATH ITS BARREN YEARS.

Life bath its barren years, When blossoms fall untimely down, When ripened fruitage fails to crown The annuer toll, when nature's frown Looks only on our teurs.

Life bath its faithless days, The golden promise of the morn.

That seemed for light and gladness born,
Meant only neoutide wreck and scorn, Husbed barp instead of praise.

Life hath its valleys, too, Where we must walk with vain tegret, With mourning clothed, with wild rain wet, Toward studight hopes that soon must set, 'All quenched in pitying dew.

Life hath its harvest moons,
Its tasseled corn and purple-weighted vine;
Its gathered sheaves of grain, the blessed sign
Of plenteous ripening bread and pure rich wise,
Full hearts for harvest tunes.

Life bath its hopes fulfilled; Its glad fruitions, its blest answered prayer, Sweeter for waiting long, whose boly air, Indrawn to silent souls, breathes forth its rare, Grand speech by joy distilled.

When in London a few years since, we were fortunate enough to meet S. C. Hall, the author, editor and lecturer, whose "Retrospect of a Long Life" has lately been published. He was then a gray-haired, old gentleman, handsome courteous, vivacious and enthusi-astic over the facts of spfritual intercourse, of which he and Mrs. Hall had become satisfied at the house of William and Mary Howitt. Like that couple, he and his wife gave delightful evidence of the power of symmet-rical lives and a harmonious marriage to render them triumphant over the accidents and disasters of time. We also heard a couple of lectures given by Mr. Hall, retrospective in character, which were afterward published in a popular magazine. The author who was born in the year 1800, knew most of the prom-inent literary people of his time. Byron, Cole-ridge, Wordsworth, Browning, Carlyle, De Quincy, Dickens, Hazlitt, Hood, Lamb, Lover, Marryatt, Tom Moore, Rogers, Ruskin and Tennyson, among men, and Maria Edge-worth, Miss Mitford, Elizabeth Fry, Mrs. Hemans, Adelaide Proctor, Mrs. Jamieson, Miss Landon, Hannak More, and the Porter sisters, among women, are only a portion respecting whom he gives descriptions and anecdotes. His memory is also full of old-time customs in England, of which the following is a sam-

SALE OF WIVES.

"When a boy I was present at the auction of a wife. It occurred outside an old public house at White Chapel, and was conducted with all befitting ceremony. A respectably dressed woman, aged about thirty, was seat-ed near the door; immediately behind her was the landlord who acted as auctioncer; not far off was her husband, a wretched looking fellow. He was a burly rascal, and con-trasted unfavorably with the comparatively young fellow who, it was understood, would oe the highest bidder. There was, however, no other bidding than his, and the publican did metaphorically what her husband had no doubt often done, knocked her down at the low figure of half a crown and a pot of porter! I saw the newly united pair walk off, the-man with an air of bravado, and the woman with a sniff in the air, as she rose from the group, each of whom had a pewter can from which, no doubt, he drank the health of the bride and groom. The ex-husband did not do so; he looked glum, his neighbors manifested neither sympathy nor approval. The sale re-leased him from no responsibility either to the parish or to the law, but the transaction freed his successor from danger of action from crim. con. Such transfers of conjugal rites were frequent fifty years ago.

In the same book is a letter from the nov-

elist Bulwer, in which his devoted attachment to his mother is tenderly shown. Mr. Hall declares that Bulwer was indebted to her for his commanding powers. In the let-ter, which was written to Mrs. Hall, are these passages: "From my head the great shelterroof of life is gone. It may be mine to suc-cor others; the sole being who succored me is o more. The tie rent is not the common one, holy as it always is, between parent and child. In that the were enwoven half the links that make life endurable. My mother proud of me? No, I was proud of her? All I have gained, all I have, were hers—education, the little good, the little talent that may be mine, all are but emanations from the most powerful mind, the greatest heart, I ever knew. No one understood her as I did, and in my bitterest moments of grief I never mourned her enough-a mourning, however, that my heart must wear till it ceases to

IRISHWOMEN.

Mr. Hall's testimony to the characteristics of the women of the Emerald Isle-he so-journed more or less in that country-is this: The women of Ireland, from the highest to the lowest, represent the national character better than the other sex. They have, taken in the mass, the lights without the shadows, the good without the bad-most faithful, devoted and pure—the best mothers. the best children, the best wives; they have been rightly described as holding an intermediate space between the French and the English, mingling the vivacity of the one with the stability of the other.... From the most humble to the most elevated, they possess innate purity of thought, word and deed. They are certainly unsurpassed in those qualities of heart, mind and temper which make the best companions, the safest counsellors and truest friends,"

RECOLLECTIONS OF MRS. S. C. HALL.

No more worthy tribute of husband to wife was ever penned than is found in this book of retrospect. Mr. Hall was the lover still, though for fifty-six years they had lived together, never having been separated in all that period more than a month at a time. But we will let him tell his own story, premising that Arna Maria Hall was Irish by birth, was well educated and possessed of a remarkably sweet and symmetrical charac-When we saw her in London, Mrs. Hall was of a dignified, imposing presence, yet with rare benevolence and cheerfulness stamped upon her countenance. She seemed like a charming, self-poised person, one whose in-tellectual gifts never eclipsed the sweet graces of her womanly nature. Mr. Hall says:

"It is not easy for me to separate that which concerns her from that which belongs to me. We were so thoroughly one in all our pursuits, occupations, pleasures and labors— producing our books under the same roof that it is no wonder I find it difficult to sep-arate her life from my own.....It had long

twenty-tour days before her death, sending it to her room before she had risen. Here is a copy of

A LOYE LETTER.

"This is the sixth of Jan., 1881. Surely, surely, I may thank God for the blessing He gave me eighty one years ago, and bless the memory of your dear mother on whose picture I look as I write.

"It was indeed a vast, incalculable blessing God gave me fifty-six years ago. Grati-tude from me to Him has been increasing year by year, since the memorable day I saw you first. You have been to me a guide, a counselor, a comforter, a companion, a friend, a wife, from that day to this; ever true, faithful, fond, devoted; my helper, encourager and stimulator in the right; the same consoler in sunshine and in storm, lessening every trouble, augmenting every pleasure. I should have shrunk from wrong-doing if from no better motive than that of dread to sink in

your good opinion....
"Well I know we shall be together, inseparable, forever and ever! that you will be to me in heaven what you have been to me on

"God bless you, my soul's darling; the love of my youth, the love of my age; more beautiful in my sight to-day than you were fiftysix years ago. Such adoration as I may rightly render to a fellow mortal who will be im-

mortal, I render to you—praying God to bless us both; blessing me in blessing you and blessing you in blessing me."

Mr. Hall gives also strong testimony to the unselfish lovingness of her nature, to her works for the good of others. Her pen was ever ready to further temperance, the training of children, mercy to animals and the cause of the poor and illiterate, who were not able to give voice to their own sufferings or wrongs. These were often undertaken out of benevolence, and not for remuneration. The industry of a long life is attested by the fact that Anna Maria Hall edited and wrote, altogether, two hundred and fifty volumes. These included annuals, keepsakes etc., nine nov-els, children's books, and tales of Irish life. In the description of Ireland and its inhabitants she is unrivalled, drawing her characters from life. Her stories are fertile of sym-pathy, generous and kind, yet the humbler people, whom she painted with loving fideli-ty, did not like to see themselves in print. On one occasion, when her cook was about to leave, without any reason, on being pressed to know why, exclaimed, "Arrah ma'am, lave me alone! Ye know ye're agoing to put me into a book!"

Mr. Hall strongly places on record, in these retrospects, his belief in communion with the departed. He declares, also:

"I know well that my dear wife is in Hwaven, but, with reverence I say it, Heaven could not be Heaven to her, if, retaining consciousness and memory, she knew that God would not permit her to comfort me when I most need comfort, and guide me where I most need guidance....When I know that another good man or woman is gone from earth, and another saint added to Heaven, I know, also, that God permits the beatified saint to watch and guard, as well as pray for, the beloved

who remain on earth yet awhile longer."

In conclusion, these lines of Mr. Hall, addressed to his wife, will seem appropriate. They are termed

HEREAFTER.

Change there will be as flowers from branches burst
But I shall see thee as I see thee now,
Yet more resembling what thou wert, when first I kissed thy smooth cheek and unwrinkled brow;

As in the glory of their early prime
Through all thy earth life, bright at every stage,
The soul is never old, and knows not Time, Goodness is beautiful at any age.

Together still! if one have earlier birth In Paradise, divided and yet near; Though one in Heaven may wait for one on earth, A guiding, guarding spirit there as here.

For the Religio-Philosophical Journal. Letter to Mrs. Sayles.

DEAR MADAME, -- You fail in your communication printed in the JOURNAL of last week, to justify the appeal to the public for money to defray the expense of Colby's law suit against Dr. Mullen. Like yourself I am a professed Spiritualist and hold the good name of the cause in highest esteem. I do not, therefore, yield to any one the palm of admiration for the ethical teachings of the harmonial philosophy. It is your duty, as well as mine, as far as we can, to guard the reputation of Spiritualism from undeserved reproach and to see that it does not suffer in this respect, either from its professed friends or open foes.

Mr. Colby came to my house and voluntarily made a full statement of the trouble he had with Dr. Mullen. It was in substance, that while he was speaking in an entranced condition at a public meeting in Michigan City, Indiana, the spirit of a young girl, then controlling him, gave her name and said that her advent in the Spirit-world, was brought about prematurely by medical ignorance. If was well known to persons present who heard the name of the spirit mentioned, that she had been attended in her last illness by Dr. Mullen of that city, who was thus inferentially accused of being the cause of her death. This defamation soos came to his ease and he, smarting under the slander, became indignant.

Had he at this point sought his redress in law, there could not have been found a jury of intelligent men any where, that would not have sneered at the source of information and awarded him damages. Instead of doing this, however, he undertook to give Colby personal punishment, but did not succeed. The newspaper statement ihat Dr. Mullen was "so brutal and cowardly in his nature and instincts, as to call to his aid a big negro and a big club 'and darkness and so murderous as to cry out, 'By G- I mean to kill you?" taxes credulity a little too much. It is a piece of florid writing that deliberate men will accept with a grain of al-lowance. Judging from Mr. Colby's physical organization I should suppose that a little pegro with a little club and moonlight could

manner they did to their victim. Dr. Mullen holds a position of public trust, and, at the time he was slandered by Colby, was a popular physician among people who knew and appreciated him well enough to take him into their families, in the most confidential and honored relations. If he were the low vulgarian and wicked man he was represented to be in the newspaper arti-cle alluded to by you, he could not have oc-cupied such a position where he was so well

have done the work without even having pro-

claimed their intention in the emphatic

When Mr. Colby visited me and had made his statement, I told him in kindness and candor that "he would not do any credit to producing our books under the same roof—
that it is no wonder I find it difficult to separate her life from my own.... It had long been my custom to write her a letter on her birthday I did so on that last birthday, only they would stand by his financially in the long.

known

fight." He did not attempt to argue the justice of his case for I think he saw he had none, after we had gone over the points of it in detail. He left me with the impression that he would let the suit go by default. I have not heard any thing of him or the case since, until I read the appeal of his Fiorida friends, Mr. and Mrs. Giddings, for money to aid him in its prosecution. This appeal I conceived to be unjust to the spiritual pub-lic and was making Spiritualism a party to this lawsuit. So I very deliberately wrote my protest and said "that had Dr. Mullen flogged Colby, I don't believe the cause of Spiritualism would have suffered in the

Mullen did not punish Colby, though he was mad enough to do it at the time, had he been able to get hold of him. For not doing it Colby begins his suit at law, claiming damages—I suppose for not being whipped. He desired to make a State trial of it and filed his grievance with the Grand Jury of the County, but they ignored his complaint and dismissed it.

Let it be understood that mediums are

held individually responsible when their controls indulge in slander, and that Spiritualists are not fools enough to make themselves responsible for the penalties that follow such conduct. Both spirits and mediums will then become more discreet.

You impress me that you have accepted an exparts newspaper statement of this business without challenge; and it is in vain to say that you take no side when the animus of your article shows the contrary. Cincinnati, O., Oct., 1883. N. B. Wolff.

Magazines for October not Before Mentioned.

DIO LEWIS'S MONTHLY. (Dio Lewis, New York). The October issue is the best of its three numbers. Our Rich Men, by Dio Lewis, ought to help many persons who fancy that happiness and money are syhonymous. Our Young Women, by Rev. Dr. Howard Crosby, is a brave discussion of an enormous but fashionable evil. Idol-Worship in India, by Amrita Lai Roy, will set many Christians to thinking; evidently we have not understood idol-worship. The Shakers, by Dio Lewis, will give new ideas to those, who have not studied that singular people. Weight of the Human Brain, by Dio Lewis, will deeply interest all who keep up with modern thought in this important field. A True Story of Lake George, by Mrs. Lillie Devereux Blake, is one of the best of this charming writer's stories. A True Ghost Story, by a Boston Lawyer, is capought to help many persons who fancy that True Ghost Story, by a Boston Lawyer, is cap-ital, and gives one a vivid notion of the high sense of honor and duty among college men. Open the Cage Door, Treatment of Prisoners, and Treatment of the Insane, all by Dio Lewis, will be read with interest by the phil-anthropic. Diptheria, by Dio Lewis, is a clear discussion of the causes, prevention and treatment of this dreaded malady.

THE ENGLISH ILLUSTRATED MAGAZINE. (Mac-Millan & Co., London.) The initial number of this mouthly is at hand with the following contents: "Shy," engraved by Theodor Knesing from the picture by L. Alma Tadema, R. A.; From the Old Law Souris to the New, by F. W. Maitland; Les Calquettes, by Algernon Charles Swinburne; The Dormouse at Home, by Grant Allen; Rossetti's Influ-ence in Art, by J. Comyns Carr; The Super-natural Experiences of Patsy Cong. by William Black; Oysters and the Oyster Ques-tion, by T. H. Huxley, P. R. S.; The Armourer's Prentices, by Charlotte M. Yonge,

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Montgomery Blair; True basis for the Science of Mind and the Study of Character; The St. Gothard Hailway; Some general observations on Amative-ness; Capt. Matthew. Webb, the Swimmer; Ossian; A Letter and its Answer; Theological Oddities of the Past; Mary Turner; Comus; Laws of Heredity; Effects of Alcohol upon the Human Body; Brains vs. Teeth; Warm Water Cooling; Notes in Science and Agri-culture; Editorial Items.

AMERICAN COUNTING ROOM. (Published at No. 29 Warren St., New York). This number contains interesting articles on Office Ar-rangement and Architecture. Cooperative Fire Insurance, Mercantile Practice, Counting-room Chats, Mark ts and Exchanges, United States Mails to Foreign Countries,

ST. LOUIS MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: Trudie's Love Dream; At Parting; Florentina; A Question of Doubt; Timely Topics; The Forged Letter; Fashions; Home and Society; Sad Summer Days; Publisher's Department; Light Moods.

THE HERALD OF HEALTH. (M. L. Holbrook. M. D., New York.) Contents: Family Registers; How can we escape Insanity? How to make life worth Living; Long Hours and Health; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE ORBIT, (John W. Orr. New York). The contents, as usual, are varied and interesting to the general reader, comprising stories, poems and history.

OUR LITTLE ONES AND THE NURSERY. (Russell Publishing Co., Boston.) A magazine for little people with pretty stories and poems handsomely illustrated.

BABYLAND. (D. Lothrop & Go., Boston). This monthly is for the youngest readers and will be found attractive.

An invaluable strengthener for the nerves, muscles and digestive organs, producing strength and appetite, is Brown's Iron Bit-

Rev. W. B. Smith, GRAPTON, Mass., says: I have derived benefit from using Brown's Iron Bitters for a few state of blood FLORENCE, Ga.—Dr. W. B. Prather, says: "Brown's Iron Bitters have given satisfac-tion in every instance I have known it used."

I would rather be what God chose to make me than the most glorious creature that I could think of. For to have been thought about, borne in God's thoughts, and then made by God, is the dearest, grandest, and

"Ringworm all over daughter's body, cured by Dr. Renson's Skin Cure." Mrs. Merriam, Blue Hill, Mass.

most precious thing in all thinking. - George

Wound no man's feelings unnecessarily. There are thorns in abundance in the path of human life.

Samaritan Nervine, the great nerve con-queror, is guaranteed to give satisfaction, or money refunded. Get at druggists, \$1.50.

Be deaf to the quarrolsonice, blind to the scorner, and durab to the mischievously inquiective. Enjoy what you have, hope for what you

Do notice things not dream them all day

A Prediction.

Our former philosophic townsman, W. rank Stewart-whose theories concerning the earth as a hollow globe, and the electrical sauses of earthquakes, are well known to most of our readers -- predicted many years ago that upon the completion of the over. land railroad, with its iron bands stretching across the continent, an equalization of the electrical conditions would follow and earthquakes upon this coast wholly or measur-

ably disappear.
All old citizens will remember the wrenching and twisting earthquakes, so frequent a score or less years ago, and which were so destructive of firewalls, chimneys, unfinish-ed buildings, etc. The shakes were so freuent as to attract but little attention, except when one of unusual severity occurred.
It is a notable fact that since the completion of the railroad, but few earthquakes have occurred, and those of so mild a character as to excite not the least alarm.

Whether the result as predicted by Stewart is due to the causes mentioned or not, is an open question. It may be simply a circumstance having not the slightest relation to the alleged causes. At the same time, it is quite reasonable to suppose that the spanning of the continent with Iron bands may have some influence upon the electrical currents, in affording a natural conductor there-for over a vast expanse of earth.

With the disappearance of earthquakes, another phenomenon vastly more startling and devastating in its nature, has made its appearance near the central portion of the continent. We allude to the terrible cyclones now of such frequent occurrence, and which have struck terror to the people of the Mississippi Valley. Towns are destroyed in a mo-ment; the strongest buildings are scattered into fragments; the very earth is torn and rent by the fury of the gale.

Such fearful disturbances of the elements were unknown prior to the completion of the transcontinental railroad. They came simul-taneously with the disappearance of our earthquakes, and with the completion of said rail-

Here is food for reflection—matter for sci-entific investigation. If it should be found that continuous bands of iron across the continent are followed by such disastrous electrical disturbances the remedy would naturally suggest itself to be the causing of breaks in the continuity of said bands and the introduction of non-conductors. Certainly the experiment could be easily tried, and if the cause should be found as conjec-tured, the remedy is simple. Weeking Mereury, San Jose, Cal.

Mr. Matthew Arnold's approaching visit to this country is to be commemorated by Macwillian & Co. in a very pleasing manner, viz.; by a new and uniform edition of his prose writings in seven volumes. These will em-brace Essays in Criticism; Study of Celtic Literature, On Translating Homer; Culture and Abarehy, Frientship's Garland; Mixed Essays, Irish Essays; Leterature and Dogma; God and the Bible; St. Paul and Protestantism, Last Essays. The style will be elegant and companionable with the "Eversley King-sley." It should be added that this edition is manufactured expressly for the American market, and is the first and only uniform edition. We hope that the success of it will warrant its completion with a volume (or volumes) of Mr. Arnold's poems which have a steady appreciation in this country. The same publishers have in preparation a new edition of Mr. Henry James's "French Poets and Novelists," which has been for some time

The London Atheneum says that "in consequence of the orders received by Messre. Macmillan & Co., they have found it necessary to print 150,000 copies of the first number of the English Illustrated Magazine.

The Bread-Winners," the anonymous serial now appearing in the Century, is much praised by other authors. Mr. Howells, in denying the authorship to a friend, ndded, "I wish I had written it." The second half of the story, yet unpublished, is said to contain some very exciting chapters.

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A WIFE'S TROUBLE.

For a number of grare my wife has been troubled with faronic risemmatism, it being to some portion of her body constantly recept perhaps in the very marment weather in nummer). Last Christmas she contracted a very severe said, and a diseased condition of the kidneys became munifest, which subjected for to excessive suffering, as the symptoms of gravel became more prominent, her neine being nilored,

accompathed by a heavy trick dust settment. After traing several esmedies without relief, I procured for her a lottle of Hunt's Bemedy, which she commonwed taking, and before there days had passed also became much better, the continued using the medicine until size had used six bettles and now feels entirely cured of both commission and kidney complaint." She believes her present excellent health due safely to the use of Hairt's isomedy.

WILLIAM C. CLEAVELAND.

News ice, Coss., May 5, 1882.

GRATIFYING RESULTS.

Under date of May 14, Mr. E. A. Triowney, the well-known grover and provides feater of In Green street, New Haves, Omn., writes, as follows: "Several meeks since I was taken very til with kidney disorders, and an examination of my prine showed a very discoord condition of my kidneys, and I had also symptoms of a discussed state of my liver. The passingred my attne was semisupatived with severe pains in the must) of my back and being followed by a burning semastion and after having stood awaile in the wessel, the nrine showed a very fieury deposit of a sestiment similar to ground brieg. dust, and, in short, I found that I was to each a discused condities as forequire immediate medical treatment, and as I was precious to obtain the test and most speedy r saedy. I looked and impaired carefully, and became antimed that Hunt's Remedy was an article of excellent morn, and therefore I concluded to give it a trial, and domination taking it. and before I had taken mer beitte I found such a great amprovement that I decided to continue its use, and by taking only two bettles the result has been most gradifying in giving me restlered beauty.

"I have ordered a cupply of Hand's Hennedy for my store, and small hereafter have it for sale, as I consider it an excellend article for discusse of the liver and kidneys."



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MR. HEAPHY'S GHOST

Affair, begetter with the Correspondence between

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The datements pre-cuted in this pamptort are so well an thenlicated in the correspondence between his Torkean and Mr. Benginy, that no one class successed rilly estate them, making this Spiritual Visitation one of the stood agreementable of any age. A spirit statistical role of the stood agreementable of any age in a point of a governal, and manufacts in other sugarier stratege powers. Mr. Bengin says. The color of her stoods powers in the first responsed how that sets of to such be stood using the frestoperand how that sets of to such be smaller into the mostler between the algorithms of mouth. So, mostler securious when she approached how the first against the food a seal of the lating, may lin, throughy if observed, movement that site of the made as emotions discour; the asymmetric look life beef and the har. This spirit desired happreciate both the beef and the har. This spirit desired to accomplishing but since. This patiented contains all pages, printed on being finites, power touching a next tract for greateral distribution and agreemystion; and will be sent to any soldens at 60 cents for training copy, trought open to be the case of the court is been facing income an expension and will be sent to any soldens at 60 cents for training copy, trought open 625 cents, twenty five super for MR sents. By a spotential lising to sentler among past friends, and cannot fail to septent a beneficial influence. If will prove an experient universal Princeport a beneficial influence. But it prove an experient universal Princeport. Charles Dickens and Mr. Heaphy.

Log': Calculator Diary.

Practical Artificacity made east, susrage and convex many for all, by like retingue and wonderful work, is worth the world on good to severyone not quick in farmer. I contain an artificial to severy person of the lands in the state of the same finite and until head to the reacht of this great stat such a surface common which university practical and sacra for any ones, even a dark of make returned and such action for many one for all the same such parameters of Grange, Stock, Hay, Load, Cotton, Montainer, and Grange, Stock, Hay, Load, Cotton, Montainer, and the same for a such a such a such a such a such as the same such parameter, because of Practical Competition, Profit and Loss. Wages, Manual back, Competition, Profit and Loss. Wages, Manual back, Competition, I for such a such a successfully, in the hands of colory Farmer, Manual Section of the parameter, and Manual which, come up serve that in the year. Will prove of cross of Manual Section and Practical successful or a back practical associated in a successfully, in the hands of colory for manual fractions.

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SPECIAL NOTICES.

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

Exchanges and individuals in quoting from the RE-LIGIO-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. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request. .

When newspapers or magazines are sent to the Joun-EAL containing matter for special attention, the sender will please araw 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 Bubscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

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, zidiculously 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 allembracing 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 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, 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 action; 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 goverty 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, liceused poverty-makers, banded oppressors, consecrated superstition, vanerable 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 This illustration brings up the dread some feel of this very power resulting from organization. They begin the regulation drone of let it sweep never so powerfully, we shall try "creedal bonds," "hierarchy," "new sect," and gratefully stand it.

"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 arbors. Foreign missionaries were treated with greater consideration and bettter 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 prosperity and widespread popularity. With them are just now waking up to a new truth. children under 8 years, 37,000; number of the issue of the 22nd ult., the Western Rural 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, It assumes an entire new form and dress a most disagreeable one, sometimes; that for | 1,500 bishops, 4,400 deacons. Arizona reports fit development of the actual man to some a membership of 2,264. Idaho, not reported, far-off approach to our ideal, food, clothing, has double that of Arizona. Eighty-one missionaries have been appointed to go on missions to Europe and the United States, Eight-een 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, plous 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, herconclusions; but it is a "good enough Morgan" to use for campaign purposes, and Joupon Sunday-school literature a story as effective as the oft exploded lie about Paine's dying moments. . Flavius J., there is a hell-

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 furbe prophetic of the thunder of my guns." ther indications; two large baskets of delicious grapes for the editor's household, and thirteen dollars for the Poor Fund. Well,

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 thearing away some of the cobwebs of fiction and error, and in elucidating more fully the question of responsibility, legarand 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 Jess 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. Glddings 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 adherance to the facts. Mr. Giddings says:

As to the editorial expuments, we must say we are more than surprised that one occupying the position of an advocate of the spiritual billosophy and phenomena, should express himself in this manner: "The first indiscretion was the utterance by it, Colby of what he honestly believed and may have been the assertion of the spirit girl." How could be have believed or discretion, the utterances of which he knew nothing, being entranced and unconscious at the time?

In reply we quote Mr. Colby, who says: told him I was conscious; on the contrary

Mr. Glddings says:

.... We wish to state in this connection that accord-to all 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 phenom-ena 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, believ-ing it to be a dangerous precedent to establish the irre-sponsibility of mediums for their utterances, at least with the present stage of human development.

One of the great at 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 praccal 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 stocktraisers. The policy of the Western Rural has been, in its field, identical with that of the RELIGIO-PHILOSOPH-ICAL 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 has been enlarged to nearly double its former size and also doubled the length of its name by the addition of American Stockman 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 years' 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 circula-

A large number of delegates to the Illinois Grand Lodge of Masons called at the Jour-NAL 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. Alseph evidently thinks by tiring out those who, though full of business, yet as master of the published the only rational explanation of the | lodge of A. F. and A. M. of Pontiac, he repaffair that he will succeed in engrafting resented its interests in the Grand Lodge. Brother Alles, we regret to learn, will change his residence to California during the win-

> A. W. Read, of Pawtucket, R. I., writes; "Mrs. Maud Lord has been with us a few days, creating great interest in her mediumshipconverting 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 code. As it was a test case the prisoner the immortality of the soul."

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other Hems of Interest, for this column are solicited, but as the paper goes to press Tuesday 4. M., speh notices must reachthis 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. Brig-

ham'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. Neufchatel 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 sifver 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, Broth-

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 Hammonton, 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

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. Jr.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

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 proveed 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 re-ward of sixpence per dozen has been offered for their heads by the government, and two shillings six pence per hundred will be paid

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 Lam better able to compete than in all the years gone by; so much for the respite and the rest these

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 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

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. Winen was printed a short time ago as E. C. Trinen 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 scances 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 Calfornia. 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, Obio, 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. Enderwood 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. 44 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 mar. riage 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 allmorality 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 Mostpelier. 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 Quincy 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

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 slugle 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 materi-

al 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; Monthlies, 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 Wabash 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 Con-ference 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 present-ed, secured strict attention and elicited some applause. He proceeded to speak of the po-tency 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. matter is only a condensation of electricity. Soul is only a form of matter midway be-tween 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 con-densation of electrity. Plants grow by elecdensation of electrity. Plants grow by elec-tric current. Wherever earth opens its pores, electrical matter is given out and vegi-tation 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, ten-dency to leaf shapes, which represent the souls of plants. It is from the souls of plants that animals are formed. There is not in the world and never was an animal larger than the largest tree, and no insect

larger than the largest tree, and no insect

smaller than the smallest corpuscie of vege-

table organization. There is no animal that

table 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, hemlock; the crocodile, the log from which it, was created; the tiger was a result of vegetable decomposition is bett constricted. in hot countries. Animals grow as plants do. Electrical currents are in the blood; the nerves are gal-vanic batteries; the bones are the same material as decomposed zine; brain is a galvanie 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 relations of the country o expressed in them. The Esquimanx 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

Mr. Jeffreys declared his unwillingness to speak on the subject of the evening because he knew nothing about it, but succeeded in 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, and he was followed by 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 is a thinker, though an eccentric one. Judge Dalley is to lecture next week on Organiza-tion. D. M. Col.E. 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 palæolithic 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

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. Knate & Co., plano manufacturers, that even their immense factories have not been large enough for 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 Eutaw and West streets, fronting 155 feet on West street and 15 feet deep with an engine house 40 by 15 feet. and 45 feet deep, with an engine house 40 by 15 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.—Hallimore

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D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

Passed to Spirit-Life.

Passed to spirit-life from 75 Bagg Street, Detroit, Mich unday, september 20th, Ann Julia A., wife of Augustus Day signd 52 years

For many years her health had beer in a precarious condition from a predisposition to paralysis and heart disease, being often attacked with numbroes and difficult breathing alarming those 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. Showly becoming weaker and loofing all desire to live, the expressed wonder that they did not take her—still doubting the evidence of obstrinalism, of which she had had so many proofs, but could not betieve. She passed very peacably away, being partially unconscious for several hours before, but seeming to catch a climpus of the future, a sweet smile was left upon her countenance. Since her plassing away she has been able to return and with the aid of spirit attentants, states that she found things as I said she would, and refleg several tests of identify affording that consolation obtailed 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. Tempessee, will hold a Grove Meeting near the city, commencing on the 18th and closing the 28th day of October, 1883. This is an epoch in the South, a grand raily of Spiritualists, the first this side of Mason and Dix-on'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, Freedent.

J. B. HAMAMAN, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

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

CHUBUH OF THE NEW SPIRITUAL DISPENSATION, 183 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 P. M. Lyceum for young and old, Sandays at 10:30 a, M. Abra-ham J. Elpo, Superintendent. Ladies Ald and Mutual Relief Fraternity, Wednesday, at

Church Social every second and fourth Wednesday, in each Mutual Improvement Fraternity every first and third Wed-enday evening in each month, at 8 o'clock. Daniel Cooks,

reasont.

Psychic Fraiernity for development of mediums, every
Thursday evening, at 8 o'cloca, sharp. Col. John D. Graham. resident.
Brooklyn Spiritual Fraternity every Friday evening at 1:30.
B. Nichola, Fresident.
Brooklyn, Sept. 24; 1883. (P. O. address £6 Court 9L)

At Stack Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Addrew Jackson Davis, Freeddent and regular speaker, hold a public meeting every Sunday incoring, at 11 welock, to which everybody is rised coedially invited. These meetings continue without in-termission until June 11th, 1884. Services commence and conclude with music.

Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-tucted by the Spiritual Light. Sections every Sunday at 10:45 L. M., in Lester's Academy, 619 W. Lake St. Lepture in the reuning at 7:45.

Mrs. 5. E. Bromwell conducts the Spiritual Communion Meetings, at the West End Opers House, 433 West Madisor Street, every Sunday at 3 r N. Trance specific, tests and Size music. All are cordially levited to participate.

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BF It is seldom that such a barguin is affered CHICAGO FIRE ARMS CO. Our readers should

Voices from the Leople. AND INFORMATION ON VARIOUS SUBJECTS.

Abraham Lincoln. BY J. TOMODOMAS.

[The following excellent poem has been brought prominently before the public by Miss Frances E. Willard in a communication to the Hilberts State Journal. It was written by J. T. Goodman, and was read by him at Virginia City. Nesada, when Lincoln's funeral obsequies were celebrated there.]

A Nation lay at rest. The mighty storm That threatened their good ship with direful harm, Had spent its fury; and the fired ship worn Sank in sweet slomber, as the Spring time morn Dawned with a promise that the strife should cease Pawned with a promise that the strite should cease
And war's grim face smiled in a dream of peace.
Of doubly sweet the sleep when tranquil light
Breaks on the dangers of the fearful night,
And, full of trust, we seek the dreamy realm
Conscious a faithful pilot holds the helm.
Whose steady purpose and untiring hand,
With God's good grace, will bring us safe to lain!

And so the Nation rested, worn and weak From long exertion-

God! White a shrick
Was that which pierced to faithest earth and sky.
As though all Nature uttered a death cry!
Awake! Arouse! ya sleeping warders, ho!
Be sure this augurescene colossal woe!
Some dire calamity has passed o'erhead—
A world is shattered or a god is dead!

What! the globe unchanged! The sky still flecked With stars! Time is? The universe not wrecked? Then look ye to the pillars of the State! How fares it with the Nation's good and great? Since that wild shrick told no unnatural birth me mighty Soul has shaken hands with earth. -

Lo! murder hath been done. Its purpose foul Hath stained the marble of the Capitol Where sat one yesterday without a peer! Still Tests he pseriess—but upon his bier. Ab, faithful heart, so silent now—alack! And ball thee truest, bravest of the land, To bare the breast to the assassin's hand?

And yet we know if that extinguished voice Could be rekindled and pronounce its choice Between this awful fate of thine and one— Retreat from what thou didst or wouldst have done, In thine own sense of duty, it would choose This doom—the least a noble soul could lose.

There is a time when the assassin's knife Kills not, but state into eternal life: And this was such an one. Thy homely name Was wed to that of Freedom and thy fame Hung rich and clustering in its lasty prime: The god of Heroes saw the harvest time, And smote the noble structure at the root, That it might bear no less immortal fruit.

Steep! honored by the Nation and mankind! Thy name in History's brightest page is shrined, Adorned by virtues only, and shall exist Bright and adored on Freedom's martyr list.

The time shall come when on the Alps shall dwell.

No memory of their own immortal Tell;
Rome shall forget her Crears, and decay
Wasto the Eternal City's self away;
And in the lapse of countless ages, Fame
Shall one by one forget each cherished name; But thine 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 heigic Philosophical Journal

The readers of the JOURSAL may remember my notice of the erection of a new block of buildings, including a "Liberal Hail" in the city of Warsaw, Indiana, by a well known Spiritualist of the religiophilosophical stripe, Hen. Calib Hendee. I am surprised that it has not been occupied more frequently since its completion, about two years ago, as Mr. Hendee, through me, made a tender of the hall at the time, absolutely free to any Spiritualist, Free Religionist or Liberal lecturer, who desired to address the people of Warsaw. Mr. Hendee relierates the offer of his hall, and it is to be hoped that suit; able speakers will accept his invitation.

Warsaw is a fast city, peopled by citizens as wide

able speakers will accept his invitation.

Warsaw is a fast city, peopled by citizens as wide awake as the average Chicagoan, therefore none but judicious speakers would be likely to make a success of their meetings.

As the relation of home experiences is becoming fashionable (particularly of those circumstances which transpire in the absence of a medium) I shall relate an item given me by Mr. Hendee, which may illustrate how close are the relations which exist between the spiritual and mundane spheres and the interest the invisibles take in our earthly affairs.

interest the invisibles take in our earthly affairs.

Ms. Hendee says, that some years ago he had business relations with a wholesale house in New York City, to whom his accounts showed him indebted \$500.) One morning, while preparing material for one of his workmen, he thought of this fact, and re-solved to remit the money as soon as in-had full hed what he was doing, when an unfamiliar voice spoke clearly through his right ear, "Kimble will be here

Mr. Hendee was much surprised, as he was quite alone at the time. It was so strange a circumstance that he resolved "to wait and see," yet not expecting that anything would come of it as "Kimble" was not due, and, of course, not expected as he had received no notice of his coming from "the house," but at half-past four, that P. M., Mr. Hendee's office door opened and in walked Kimbie who, of course, took the money and gave a receipt.

e money and gave a receipt. Mr. Hayburst, of Etna Green, Ind., lent me a copy of this week's JOURNAL to read (when making him a recent visit), and I noticed the letter of Sister Gault. I am glad to see that the readers of "The early days when we were young," can realize my ob-ject. Undoubtedly Mrs. Gault sees its drift clearly enough, although she says it was "unsatisfactory" and expresses the regret that all the follies of Spiritual-

expresses the regret that all the follies of Spiritualists are not things of the past. So I say!

There is a Dr. Jacob Baker, here in Warsaw, who intends entering the lecturing field as soon as he becomes strong enough after his recent illness. I had a pleasant visit with him; he was formerly a Universalist minister; from that he stepped out to the wider circle of materialism and is now on his way to Spiritualism. We conversed freely on the subject, and like most of the materialists whom I have met, he acknowledges the reasonablemess and behuly of the spiritual philosophy, but lacks the proof of its truth. He is an honest, wholesouled man, and a an "eje opener" he will be a success, I verily believe, and I hope he may brush out the sand which has been thrown in many sectarian eyes.\(^\text{Liberals and Spiritualists ought to set him to work and "keep him at it when he is at it."

The new court-house in this city is approaching completion; it is worth the frouble and expense of a viali from some distance to see it; it is a really beau-tiful building and if Kosciusko were not each year increasing in wealth and importance, I should be

disposed to regard it as too elaborate for the requirements of the county.

I hope the time will come when men will be true spiritualistic philosophers, regarding all as parts of the prhole and every human being a creature of law; then court-houses and prisons will be converted into school houses and scientific lecture hall buildings. To my mind the nice hall of Mr. Hendee, situated on one of the principle streets, should be more an object. one of the principle streets, should be more an object of interest than a half million dollar court-house or a nbre county jail.

"Light, more light!" for humanity-less judgment and more instruction—less suspicion and more confidence in the native goodness of human beings, and the world would be much "the better for it."

Sturgis, Mich. Thos. Harding.

Organization.

That we as Spiritualists need better public methods for the dissemination of spirit teachings and our own thoughts, no one will deny. That we need to combine for the institution of public enterprises that will meet the onward march of superstition and bigotry, none will deny. That we need a parent source from which checouragement and support will come to inaugurata, foster and develop local efforts, will doubless become apparent to the observer of our past history.

We have tried to build up from the local to the national organization. It is well to experiment on the reversal. A healthy national organization will give an impetus to local effort. Commencing by in-

dividual representation it will finally grow to a delegated local representation. In this light, we see the present national association of Spiritualists, beginning correctly. Therefore, hope to see a rallying of forces that will make it what it ought to be. If it is not now what it should be, the corrective is with the Spiritualists. They have no right to find fault with what others do when they are doing nothing them-selves to further the ends in view. Chronic fault-

selves to further the ends in view. Chronic faultfinders, as a rule, are chronic donothings.

Each society should have its mediums for different phases and its lecturer. Whether these should
be rotated by temporary engagements or settled definitely, experience will determine. A greater dignity and a higher purpose and a better method for
each person to feed his mental desires, will result in
the grand outcome of a strong combination. We
need protection as Spiritualists. Our mediums need
protection. The public want to know where to look
for graning mediums hip and where to go in order to for genuine mediumship and where to go in order to learn of those capable of imparting instruction in

spiritual truths.

No sinking of individual sovereignty is at all nece sary. But a grand combination is possible that will develop us individually in our mental, moral and spiritual attainments. With this, will come the re-sults of our labors that will bless humanity—for which we should devote ourselves, even though we make personal sacrifices of our own progress. The arguments against organization seems to us to orig-inate in selfishness and not in the love of humanity that should characterize a progressive Spiritualist.— Light for Thinkers.

The Genuine and the False,

To the Editor of the Religio Philosophical Journal

-In "Home Circles—How to Investigate Spiritual-ism," which you kindly forwarded me, I find on page 28 this offer: "If any amateur or professional exposer' 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-PHILOSOPHIC AL JOURNAL will pay the said operator \$1,000 and publish in his paper a full account of the affair."

In "Bottom Facts" (page 179) 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

ment within the next twelve months to enter into a contract with any honorable and responsible party, to pay any state-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 state, without the aid of some external and physical force... And I must be the last person who is allowed to examine the state after the circle is formed, and before the writing is attempted."

Now I propose that Mr. Truesdell accept your offer and win your \$1,000, or you accept his offer and win his \$500, and let this question be decided as far as this one test is concerned. But upon a closer examination I perceive that Mrs. Simpson's stated facts do not meet Mr. Truesdell's conditions; he stipulating: "I must be the last person who is allowed to examine the state," while it appears, at least, that Mrs. S. is the last one to handle the state, as "the medium then placed the states upon her extended right hand, raised the table cover with the left and passed her right on which rested the states and gobiet under the table." Now, why was it necessary that the medium should place the states under the table? Why could not Rev. Mr. Savage (the investigator) have performed that part as well as to have "sewed the frames together on two sides, then fied a string around them." If Mrs. S. cannot permit Mr. T. to be the last person to touch the states as well as examine them, the offer probably, can not be accepted on either side. Spirits of the "blakka" are always very particular and precise on these little points, I observe. JUSTICE.

"Justice" no doubt means to be just, but like Trues-Now I propose that Mr. Truesdell accept your offer

"Justice" no doubt means to be just, but like Trues-

dell, 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 offen reads: "All my expenses attending the experiment must be guaranteed." Spirit manifestations not being man-made, the medium knowing the phenomena cannot be produced at will and that a thousand obscure causes may intervene to defeat the success of the experiment, could not guarantee Truesdell's expenses nor the achievement of a success. Truesdell knows something of psychological effects and knows that the very conditions of his offer would quite likely so affect the inedium as to destroy passivity and vitiate essential conditions. Again, why "three or more intelligible words;es What has the number of words got to do with the validity of the tegt? If Truesdell or "Justice" will come to Chicago we will undertake to see that Mrs. Simpson will join either of them in making the trial for slate writing under conditions satisfactory to the visitor and do it for \$5.00 an hour. The claim that slate writing is had in her presence, independent of her active agency is not debatable, it is as well settled as any fact in science. Whether Truesdell or "Justice" would get as much or more or less than did Mr. Savage, can not be determined beforehand. Our \$1,000 offer is a fair business-like proposition with no bluff about it; if Truesdell or any other operator can earn it we shall be most happy to promptly pay it over, and feel that it is money well invested. Talk is cheap! Let the trial be made.

We have commended Truesdor's book, and do so again, as a source of valuable information to those desiring to guard against being tricked, but in doing so we neither vouch for its literal truthfulness nor legire to cast doubt upon genuine spirit phenomena.

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 Cham-plain or Queen City Park, we left home and friends to attend the Mt. Pleasant Park Camp Meeting, at Clinton. Iowa is my old stamping ground and I 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 saw enough of Fox, and now have him out; now my struggle is with the Severance element 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 in 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 lifering of Sept. 29th;

GEO, F. AND MRS. MORSE-BAKER. Remember that the address of these earnest workers until furth-er notice will be Nevada, Ia. If the Spiritualists of that part of the State do not keep these speakers em-ployed when 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 faults 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 cupties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.

The Highest Authority.

Upon a Subject of Vital Interest, Effecting the Welfure 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

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 gineteenth 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 cohercation and superstition which has held the masses in gross ignorance during a large portion of the world's history, and in the time of the 'bark Ages' came near obliterating the last glimmer of truth. Pogmatic assertions and blind empiricism are losing caste among all classes of all countries. People are beginning to think for themselves, and to regard authority much less than argument. Men and women are no longer willing that a few individuals should dictate to them what must be their and women are no longer willing that a few indi-viduals should dictate to them what must be their sentiments and opinions. They claim the right to solve for themselves the great questions of the day and demand that the general good of humanity shall be respected. As the result of this general awakening, we see an every hand, unmistakable ev-idences of reformatory action. People who, a few years ago, endured suffering the most intense in the name of duty, now realize be utter foolishness of such a course. Men who were tuler the bondage of bigoted advisers allowed their fiealth to depart; suffered their constitutions to become undermined and finally died as martyrs to a false system of treatsuffered their constitutions to become undermined and finally died as martyrs to a false system of treatment. There are millions of people filling untimely graves who might have lived to a green old age had their original troubles been taken in time or properly treated. There are thousands of people today, thoughtlessly enduring the first symptoms of some serious malady and without the slightest realization of the danger that is before them. They have occasional headaches: a lack of appetite one day and a ravenous one the next, or an unaccountable feeling of weariness, sometimes accompanied by ble feeling of weariness, sometimes accompanied by nausea and attribute all these troubles to the old idea of 'a slight cold' or malaria. It is high time that people awoke to a knowledge of the seriousness of people awake to a knowledge of the seriousness of these matters and emancipated themselves from the professional bigotry which controls them. When this is done and when all classes of physicians become liberal enough to exclude all dogmas, save that it is their duty to cure diseases as quickly and as safely as possible; to realitatin no other position, than that of truth honestly ascertained, and to endorse and recommend any remedy that has been found useful, no matter what its origin, there will be no more quarreling among the doctors, while there will be great rejoicing throughout the world."

"I am well aware of the censure that will be meted out to me for writing this letter but I feel that I can-

out to me for writing this letter but I feel that I can-not be true to my honest convictions unless I extend a helping hand and enderse all that I know to be good. The extended publications for the past few years, and graphic descriptions of different diseases of the kidneys and liver have awakened the medical profession to the fact that these diseases are greatly increasing. The treatment of the doctors has been largely experimental and many of their patients have died while they were easting about for a remedy to core them?

"It is now over two years since my attention was first called to the use of a most wonderful prepara-tion in the treatment of Bright's disease of the kidtion in the treatment of Bright's disease of the Sid-neys. Patients had frequently asked me about the semedy and I had heard of remarkable cures effected, by it, but like many others I hesstated to recommend its use. A pergonal friend of mine had been in poor-health for some time and his application for insur-ages on his life had been rejected on account of Bright's disease. Chemical and microscopical exam-ipations of his urine revealed the presence of large inations of his urine revealed the presence of large quantities of albumen and granular tube casts, which confirmed the correctness of the diagnosis. After trying all the usual remedies. I directed him to use trying all the usual remedies. I directed him to use
this preparation and was greatly surprised to observe
a decided improvement within a month, and within
four months, no tetle casts could be discovered. At
that time there was present only a trace of albumen,
and he felt, as he expressed it, 'perfectly well,' and
all through the influence of Warner's Safe Cure, the
remedy he used."

"After this I prescribed this medicine in full doses
in both acute and chronic menticitie. Bright's disease."

"After this I prescribed this medicine in full doses in both acute and chronic nephritis, Bright's disease] and with the most satisfactory results. My observations were neither small in number nor hastily made. They extended over several months and embraced a large number of cases which, have proved so satisfactory to my mind, that I would earnestly urge upon my professional brethren the importance of giving a fair and patient trial to Warner's Safe Cure. In a large class of aliments where the blood is obviously in an unbealthy state, especially where giandular engorgements and inflammatory eruptions exist, indeed in many of those forms of chronic indisexist, indeed in many of those forms of chronic indis-position in which there is no evidence of organic mischief, but where the general health is depleted, the face sallow, the urine colored, constituting the condition in which the patient is said to be 'bilious,' the advantage gained by the use of this remedy is remarkable. In Bright's disease it seems to act as a solvent of albumen; to soothe and heal the inflamed membranes; to wash out the epithelial debris which blocks up the Yubuli uriniferi, and to prevent a de-

structive metamorphosis of tissue."

"Belonging as I do to a branch of the profession that believes that no one school of medicine knows all the truth regarding the treatment of disease, and being independent enough to select any remedy that will relieve my patients, without reference to the source from whence it comes, I am glad to acknowledge and commend the merits of this remedy thus

Respectfully yours,

R. A. GUNN, M. D."

Dean and Professor of Surgery, United States Medical College of New York; editor of Medical Tribune; Author of Guan'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 tran-sition of a noble woman and earnest worker, and left it for mire to indite a brief memorial tribute for the columns of the JOURNAL, many of whose readers

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 memoriam 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 movement, numbering Wm. Lloyd Garrison, Wendeli Phillips, Parker Pillsbury, Lucretia Mott, Fra: ces U. Gage and others on its list, and these and many other reformers were often guests at her home; and so earnest an advocate in guests at her home; and, so earnest an advocate in the cause of their esponsal was she, that in order to lend encouragement, she has shared the pelting of eggs with her infant daughter in her arms, while listening on the steps of a building, 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 for her somewhat of the fayor of even that liberal organization, and she allied herself with the more advanced thinkers, the Eriends of Progress, and her home at Richmond, Indians, where she resided for forty years, was the home and redenzyous for the workers and thinkers on every humanitarian theme. She was a woman of high character, unswerving fidelity, undaunted moral courage, of sweet simplicifidelity, undaunted moral courage of sweet simplici-ty of spirit and pure thought—a true mother and typical woman in the lottlest sense. I have seen her rise amid some stormy discussion in conventions, and with flashing eye and earnestness of speech, which plead for human rights, and the liberty of speech, put to blush the spirit of intolerance, and turned the tide of argument and sentiment, like the voice of a

prophetess.

Always maintaining the Quaker dress, and friendly "thee" and "thou," together with the whitesed locks of later years, and erect of carriage, her personells was always impressive, and the inspiration 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 weicome 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 here since the advent of modern Spiritualism.

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

cretia Mott Brown, Mrs. Sarah J. Gill (at whose home she passed away), Mrs. Frank G. Morris, of Dayton, Ohlo, to join her son (Alfred B. Cook) whom she always mourned, and who perished in the prison pens of Andersonville.

The memorial services were conducted by her warm personal friends, Rev. Oscar C. McCulloch and Hon. George M. Julian.

ADDIE I. BALLOU.
San Francisco, Cal.

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 compared with past experiences. The meeting, taken as a whole, was the most successful one ever-held upon those grounds. In point of members there is a steady increase, and the laterest manifest by both permanent and transient visitors appears to increase with each year. The slight ripple which

by both permanent and transient visitors appears to increase with each year. The slight rippie which acted as a disturbing element at the beginning subsided, and before the close of the meeting all differences had been adjusted, and a general good feeling seemed to pervale the minds of all.

We were pleased to hear some of the lecturers calling the attention of Spiritualists to the necessity of more carnest 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 more elastic every day, and in localities where spiritparent on every hand that the church is growing more elastic 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 solling 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 deacons 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 that must be fed with religious food, but which they do not receive at spiritual gathfood, but which they do not receive at spiritual gath-erings; hence they are constantly hungering, and become easy subjects in the hands of skillful manip-

A very large percentage of spiritual teaching has been devoted to tearing down the thurches 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 feel that they are made better by it, and are burt when they bear prayer denounced. We believe that whatthey hear prayer denounced. We believe that whatever 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 each ism known 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 luterested in Spiritealism, 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 glean a little of the spirit-

While the outlook is favorable in point of numbers 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 hungering 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 leca lecture, we must expect to receive a ten dollar lec-turer, and the same conditions must obtain among trance and inspirational 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.

speakers do as well as they do.

Spiritualists talk a great a great deal about the law
of compensation. Suppose for the next year the law
is made to apply to speakers and publishers; 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 Bunner of
Light from a correspondent, that there never were
so many cottages for sale at Lake Pleasaut since the
camp was organized, as there are at the present time. camp was organized, as there are at the present time. We did not leave the grounds until after the close of the meetings, yet we did not learn that such was the case; property is constantly changing hands at Lake Pleasant as 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 in-formed or was one of the disaffected ones. We shall be greatly surprised if 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 di-rection. 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 need and want it. It is worth while to try the experiment; if we fail we shall not be any 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 the matter, and show to the world that though we differ in non-essentials, in essentials we are a unit.—Office Branch.

Tests of Spirit Presence.

If there is any evidence that man lives beyond the grave the world wants it. The following instances point in the direction of immortality, else they are wonderful examples of optical delusion. I relate them because there is no doubt that they occurred. Professional mediums may trick us but in the absence of such mediums such phenomena as I speak of are worthy of the most profound consideration. Several years ago an uncle of mine, living in the Unadilla valley, New York, self his farm and desired to locate on a fruk farm somewhere in the vicinity of Rochester. He went in search of such a farm, and one night when at a hotel in a village near Rochester, he saw standing by fils bedside an image that exactly resembled a butcher of his own town. The moon was full, or nearly full, and shining bright-To the Editor of the light-Philosophical Journal:

The moon was full, or nearly full, and shining bright-In the apparition was dressed as the butcher was wont to be seen in his shop, having on a large white apron. My uncle, being unwell, thought it was an optical illusion and turned his facts to the wall; In a moment he looked to the front of the bed again, and the image of the butcher was still there. A third time he saw it, and then it disappeared. When my time he saw it, and then it disappeared. When my uncle had accomplished his errand he returned home arriving there in the evening. When my aunt was getting his supper he related to her his strange experience. When he had finished she asked, "Why, you know that uncle —" calling the butcher by his familiar name, "is dead, don't you?" My uncle replied that he did not; that when he left home his friend was in robust health apparently, and he had heard nothing from him while he had been absent. My aunt looked up the village paper that contained a mention of his death, and ascertained that he died at about the same hour that my uncle saw him in his room in the hotel. My uncle was one of the most truthful of men, a man whose word no one who knew him doubted, and, moreover, an orthodox and not a believer in Spiritualism in any sense. He never recovered from the illness which came upon him in Rochester, and in two weeks followed his old friend, the butcher, into the great hereafter. the butcher, into the great hereafter.

Another instance is nearer home, and I speak of it reverentially, hoping that the image seen was indeed the spirit of my dear one, for if so a companionship that resulted only in happiness here will be renewed when my work shall be done.

Six years ago my wife died in a city in this State. While sick her mother in New York was sent for, leaving while she was gone a sister of my father-in-law in charge of the house. Early one Monday mofning my father-in-law said to his sister that the next news from the West would announce —'s death. His sister asked him why he thought so, and while he was loth to tell her, he insisted that such would be the case. And sure enough, by the time he was making the prophecy there was a dispatch at the telegraph office that assured him that it was realized. I saw him soon after, and though I had heard of the occurrence from another he did not mention it to me. He was not reasonably, but violently opposed to Spiritualism, which I supposed was the reason he said nothing to me about it. A year later I was in Six years ago my wife died in a city in this State.

New York, and asked him to relate his experience to me which he did. He said he and his sister visited that Sunday night until nearly 11 o'clock when they retired. He was composing himself for sleep when there was a halo of light in the room surrounding the image of my wife. He saw her, he said, as plainly as he ever did, could see a ring on her finger, and described the clothes she had on. He said she looked natural except that her features were pale and thin. After the light had disappeared he arose in bed and looked into the adjoining room to see if there was any light that might shine into his sleeping room but there was none. This was at 11 o'clock; my wife died at 5 o'clock in the evening.

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A Legend of the Deps.

Earth had no dews until a buby died— A dimpled, fair-faced buby, whose dear eyes Peeped through the swinging gates of Paradise, And seeing wondrous treasures scattered wide, Sought them with fruitless grasp and homesick cries. And when the eagendrembling little hand, Wearied in reaching for the luring things, Fluttered and folded—like the drooping wings Of North doze post out to find the land. Of Noah's dove, sent out to find the land Where no land was—then angels wept their woe For the sweet, sealed lids, and cheeks of snow; And all their roeful tears the zepbyr's bland Gathered in dainty cops of moonlight bue, To break on haby's grave in showers of dew -Lucy M. Blinn.

Nothing New Under the Sun. Charles O'Connor is said to have recently endured half an hour or so of Indiscriminating praise of John Howard Payne. The dreary dissertation led up to a par-ticularly painful recitation of "Home, Sweet Home," with interjected comments and ejaculations of praise. "Don't you think that is a masterpiece?" the elecutionist inquired quite rapturously. "I do not," was the blunt reply: "it is doggerel, and you would know it if you had any judgment at all about poetry." There is nothing more nonsenical in the whole history of literature, the venerable lawyer is represented as saying, than the fame given to Payne for for those rhymes. "There isn't a thought in them worth preserving beyond the old and world-wide one of the sweetness of lame. There isn't any excelworth preserving beyond the old and world-wide one of the sweetness of home. There isn't any excelence of language of structure. The piece as a whole is on a par with the sentimental songs of the negro minstrels. The time is all that has kept the words from oblivion, and that was an old Sictilian air, stolen by Payne. Unrewarded genus? Payneshadn't any; and if he was able to make a fair living, as he did, out of his commonplace writings, he got all the reward that he deserved." he got all the reward that he deserved."

Conservatism. The Independent calls attention to the fact that the heretics in the Presbyterian Church seem to be the men who were trained in the most conservative theological schools. Prof. Swing and Mr. McCune were trained in the United Presbyterian Church, the most conservative of ail. Dr. Mc-Lane, who has recently departed from the Steuben-ville Church, was trained at Allegheny. John Miller was by hereditary descent and by training from eurliest boyhood a Princeton man. Dr. White, of Milroy, Pa., who has been declared a heretic, and Brother Withelm was voluntarily follows him cot of Milroy, Pa., who has been declared a heretic, and Brother Wilhelm, who voluntarily follows him out of the Presbytery, learned their theology at Princeton. There is a good deal of controversy just now between the friends of the leading seminaries as to doctrine and tendency. There are indications of coming doctrinal and ecclesiastical commotion, which may be as great as that which half a century ago rent Presbyterian into Old and New Schools. It is well that they do not have been to so. well that they do not burn heretics now. There would be demand for coneiderable fuel.

Arizona. A tenderfoot writing from Tucson-Arizona says there are too many venomous reptiles running loose in that country for him. The gila is one of them. It looks like a lizard, spits like a cat, and bites like a mad dog. They grow to the length of two feet, are swift-footed, and as strong as a goat. The centingle is next in rank. The country man have The centipede is next in rank. The young man hav-ing one for a bedfellow is the way he got acquainted with the thing. About daylight he found something crawling over his bare breast, it being so intensely hot that he had removed all his clothing. Raising his head he saw that it was a a centipede, and so remained perfectly motionless until the beast, brute, insect, or whatever it can be classified as, had walked across him and passed off. Undoubtedly his nerve saved his life, for had he appeared to notice the creature, its hundred claws would have been pressed into the flesh and a horrible death resulted; even as It was, a double line of tiny blood-red spots across his arms and breast showed the creature's pathway.

How Did it Come There. While a party of hunters were scouring the woods along Painter Creek, near Yazos City, Miss., they started a big book and succeeded in capturing it after two hours choose. and succeeded in capturing it after two hours chake. Firmly impaled on one of the prongs of his right horn was found a human skull, supposed to be that of a negro. The prong had entered the cavity occupied in life by the eye, and had grown up around the bone, showing the skull had not been put on recently. There are various conjectures as to how it got there, but the most prevalent opinion is that the animal was wounded and brought to bay by the negro, and had killed the latter in a conflict which entered and had killed the latter in a conflict which entered the state of anima was wounded and brought to bay by the ne-gro, and had killed the latter in a conflict which en-sued, the prong entering the eye and piercing the brain. The body of the deer showed signs of old wounds. He was about as large as a two-year-old calf. The antiers with the skull on them were hung up in a country store, where they are daily examined by hundred of country store. hundreds of curious visitors.

A Crank's Continement. Carl Lange, the revolutionary crank, who circulated placards in Mexico urging a Mexican rebellion, and arrested for lunacy at San Antonio, Tex., on the affidavit of his brother, Dr. Conrad Lange, of New York, was tried before County-Judge Mason and ordered in-confinedescribed himself as the angel of justice, and de-clared that God had prolonged his life for one hun-dred years to effect the freedom of Mexico. He threatens to demand satisfaction of Diaz when liberated. In stature and expression he much resem-

A Prophet. Etc. A gentleman writes a the London Tlines: "An American lady told a friend of mine in the House of Commons the other day that one of her chief purposes in visiting London, on her way to Italy, was that of placing a costly wreath upon the grave of 'George Elliot.' On going to the cemetery, however, she could find no one to tell her in what grave the great authoress was laid. Was it not natural that she should remark, as she did, with true (American sareasm, 'A prophet is, indeed, not without honor save in his own country.'

Tobacco. It is mournful to reflect that the American people consume \$200,000.000 worth of tobacco per annum. The cheerful side of the picture s that a great many people make a living raising tobacco, and that the government derives a vast revenue from the weed. The immense amount of comfort good chewers and smokers take should also be considered—also the discomfort experienced by women and children who are obliged to associate with tobacco users.

A Siren's Song to the Tune of \$5,600. The Inter-Ocean of Sunday, Sept. 30th, says: A bus-iness man at the Stock Yards, member of a firm at the Exchange building doing a business of \$500-000 per annum, a pillar of the Methodist Church, and a highly respected citizen of about 45 years, has fall-en into the toils of a member of the demi-monde, whom he chanced to meet a year ago while driving out with his family on State Street.

A Dog's Suicide. -A'dog' belonging to Gar-rett Boshead, of Milford, Pa., had been three years daily on the treadwheel of a churn. He rebelled fi-nally, and, when again fastened to the machine, let the rope encircling his neck strangle him.

A resident of Zagazig. Egypt, states a curious fact concerning cholera which may be of interest. He said the town of Zagazig was perfectly healthy and the swallows and sparrows were flying about as usual, and so long as they remained he considered they were quite secure, from any attack, but when they left we would not be long in following them. These birds have been observed to depart before the approach of the cholera in the last, four epidemics.

I Believe I am entirely cured by Ely's Cream Balm. I was a sufferer for years with Catarrh, and under a physician's treatment, for over a year.—G. S. Davis, First National Bank, Elizabeth, N. J.

Gold and Silver. Uncle Sam's cash box is well remed with coin. It contains \$400,000,000. In the last striffs of about \$5,000,000 in excess ast sum.

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Queen Caroline wrote with a diamond upon the window of her palace: "Lord, make others great; keep me innocent."

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pled feign it from policy.- Vancenarges. There are no more thorough prudes than those romen who have some little secret to hide,—George BAILBOAD TIME-TABLE.

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To the Editor of the Religio-Philosophical Journal

We have read the comments of N. B. Wolfe of Cinginnati, in your JOURNAL of Sept. 22nd, and we must say we are surprised at the un-fairness of the criticism. In the first place the idea that every medium who goes before the public should be held accountable for their utterances while in an unconscious state, is certainly a new one, and we think one that could hardly be borne out by facts. No doubt the Doctor has witnessed many casof somnambulism in which condition the individual would perform the m st astonish-ing feats, even to walking upon the most perilous heights without a sign of the con-sciousness of the locality, or of the acts he is performing. Would it make any difference in the person's accountability if the somnambulic state were an involuntary condition, or whether it was produced by outside influence? Every one conversant with the application of mesmeric force knows that the subject is wholly under the control of the operator, even to thinking his thoughts and giving forth utterances of the same. Is there any difference as to the responsibility of a person in that state, whether the magnetism is supplied by a person still in the form, or by a disembodied spirit? We ask for information.

During Mr. Colby's stay with us at the North, we occupied rooms which had never been used before (being completed after we rented them) for scance rooms, and while sitting in the circle in those rooms, have witnessed phenomena and manifestations as the most wonderful mediums, consisting of the moving of objects of furniture, carrying musical-instruments around over the heads of sitters and playing upon them all the time without touch of visible hands, conversation carried on in the cabinet by spirit voices, while the medium, Mr. Colby, sat in our midst at the table some five or six feet distant from the cabinet; then, while deeply entranced and whoily unconscious, going through death scenes that were recognized every time. There were at several of these sittings one or two regular physicians, who examined him from time to time while personating, and pronounce ed him, to all intents and purposes, dead! Then when animation—not consciousness returned, he would converse with those who had recognized the personation, of things which they unhesitatingly declared, could only be known to the person claiming to per-sonate, and the friend with whom he conversed; and when consciousness returned he knew nothing whatever of what had transpired. N. B. Wolfe being a physician must un-derstand well, that if unconsciousness were feigned, it could easily have been eletected, particularly by experts who were present for the purpose of proving the truth or falsity of

These things can be attested by as intelli-gent a circle of investigators as ever met to inquire of the subtle forces that pervade the universe. Now we would like to be informed how Mr. Colby or any other trance medium can be held responsible for what he gives to the world while in that condition, any more than the somnambulist, or the musical in-strument from which the musician draws forth sounds of melody! Who is it that pro-duces the result? Is it the performer or the instrument? That Mr. Colby is just as fully and perfectly unconscious as a speaker, we fully believe, having seen and heard him many times. Passing on through all those manifestations mentioned above, we finally arrived at the crowning test of a continued spirit existence, that of materialization. I will not at this time go into details, but boldly assert that if people can trust the evidence of their physical senses, we certainly enjoyed most enviable results of weeks and months of un-

tiring investigation.

Are we then "lending ourselves to fraud,"
when we ask the Spiritualists of this country to come forward in the support of such a me dium? Is our appeal too flimsy to conceal the fact (fact that we are lending ourselves to fraud) by saying Colby is too diffident to authorize such a proceeding? He has given hundreds of tests in different states, has spok-en to audiences of hundreds, if not thousands, and are those whose hearts have been made glad through his minis ration, not to be con-sulted? Is it "lending ourselves to fraud" to ask those who have heard messages from the loved on "the other side" given through his organism, to come to the support of the medi-um through whom they came?

We scorn the imputation, and see in it only one more phase of the persecution which has been visited upon the weak by the strong in all the ages past! Let us have honesty and truth, if every clan, clique or combination

go to the wall. We have been investigators of Spiritualism in all its phases, ever since the "Rochester Knockings," and our experiences would fill volumes; and we have ever found that the

whom he made known his identity and his fate? Where, we ask, would have been his material for his 600 pages of "Facts?" Did he, in his investigation prescribe the line of revelation to be pursued by the spirit or spirits, without whose revelations and communi-cations Spiritualism would signify but a chimera of a disordered brain, and his great

work would not have had an existence? Where and how is mankind to be benefited by Spiritualism, either its teachings or phenomena, if we are never to receive communications that shall throw light upon things shrouded in darkness—that shall make known the errors of religion, politics, or me-dicine among royalty's robes or the tattered garb of poverty or in any other direction in which their light and assistance is needed? There is room for improvement in all these directions. We may go on with our generalities—we may level our fire at systems, asso-ciations and combinations with impunity it don't mean any body, but when an individ-ual is pointed out and the returning spirit who has a right to know, and ought to have a chance to speak for itself, points to an individual and says, "Thou art the man," the unconscious medium must be persecuted and even his life endangered, and the friends of justice who would stand by him and see justice done, nothing more, must be accused of lending themselves to fraud!

We read the account of Mr. Colby's case in a Michigan City paper at the time and after-ward received the details from himself. We must confess we did not discover that itching for notoriety of which Dr. Wolfe speaks, but only a simple narration of facts. We think the notoriety gained at such a price would be too dearly bought.

One of the physicians to whom I referred in the foregoing as a member of our circle in Eau Claire, Wis., is now postmaster at Enter-prise. Florida: we know that he, together with his wife, a noble woman, also a member of our circle and friend of Mr. Colby would cheerfully give their testimony in-regard to the genuineness of his mediumship,

As to the editorial comments, we must say we are more than surprised that one occupy ing the position of an advocate of the spirit-ual philosophy and phenomena, should ex-press himself in this manner: "The first in-discretion 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? "The third mistake was in advising Mr. Colby to appeal to the Spiritur.list public, etc." In this, the advice of spirit guides was followed to the letter. The reason given was that he had labored for the public; the public had been benefited and instructed by his ministration, and it would be but just and right that they be given the opportunity to manifest their appreciation in a substantial manner. Shall we consult our spirit guides and follow their direction and advice or play Judas to our best friends? Thus you perceive the appeal was not made on the grounds of "personal friend-ship" at all. We wish to state is this connection that according to all the results of our extended investigation in the domain of spirit phenomens, we are convinced that no me-dium can, in justice be held responsible for henomena occurring through his organism If the affirmative can be proven, the whole superstructure vanishes like the morning dew. Mr. AND Mrs. T. D. Gippings. Orange City, Florida, Sept. 29th, 1883.

Colby upon Wolfe.

To the Editor of the Religio-Philosophical Journal:

The JOURNAL of Sept. 22nd contains an article from Dr. N. B. Wolfe, of Cincinnati. which places me in a false position before the public, and calls also for other criticisms, a few of which I wish to notice. While on my way to Michigan City, Ind , I called upon Dr. Wolfe, and conversation concerning Mullen's assault upon me, came up. quest, as callers were present, the Doctor retired with me to private quarters, whereupon I gave him a brief synopsis of the leading facts in the case, not entering into details, or relating any of the many incidents in con-nection with it, that showed the murderous

intent of the man Mullen. Dr. Wolfe seems, however, to have mis understood me, or he misrepresents. I did not say I was unconscious; on the contrary I told him I was conscious, out was unable to resist the influence which forced me to make the statement; but not a word was spoken from which he could draw the inference— "shifts the responsibility from himself to the spirit and after setting the gossips of the town to work tearing the reputation of Dr. Mullen to tatters, smiles to think how clever-ly he can escape the punishment he de-serves." Not one word was uttered from which such an inference could be drawn. In fact. I told the Doctor that I held myself re-sponsible to the law for every word I uttered while entranced, believing it to be a danger-ous precedent to establish the irresponsibil-ity of mediums for their utterances; at least with the present stage of human develop-ment. The JOURNAL is very well aware of my position on this subject, for, first, last and all the time, I have fully seconded the course pursued by it on this question, hence

that point is settled. In the second paragraph occurs another misstatement: "His spirit friends had warned misstatement: "His spirit friends had warned him not to get in the way of the mad doctor." No such conversation passed between us, in the connection as stated by Dr. Wolfe, nor do I see how he could have so understood it. "Colby represented to me his pecuniary condition as being sound." I did nothing of the kind. I have a homestead in Florida, upon which is planted a small orange grove, not in bearing; the annual expense for culture, etc., amounting to about two hundred ture, etc., amounting to about two hundred dollars, and said property yields me no in-come whatever. The substance of this I told

the doctor. As to the slander against Dr. Mullen, there was none, hence nothing to deny or affirm.

His name was not mentioned, nor words that implicated him. The only inference to be taken from the spirit's statement is, "There are remedies, which if applied in her case, would have saved her life." Does this imply manslaughter, as Dr. W. would have the readers of the Journal helieve? Are we to sup-

them to be. And if I do "not stop it short," ly loved. He knew where he was going. He knew the particeps criminis," says the Wolfe. Now, this is a more direct charge against my character; also that of my friends, than the Mullen case. "Not to put too fine a point on this affair," suppose Mr. Giddings or myself were to call upon Dr. W. and administer the remedy he covertly prescribes for me (a flogging) I wonder if "the cause of Spir-itualism would suffer in the least," or the public peace be the more fully assured? Fear not, however, for we are law abiding citizens and in the name of order-loying people deand in the name of order-loving people de-mand that the bull-dozing "professionals" shall be held within the domain of law.

So far as the "public appeal" is concerned, I received letters from several friends who urged that such a step be taken, as there were many who would willingly aid in dewere many who would willingly aid in de-fraying the expenses if made familiar with the facts. Mr. and Mrs. Giddings, actuated by sincere and honest motives, and unsolic-ited by myself, perned the appeal, little dreaming the storm of indignation that was to burst from Dr. Mullen Cincinnati cham-pion. I looked for better kings from Dr. Wolfe, a man gray with years and experi-ence, but I have come to the same conclusion Job did: "Great men are not always wise; nor Job did: "Great men are not always wise; nor do the aged understand judgment."

I should have replied to this article before, but have been engaged with matters of more importance. Having written to Mr. Goddings for a statement from himself and wife, the same will be published as soon as received, if

considered necessary.
Yours for justice and truth, GEO. P. COLBY.

Funeral of Hon. O. H. P. Kinney.

Impressive Demonstration at Waverly-Fu neral Discourse by Lyman C. Howe.

The funeral of Hon. Q. H. P. Kinney was observed at Waverly, N. Y., Sept. 29. The memorial services took place from his late home on Broad street and were attended by citizens generally, and many people from all parts of the country joined in the last tribute of love and respect to the memory of the distinguished dead. So immense was the attendance that the house overflowed with people and hundreds crowded the grounds in front of the house of mourning, while the street was also thoroughly crowded with people and members of the various societies. The societies taking part were as follows: Manoca lodge of Odd Fellows, 219, of Waverly, of which deceased was a member; Athens lodge of Odd Fellows; also delegations of Odd Fel lows from Sheshequin, Pa., Towarda and Owego; Co-operative Relief Association of Waverly; the entire Fire Department of Waverly attended.

It was among the last wishes of Mr. Kinney that his intimate and life-long friend Lyman C. Howe, of Fredonia, should speak at his funeral. Mr. Howe, was accordingly present, and we give below a brief abstract

of his remarks: "Death is but a kind and gentle servant, who unlocks with noiseless hand, life's flower encircled door, to show us those we love." And again, "By their fruits ye shall know them." We have chosen these words because of their fitness, also because of their origin. The first clause being the poetic inspiration of the ascended sister of the one whose fallen shadows now lie before us, and the last being the reputed utterances of the Nazarene. Death in this world, is omniprescent. There is no season that it is not active, and there is no place where it is not manifest. Without it the manifestations of life would be impossible. We live only as we die. Every moment we die to the old and are born to the new Every moment we are eliminating the waste dead material from our structures and building from nature, evolving the purposes of life. Matter is the vast laboratory in which mind is evolving the problems of being, in which mind is unfolding the lessons and meanings of life. From our limited understanding we judge all things narrowly. see but in part, we hear and know but in part and that only the temporary and primitive part, but death is a kind and gentle servant, which, when we are prepared, when the full which, when we are prepared, when the full-time has ripened, unlocks, with noiseless hand, life's flower-encircled door to show us those we love; therefore in this life we ought not to groan but look up and contemplate the brightness it holds. But it may not be fitting to elaborate the deep and all important logic of life and death on this occasion for it is of life and death on this occasion, for it is an hour in which the heart should speak_it is an hour in which the emotion is prevalent; it is a moment in which the feelings are bleeding for a revelation from beyond the gloom, and it is a moment in which we de-sire the flower-encircled door to swing open, so those who love the departed may contemplate and realize his ascended immortality. It is doubtless the blessed privilege of every person within the sound of my voice to have known O. H. P. Kinney. Who has known him but to respect and esteem him? Who has known him but to feel in the growth of his life there was honest conviction? Who has known him but to realize, however opposed to his religious, political or other views, that he was governed wholly by the inspiration of honesty, by the convictions of a noble heart,

and by the realization that he was responsi-ble, not only for his acts but for his thoughts which inspired the acts. He grew up to man-hood under the influence of a bright religious faith, known as Universalism—that faith ripened into knowledge. The sixty-four years of his life have swiftly sped and the next sixty-four will speed as swiftly, and you and I will have gone to join him. We will all have passed through that same flower-encircled door. I do not say that our departed friend was perfect. No man is. No man ever was. We are all imported and was reall related. We are all imperfect and we are all related through our imperfections. We are all suscep-tible of improvement. We are all children of destiny and God, and every hour of our ex-istence we should struggle with temptation and become richer with every true effort and every conquest. Though not perfect, our friend was truly and thoroughly devoted to what he believed to be upright and honorable. He was one who held high positions among men, and who side by side with Horace Greeley won from him the title of being one Knockings," and our experiences would fill volumes; and we have ever found that the most striling manifegtations always brought down the most bitter opposition and the fiercest denunciation.

Can we suppose that the highest step in any department of science has been reached? Is N. B. Wolfe prepared to say that the perfection of knowledge and skill has been attained in the medical department? If not, why should not spirits have the privilege to return and make known-the consequences of a lack of perfect knowledge, without gagging the instrument through whom this information comes?

Where would be the Doctor's "Startling Facts in Modern Spiritualism," had the spirit of the murdered peddler at Hydesville been denied a hearing, or a gag placed upon the mouths of the little girl mediums through

ly loved. He knew where he was going. He knew the pathway that he trod, and he knew he was going up—not down. He trusted in the infinite goodness, without fear; he went without trembling or doubt: he went with confidence and courage, and died bidding good-bye in action, if not in words, to those who loved him around the bed, passing from there upwards through the flower encircled door to be greeted, first of all by that loved and ascended sister who was so near to him in spirit and in nature, and then by the other dear ones there, brother, father, mother, companions, relatives and hundreds, yes, thousands of friends—all glad to welcome him out of darkness, of sorrow and pain. All glad to welcome him and say "Come, ob,come, thou servant of life, thou hast well done.' is fitting then that the casket should be crowned with flowers, it is fitting that tender affections should write in the flower wreaths the name of father; it is fitting that the flow-er crown should be there emblematic of the reward of his noble life; it is fitting that you should feel the incense of sweet flowers, as it is in sympathy with the incense of his sweet lifeland purposes—and as his flower encircled form goes down to the door of the grave, the ascended man goes up to the flower encircled spheres of immortal worlds on high. His public work will remain for ages and no man can justly compute the amount of good it will do. He has written, he has spoken and the universal fruits of 'his labor will follow him and their slient impress left upon other minds and upon other associations, will, in many ways change the undercurrents of society, the undercurrents of effects, the undercurrent of religion and the undercurrent of politics and one or two or three or a hundred generations may not be sufficient to lose his beneficial influence therefrom. A pebble dropped into a pool will send its waves to the remotest shore; feeble and vain though they may seem, yet they are nevertheless true to the first impulsion. The echoes of one word fitly spoken may awaken a thought or touch heart whose final effort will change the whole social system of the world, and when we consider that his words of candor, of wisdom, of right and spice and integrity, have been uttered in a thousand ways and have touched thousands of souls in the world around him, what can you say of the possi-bilities of his life and the fruits by which he shall be known. In conclusion, he has only gone on before you; you must follow. Oh, see to it that you follow wisely and well, see to it that you make the passing moment count with something that you can harvest in the final hour; that you make record of your days and years here, so that when you follow you will be glad to look back and say "Well I have done the best I could, good-bye, old world, I am going on and up now to rejoice in the fruit of my labors." "By their fruits you shall know them," and by his fruits ye shall know

AT THE CEMETERY.

The long procession, composed of Odd Felows, firemen and other societies, headed by the Tioga band discoursing mournful music, preceding the hearse, by the side of which walked the pall-bearers, started at 4:30 o'clock for Forest Home Cemetery where a great throng of sympathizing people were gather-ed. Mr. Howe made a brief prayer, and thefethe Odd Fellows paid the last tribute of respect to their worthy brother. J. F. Shoemaker, noble grand of Manoca lodge, had charge of the services, and J. B. Sliter acted as chaplain, reading the beautiful ritual for the dead. An ode was sung by J. F. Shoemak-er, W. M. Clark and C. Mullock. Then the brethren came forward and deposited a sprig of evergreen on the grave where laid all that was mortal of their friend and brother. Tioga band played a solemn dirge, and the impres-sive rites were over. Thus was laid to rest one of earth's truest noblemen.—Elmira (N. Y.) Telegram.

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