

RELIGIO PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

LC Draper no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXV.

CHICAGO, NOVEMBER 10, 1883.

No. 11

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.

CONTENTS.

- FIRST PAGE.—The Earth. Letter of Thanks from Mrs. Denton. A Mistake of Religious Infidels. A Hindoo Preacher in a Boston Unitarian Church.
- SECOND PAGE.—Brooklyn Spiritual Fraternity. Letter from Meadon. Fasting Notes—Reminiscences. Woman as a Statesman. Labor and Capital.—Extract from Mrs. Denton's Paper. Miscellaneous Advertisements.
- THIRD PAGE.—Woman and the Household. Haverhill and vicinity. One Veteran Welcomes Another—Thomas (alias) Foster to Joel Tiffany. Prof. Denton probably not in Java. Book Reviews. Magazines for November not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Special Notices. Notice to Subscribers. A Lesson from One Life. Lecture by Prof. W. Seymour. Whistle Towards the Gates of Hades. Mrs. Eugene Crowell Nearing the Spirit World. Served Him Right. An Inmate of the Soldiers' Home at Milwaukee in a Trance for 25 Days. General Notes.
- FIFTH PAGE.—A Gospel "Feed."—Songs, Sermons and Sand-wiches on the Custom House Steps. A Colored Whistler. Walking in the Night with a Spectral Team and Bear. Miscellaneous Advertisements.
- SIXTH PAGE.—The Missing Captain's Signal. Tests of Spirit Freedom. Are Mediums Responsible? Spiritualism in Troy, N. Y. Plain Words from Susie M. Johnson. Personalities. Plain Talk from St. Paul. Science or Religion. President Lincoln's Dream. Moon Bath. This Brave Old World. A Defense of J. Frank Baxter. Letter from Rev. J. H. Harter. Was it Spirit Telegraphing? Feenler People. Miscellaneous Advertisements.
- SEVENTH PAGE.—To Julia Ward Howe. List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—Frank Baxter's second Explanation. Miscellaneous Advertisements.

The Earth.

Hurled from the center of Infinite Cause,
Kept in thy pathway by unerring laws,
Spinning away—"without haste, without rest,"
Gladly obeying a higher behest,
Singing,
Swinging along
With gladness and song,
Ripening the grain and righting the wrong.

O'er head the ether bends stainless and blue
While the broad fields of Heaven expand to the view,
Star-strewn, they glimmer with clusters so white
Their silvery blossoms illumine the night,
Singing,
Flying along
With gladness and song,
Ripening the grain and righting the wrong.

Year after year and age after age
The birth of the savage, the death of the sage,
Mark thy great cycles through uttermost space,
Caring with stars in a majestic grace,
Whirling,
Swirling along
With gladness and song,
Ripening the grain and righting the wrong.

Plunged into darkness or plunged into light,
Bitten by ice-winds and shivering in night,
Smiling and warm with the kiss of the sun,
Roly and sparkling the course thou dost run,
Dancing,
Glancing along
With gladness and song,
Ripening the grain and righting the wrong.

Ever and ever thou weavest our fate,
Fleeth thy shuttle both early and late,
Farther from darkness, from gloom and from strife,
Nearer the fountain of Love and of Life;
Singing,
Swinging along
With gladness and song,
Ripening the grain and righting the wrong.

—Hester M. Poole in the Manhattan.

Letter of Thanks from Mrs. Denton.

To the Editor of the Religio-Philosophical Journal:

Please accept the sincere thanks of myself and family for your generous appreciation of the loved one we so deeply mourn, and for your sympathy with us in our sorrow; and also, under a deep sense of our obligation, I would, with your permission be glad to say through your columns, that if our hearts could be soothed and comforted in this midnight of anguish, they would be soothed and comforted by such assurance of tender regard for him, of appreciation of his labors and of sympathy with us, as have been so kindly extended to us by his friends—to every one of whom I would gladly write if I were able.

But, Mr. Bundy, death does not come to us until the mission of life is fulfilled, except through some serious disturbance of Nature's kindly care for us; and when any one is cut off with the forces of life still vigorous and in the midst of active usefulness, we are, it seems to me, right in feeling that somewhere and by some means a great mistake has been made, and a great wrong done.

I wish also to say that never before did I realize how much of genuine goodness there is in human nature. Talk of its depravity! Why, if there were nothing of goodness but this deep and ever living fountain of human sympathy it were enough to redeem the world from all unrighteousness whenever the enlightened intellect of the race shall enable it to relinquish its dread superstitions and gain control over its baser passions.

Again thanking you and these friends for the generous kindness already shown us, I am, whether in joy or grief, yours and theirs with sincerest gratitude.

Wellesley, Mass. Mrs. E. M. F. DENTON.

A Mistake of Religious Infidels.

BY HON. JOEL TIFFANY.

Mr. Ingersoll in his lecture upon "Great Infidels," lays down a second proposition thus: "The finders of one age have been the aural saints of the next. The destroyers of the old have always been the creators of the new. The old passes away and the new becomes old."

Hence, according to the teachings and particularly the practice of Mr. Ingersoll, it becomes our first duty and business to become the destroyers of the present, that the new and future may be introduced.

Had Mr. Ingersoll been at all acquainted with his religious nature and its needs, and with the means by which such needs must be supplied, his theory and practice in religious matters would be entirely different. Indeed, his material and rationalistic philosophy should teach him otherwise. In respect to growth and true development, it is the universal law, that the old must remain and cooperate in bringing in the new. If the old be destroyed in any other way than by the coming in of the new to displace it, the new will not be brought in.

The history of development in each of the several kingdoms of nature reveals this fact: that the first and inferior are essential to the introduction of the second and superior. In every department of nature, from chaos to completeness, an orderly and progressive unfolding from the inferior to the superior becomes the established method. In divine order, in no case is the inferior to be destroyed except by yielding its status and life to introduce and support the superior. For illustration: When a finger nail has been so injured that its living functions as a nail have ceased, the divine method of applying the remedy is manifest in retaining the old nail for what it is worth to the finger while a new nail is being prepared; and until it can take its place by displacing the old. And the new one is prepared underneath the old one; and through the development of the new the old is displaced. The old nail affords some needed protection while the new one is being formed; and when the new one is complete, the old one falls away of itself.

We are likewise taught that the human body is entirely renewed once in seven years, by the introduction of new elements to take the place of the old. But how, and in what manner is this renewal effected? By first destroying the old body and then substituting another in its place? By no means. It requires all the living functions of the old to aid in bringing in the new. The elements to be employed in the renewal must be received into the old body and thereby become prepared for entering into the new when thus prepared, each particle must find its appropriate place, by the affinity imparted to it during the process of vitalization; and the living power which brings it to its place and establishes it there is the power which excretes the old and effete; and it is ever thus under the Divine Administration: The life which secretes the new excretes the old; and thus God in the work of creation and providence is no iconoclast, but always and everywhere, he acts as a redeemer and a regenerator.

In the unfoldment of the religious nature in man, these principles become manifest in their operations. It is self-evident that one cannot attain to an exalted spiritual status except through the exercise of earnest aspiration. Where there is not present an active impulse stimulating one to make an earnest effort, no such effort will be made. And without earnest effort there will be no success in the attainment of status or the accomplishment of worthy results. There will be no aspiration for attainments, where there is no sense of their need, and no faith in the attainability of that which is heeded. To make present such sense of need and a faith in its attainability, ideals of that which is to be sought must be formed. The misty and obscure abstract must take the form and consistency of the actual. For illustration: One can have no conception of justice unless he can idealize it in the relation, spirit, and action of one individual toward another. One cannot understand or cognize justice, except as an ideal incarnation; much less can he love it as a mere abstraction. To challenge the affections justice must be presented in the form of the affections. It must become moulded by divine or human art into a living form of affection and cognition, thus determining relations, and dictating actions.

The principle of ideal incarnations becomes applicable in our appreciation of any or all of the moral virtues. To awaken a response in the depth of the human affections, the attribute or quality calling for such response, must appear to exist in one capable of exercising the same. One can love only that which can answer thereto by a returning love. That in which there is no life, no cognition, no affection, no love, according to our ideal has no power to challenge our affections. No matter how perfect a work of art may be, whether of sculpture or of painting, its utmost power over the soul is to excite therein high admiration, bringing it only to the threshold of the affections. It is merely art; and it lacks that living conscious presence which alone can in-dwell the soul with its own life and conscious power; which alone can repay our affection and love by answering to the same. Should one be inclined to doubt this, let him test its truth by attempting to give his affections to a statue, a picture, and the like. In his fervency let him embrace—and kiss his ideal in the form of

stone or canvas and he will soon find the limit of the power of art to call into living activity his affections.

The atheist acknowledges this truth when he denies the being and the existence of a god of the heart; that is, of the affections. He says that he has no conception or cognition of any such being, and that he cannot idealize any such being, because he has no faith in the existence of any such being, and, therefore, he can not love that which he can not conceive of as a living conscious actuality. Those qualities and attributes which the religious believer cognizes as pertaining to God and which awaken in him the deepest love and reverence and which move his soul in its deepest life, because idealized in the form and life of his deepest affections, only challenge the cold admiration of the skeptic. They do not lift his soul to the summit of its capabilities, where it can catch the dawn of a higher sphere, be reached by higher beings and become inspired by a loftier band.

Mr. Ingersoll and irreligious philosophers generally deny the propriety of one's exercising art in an effort to idealize a supreme being, clothed with the moral attributes in infinite completeness to awaken aspiration in the soul for the attainment of such completeness in itself. They mock at and ridicule the effort to idealize a divine and perfect being as the subject of the soul's aspirations; and Mr. Ingersoll by his lectures and writings, is endeavoring to persuade mankind that all such efforts are vain and illusory. Thus he advises the aspiring one that a perfect and Divine Being shall not be thought of or sought after at all. He advises that, in thought, in feeling, and in aspiration, all shall be atheist. And this advice is given on the part of Mr. Ingersoll, with a full knowledge that one can conceive of no attribute or quality of character, without first conceiving of some being capable of possessing it; that the attribute or quality can not be conceived or cognized separated from a being or character of which it is an attribute or quality; that one can not exercise a love or an affection without a real or an ideal object to call it forth.

Mr. Ingersoll and his class of philosophers justify their position on this subject, upon the assumed ground that there is no such Divine Being in the universe who is clothed with the moral attributes in infinite perfection, and that such ideals or exhibitions of soul art do not express a possible truth known to humanity or which can be known; or at least, man has not the capacity of faculty to correctly idealize any such being, or to cognize any such ideal; and that, therefore, all such efforts are futile and ought to be postponed until, through unfoldment one becomes qualified to truly idealize such being, which will be worthy of his love, reverence and worship.

This is strange philosophy for one who defies the intellectual and rational faculties. Philosophically the atheist would advise man to postpone seeking a Divine Being until he had first found him. He denounces the effort of the beginner as being improper because imperfect. The young artist commences moulding his first form as an expression of his ideal; and he aids his own art by studying the best masters that have preceded him therein. Would Mr. Ingersoll say: "Young man, be wise, be prudent, be philosophical? Do not waste your time, spoil your material and exhibit your unskillfulness by such imperfect efforts at expressing your crude ideals? Wait until you have become more perfect in your ideals and your art of expression before you attempt to use your chisel or your brush? You will be ashamed of your imperfect efforts by and by. Therefore, do not attempt to perform what you know you cannot accurately accomplish."

Would not the young artist reply, and properly, too: "Mr. Ingersoll, how long must I wait to become perfect in my art if I am to use neither chisel or brush? Is it not by the use of these, according to the best skill I now have that I am to arrive at the perfection I seek? Is it not manifest as the law of growth and development, that the earnest and best effort of the now, however imperfect, is that which conducts one to the best of the to-be? Let me proceed, then, and do my best day by day. Let me mold and model my form according to my best skill to-day, and remodel it to express my higher ideal to-morrow. I have found that that which seemed faultless in my estimation of yesterday in the light of the inspiration of to-day, admits of much improvement; and I find that the improvements of to-day have come to me as the reward of my past best efforts."

The advice which the irreligious philosopher by his teaching and practice gives respecting the unfoldment of the religious faculties, in every other department of human enterprise and activity would be discarded. In every art, profession or trade, success can be obtained only through many and often, abortive efforts. The inventor is obliged to form and reform his ideals many times before he can actualize that which he seeks. But had he not made his first, and then best effort, he would not have acquired the skill to have made his final and successful one. In all undertakings, it is the continued best effort, which gives success. It is, therefore, unphilosophical to advise the postponement of effort, because, from our present status, such effort must be imperfect. Success demands that the best possible of the present shall be undertaken, that the better future may be accomplished.

But says the irreligious philosopher, it is claimed that the Divine Being is spiritual, and that the worship paid to such Being,

must be rendered in spirit and in truth; and that any other worship is claimed to be valueless and no worship at all. That true spiritual worship must be a spontaneity, and that any other is not worship. Therefore he thinks it will be in season for one to undertake such worship when the condition of spontaneity of worship is reached. It is true that true spiritual worship in its divinest sense is a spontaneity; and that it is for that state of spontaneity that the truly religious soul yearns in its desire for worship. So likewise is true art a spontaneity; and that it is for that spontaneity the true artist yearns; but before he can attain to it, he is obliged to model and remodel, to form and reform, to color and recolor many times, until by culture and discipline he arrives at such spontaneity. It is so, likewise, in respect to true worship. The spirit in status is imperfect. In its perceptions of truth, it sees as through a glass darkly. In affection it is but imperfectly cleansed from the influence of its appetites, its passions and lustful desires; but its ultimate destiny is completeness; that is, perfection of character. And it is through culture and discipline that it is to attain to this perfection of the true; the pure, the holy, the just and the good. It must study the best masters in spiritual and religious art; and imperfect as the soul may be, it is to strive for those excellencies, which the best have made manifest as possible to the soul. Having faith, in a spiritual father, repete with every moral attribute and perfect in all the moral virtues, man is to strive with all his art and power to idealize that Father in heaven, in all the beauty, purity and loveliness of the divine character, that he may produce in his mind, in his understanding, and in his affections, a Being worthy of his purest love, his highest reverence, his profoundest adoration and his divinest worship. What though, owing to the darkness of his spiritual status, he can not after years of effort, satisfy his aspirations through the perfectness of his ideal, still, continuing to do his best, he is continually able to do better; and by such continued and constant best effort, he can not fail ultimately to find the spontaneity he seeks.

(TO BE CONTINUED.)

A Hindoo Preacher in a Boston Unitarian Church.

We extract from the *Christian Register's* report of a remarkable Sunday service, in which a Hindoo, who does not profess to be a Christian, was the preacher. His address is valuable as a statement of the ideas of leading men in a distant land, and from its intrinsic merits, catholic spirit and noble views:

BABU MOZOONDAR AT THE CHURCH OF THE DISCIPLES.

The Church of the Disciples was well filled last Sunday evening with a very attentive and reverent congregation. Babu Protap Chunder Mozoondar conducted the services, following the exact order of the services of the Brahmo Somaj, of which he is one of the leaders.

In introducing Mr. Mozoondar, Rev. James Freeman Clarke said:

"I have to introduce to you a teacher who has come to us from the far East, to show us what new movements in religious life are taking place in Asia, where our own race had its origin. It is very interesting to see this tendency toward a universal religion. It seems to show, as many other things show, that the religion of the human race is to arrive at last. How soon we cannot tell; but the tendency of all things is toward the religion of mankind. Our friend will now describe the remarkable movement which began with Rammoan Roy, and which now is called the Brahmo Somaj."

Mr. Mozoondar opened the services by an exhortation to a spirit of worship. A hymn was next sung, and was followed by the recitation of a Sanskrit hymn, of which the English translation runs as follows:

"As the truth, the wisdom, the infinite, the image of joy, the immortal Brahma manifests himself. He is peace, goodness, the one without a second. He is the holy, impenetrable by sin.

ADORATION.

"Now let us adore God. O thou true, real being, we hold our lives in trust from thee. The frail structure of this body bears thy breath and takes the name of being. Our unseen force of life is but a stream from thy everlasting life. Birth, change, growth, death, revival, all point to thee. Wisdom dwelleth with thee; our knowledge is often darkness. Cause the light of thy intelligence to shine in our souls, and show us, O God, our true path amid the darkness and the self-delusions of life. Deliver us from all false knowledge, and let us but know thee as thou knowest thy servant. And teach us to behold our own hearts as thou dost behold us. Unceasing is thy name. We know not where thy glory is. We cannot utter thee. We are lost in the immensity of thy presence and attributes. The whole universe doth proclaim thee. The past and the future join in an everlasting chorus to declare thee, yet thou art as undecorated as thou hast ever been."

After a response on the organ, and hymns and prayers and the reading of selections of Scripture from the Hindu, Persian, Mohammedan, and Jewish Scriptures, Mr. Mozoondar spoke as follows:

ABSTRACT OF ADDRESS.

It is often said that religion makes do

progress. There is advancement in science, in a knowledge of the laws of life; civilization strides forward, prosperity grows, knowledge increases, religion alone lags behind. The apostles of skepticism tell us that faith has been a repetition of the past; and, if their voice has met with a contradiction, it has come from others, who tell us that the purposes of God are coextensive with the history of human religion. It is said that the source of infinite truth lies far, far back in the past, the door of inspiration is shut, man's future must only be a reflection of what has gone by. The institution from which I come holds neither the position of the skeptic nor the position of the holder of mere historic faith. We believe in the mighty evan-gelion of God's purposes. The past is no measure for the future. The present transcends the past; let the dead bury their dead. God is a living presence, an active personality. He deals with us in our every-day life, and shapes our ends, "rough how them how we will."

In the dispensation of the Brahmo Somaj, we hold the doctrine of direct access to God. We do not set aside the name of Christ. In the East, the word name means spirit; the name of God is the spirit and the essence of God. Between the name and the spirit there is no difference. "He that named God first found his whole face and heard bathed in golden glory," says the *Veda*. If, then, we are to take the name of God in our prayers, and with that name take the name of Christ, we mean that we offer our prayers in the spirit of Christ. All great prophets have come to the world to teach us to pray.

They were prayer incarnate. Because, believe me, prayer needed a revelation. The face of the man that prayeth a prayer for the moment reflects the glory of God's formless face. In the spirit of the great prophets, in their faith and love, humility and dependence, submission and reverence, we are to approach God, but between our Father and ourselves there shall be no medium. As the sunlight penetrates through every pore of our body and stirs our blood unconsciously, as the oxygen of the air pierces through our blood vessels and purifies everything within, so the eternal sunshine penetrates through the pores of our spiritual being, and the azure of God purifies our aspirations.

In India, they say, if you worship the minor deities, you do not worship them as your final objects of prayer, but through them you approach the supreme deity. No Hindu idolater, if he has any knowledge of his scripture, will hold that the idols of stone and of wood are the ultimate objects of devotion. They are mediums through which to approach the throne of the formless God. But it often happens that these mediums obstruct the vision, and become the immediate objects of faith. The history of religion proves that mediums often come to be obstructive, and it has often grieved my spirit to experience in Christian countries how the Son hath supplanted the Father, and the Holy Spirit, I have often tried to express my deep, heartfelt reverence for the oneness of God. I honor the true doctrine of trinity. It is not to my eye as the red rag to the eye of the infuriated bull. There is deep purpose, sublime truth, underlying it; but, I repeat, it has grieved my heart to see that the name of the Son has supplanted the name of the Father and of the Holy Spirit.

We believe in the grand doctrine that God in his spiritual glory has come down to earth, and that now access between him and us is direct. That glorious doctrine of true Christianity has been obscured and dimmed by men who lack due appreciation of the teachings of their own Scriptures, but the time has come when the claims of the Holy Spirit shall be vindicated. If the Spirit of God is a living presence, if he is a consuming fire, if he is a ready counselor, if he is one to whom every appeal may be made in any moment of perplexity and sorrow, we are bound to tell the world what the responses of that Spirit are.

In the first place, then, there must be a vision of the Spirit of God. By vision, I do not mean phantasms, rappings on the table, voices in the air; I mean a realization of the Spirit of God by the spirit of man, as the outward eye beholds light. We believe, in the Brahmo Somaj, that as the outward body has an organ of sight to perceive external objects, so the inner spirit is able to commune with objects internal. If the forms and attributes of matter are thus realizable by the eye that to-day is and to-morrow is quenched, shall not the attributes of the Spirit be realized by that inner eye of the soul which can never be blinded, but grows brighter and stronger as it approaches toward eternity?

We believe, therefore, that the spirit can realize and recognize the presence of God; and the realization of that presence is so deep and so intense that very well may we apply to it the word, "seeing the vision." We are told that in the depth of the midnight, on the silent mountain top, when the apostles were drowsy and heavy with slumber, the praying Jesus, in the ecstasy of devotion, beheld Moses and Elias. Some will say that they appeared in physical form. I do not hold that view; I believe it was a vision, purely spiritual and inward. Similarly, I believe that, when a man's inward faculties are all purified, the spirit of God is always realized—realized by faith; and faith is the sight of the soul. By direct access to the presence of God, then, we mean that, by faith, devotion, and self-consecration, we behold the presence of the Infinite Spirit in all the beauty and glory of nature outside.

I have often found fault with the way in which Western thinkers commune with nature.

Continued on English Page.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO. By JOHN C. BUNDY.

Terms of Subscription in Advance. One Copy, one year, \$2.50. Six months, \$1.25. SINGLE COPIES 1 CENT. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks. All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, Chicago, Ill.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits 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 RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. 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 JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 10, 1883.

NOTICE TO SUBSCRIBERS.

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

A Lesson from One Life.

Brightly shines the sun this glorious November morning; church bells are calling the multitude to spiritual feasts adapted to the various wants of those devotionally or otherwise inclined; in the distance a brass band is playing a national air; well-dressed people throng the streets; glad sounds and joyous sights abound. Above and beyond all these tokens of joy and vigorous, robust life, comes the low, fall, surging monotone of the great inland sea; the waters of old Lake Michigan roll in upon the sands, and breaking on the shore, send up to our window a song so near akin to sorrow, it seems strangely out of harmony. But behind the joyous sounds of the streets, beneath the surface of the sea of souls around us, the Sensitive can hear a never-ending refrain of sorrow; now and then the sound grows deeper and more plaintive, as some heart, breaking on the rock of affliction, sends forth its last wailing cry and sinks out of sight.

Dear reader, we want to tell you the story of such a broken heart; it is a sad, sad story, but as the incidents have more fully impressed us with lessons we had thought already well learned, we give it, hoping it may benefit some other mourner by showing the danger of yielding to hopeless grief.

A couple of years ago there was a happy family consisting of husband, wife and a darling little boy. All that wealth, education and social position could offer was theirs. Then came a change; the husband and father was away, seeking among the Rocky Mountains for additional wealth. The mother sees her boy sick; she hangs over his dying couch until the young life goes out; and while she is watching the flickering flame die away, the flame of a thunderbolt has liberated the soul of her beloved husband, leaving his lifeless, mangled body on the wild mountain side to be cared for by awe-stricken companions. On lightning's wings the terrible news is borne to the eastern home, but for days is withheld from the widowed mother, until her little one is out of pain and has joined his father. The stricken, childless widow has no staff on which to lean; no faith in a future life sustains; no knowledge that the loved ones live, may hold communion with friends on earth, is hers.

In this condition, borne down with unutterable grief, with a conviction that this life ends all, she was persuaded to investigate Spiritualism; but she did it seemingly under protest and actuated by conflicting emotions. Strongly materialistic in her methods of thought, doubting everything, her hungry heart impelled her to seek for what she had no hope of finding. She allowed her grief to become an all-absorbing passion until it took complete possession. In this state of mind she came to the JOURNAL office, where all the assistance that could be rendered was cheerfully and sympathetically given, but without avail. Though a perfect lady in every respect, of far more than average intelligence and good sense, self-restrained and very quiet, yet the appalling gloom which filled her soul affected those she came in contact with to such a degree as to make her presence absolutely painful. We tried as delicately as possible to show her how selfishly weak she was in giving way to such grief, and that her condition rendered it nearly impossible for her spirit friends to approach. Her reason admitted this, but she failed to summon

sufficient will-power to overcome her abnormal state.

In response to a letter from her asking for names of mediums in another city and requesting us to procure certain rare books from England, we replied on May 9th of this year, and as the reply now seems to have more significance than when written, we venture to publish it herewith:

[We may say, in passing, that this letter was penned in the hurry of office work without the remotest thought of publication, and it is published as written, without apology. Should it in the least degree inspire any suffering soul who reads it with a deeper sense of life's duties, we shall be glad.]

DEAR MADAME: I will try my best to get the books for you, but I will say now that they will not carry conviction to your mind. I want to say a few things to you, and at the risk of being thought unkind; I beg pardon in advance and assure you I only speak for your best good and because I should feel that I was airing my duty if I did not.

All the evidence in all the books ever published will not satisfy you, and I greatly doubt if it would not be very difficult to do it by the most striking phenomena so but what after "sleeping on it," you would still doubt. You are in such a condition of mind that it is nearly or quite impossible for your spirit friends to come near you, much less to make known their presence. Unless you wake up to a realization of the selfishness and unreasonableness of your excessive mental depression you are in a fair way to become insane, or at least so unbalanced and misanthropic as to make yourself miserable and every body around you. Your condition of mind is the great stumbling block to the light you seek, and you will never get light until you put yourself into a receptive condition.

You must come to feel that billions on billions have lived, loved and died before you; have mourned and sought consolation; that your case is not an isolated one; that you are here on this earth surrounded on all sides by those needing your aid in thousands of ways. Instead of nursing your sorrow and turning in upon yourself, let your sympathies go out as they should to the suffering poor and to those worse off than yourself. Forget yourself in your desire to alleviate the sorrows and cares of others, and there will come to you gradually a quiet peace and happiness, such as you have never yet known; and with it will come conditions which will put you in rapport with the dear ones whose bodies you have lain to rest. "Salvation" cannot be bought either by the blood of Jesus or by paying a medium for services; it must be wrought out within your own soul. You carry with you now an aura blacker and more depressing than the black emblems of mourning you wear; throw it off and allow the warm glow of human and spirit sympathy to reach and fire your soul, and you will rise out of the dreadful condition you are in; and you never will until you do it. If you think me hard and unjust in what I've said, I feel sure the time will come when you will change your mind; at all events if I am not discreet or judicious in writing this, I do it out of sincere regard for your welfare. Yours fraternally, JNO. C. BUNDY.

We were greatly relieved to learn that the lady took our plain talk in the kindest spirit and acknowledged its truth. But she could not arouse herself sufficiently to carry out its suggestions. Doubtfully she continued her weary search for knowledge that her loved ones still lived. On Monday afternoon of last week she called at the JOURNAL office and spent considerable time looking over books, finally selecting one which claims to tell of the Spirit-world and its inhabitants. In going through the book-room, we passed close to her several times, as she sat apparently oblivious to everything about her but the book. We felt self-reproach at the time for not speaking, but the gloomy chill of her black despair froze the words before utterance. She left the office and in a few hours thereafter, unable longer to endure her condition, she put an end to her earth-life and sent her spirit into the next world.

Kind reader, if you are a Spiritualist, as we hope you are, you know this poor woman cannot escape from herself; neither can she at once be happy by a reunion with her loved ones; but you know that the darkness now enveloping her is not eternal; you know that loving messengers from the realms of light are striving to aid her weary steps toward a higher and a happier condition; you know that sometime she will join her husband and child. Let us all unite in heart-felt desires for her progress toward light and happiness.

The true Spiritualist learns to act unselfishly for the good of others, whether it bring happiness or unhappiness to himself; to act, rightly because it is right so to act, and not because of any anticipated reward here or hereafter. Resting securely in his knowledge of a continuous existence beyond the limits of earth-life, and that he will meet his loved ones there, he is prepared to do his best for his brother man. He bears the hardships and sorrows of this life with philosophical calmness, and a resignation not born of despair. He knows that all his trials will in some strange way work for his good. A mediumistic soul with a sweet, all-sustaining faith closes a beautiful allegory thus: "Our heavenly Father wakes us from the slumber of infancy and helplessness and sends us forth alone into the world to learn life's great lessons. When we have learned them well, he sends the pale messenger Death, to take us home. How blessed will be that reunion." The same writer ends her allegory of "The Two Ways" with this paragraph: "There are two ways of journeying through life: One, like the first pilgrim, who thought only of self and of speedily reaching the vale and the journey's end; the other better and wiser one, productive of greater good, to all, of making a path, that all who come after us may be blessed by our labors." Our unseen friend, Epes Sargent, on his dying bed with the hand of Death already upon him wrote us: "I look upon it all with the utmost reverence, death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the Spirit-world. It is no spectral

ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear soon."

Instead of uselessly throwing away this life, let each nobly struggle on to the end. He who does this, need have no fears that his influence on earth will cease with his departure; his body will return to the dust from which it came, but the spirit of his work, the essence of his life, will remain to strengthen those who fill his place. This should be an ever-present incentive to the highest endeavor.

Lecture by Prof. W. Seymour.

Last Sunday evening, Prof. W. Seymour lectured at Lester's Academy, 619 W. Lake Street, on this subject: "Spirits through Mediums Psychologically Considered." The Professor commenced his lecture by stating that psychology in its varied phases of phenomenal expression, is to-day generally accepted as an established fact by the best scientific minds of the age, and that the phenomena of clairvoyance, second-sight, or mind-reading, have been so thoroughly demonstrated in the present age as not only to demand the attention, but to command the sanction of all investigating minds. He then dwelt upon the universal belief in man's immortality, and stated that if man be immortal, then the spirits of our departed friends still have an existence, and that although we might not know their exact locality or the nature of their existence, yet they take cognizance of our actions and are interested in our welfare. These ideas he held to have been universal among all peoples in all ages, until at length the philosopher in his research after truth, turning to the subject of a future life, has been led to inquire, how far these ideas are correct, and from a scientific investigation of the subject he has learned that man is a dual being, governed by two great laws, viz., psychology and chemistry; and that the change called death is brought about by the law of chemistry governing the physical body, which serves only as an instrument of the spiritual while the spiritual or intellectual man must remain the same; and under similar condition would be capable of doing all that he ever had done before, and hence in his psychological relations to other minds he would be as capable of impressing and as susceptible to impressions as he had been before the change called death; but as mind can only be made manifest to the external-senses of mankind through a material apparatus, furnished in the brain; and inasmuch as that apparatus is removed from our spirit friends by the change called death, before they could be any communications from the spirit who had passed into the spiritual sphere of existence, he or she must enter (by the law of psychology) into relation with some other mind that holds its relationship to a physical brain. Hence the office and importance of mediums through whom the communications of spirits may be received.

He then dwelt upon the different phases of mediumship, together with the seeming contradictions of truth, which often appear in public circles, nearly all of which he attributed to a want of knowledge of the law and conditions of psychology, and closed his lecture by an earnest appeal to his hearers to study this philosophy that they may become the better prepared to arrive at the truth of spirit communication. Many questions were asked by those present in regard to the subject discussed, and ably answered.

Whistle Towards the Gates of Hades.

Frank E. Bronson, of Oberlin, Ohio, commenced suit against the Rev. James Brand, pastor of the Congregational church there for \$30,000 damages. Bronson is the liquor selling druggist of Oberlin who refused to go despite prayers and arguments. Mr. Brand was one of the most strenuous workers against Bronson, and the \$30,000 damage is claimed to have been done in a sermon preached by the reverend gentleman. The words complained of in the sermon are as follows:

"The shadows of death are the golden haze which heaven's light makes when it meets the earth and mingles with its shadows, but to thee there shall be shadows full of phantom shapes. Images of terror in the future shall dimly rise and beckon thee. The ghastly dead of the past shall stretch out their skinny hands and clutch thee. Thou shalt not die unattended. Despair shall seize thee. Agony shall tender to thy parched lips her fiery cup. Remorse shall feel for thy heart and rend it open. Good men shall breathe freer at thy death and utter thanksgiving when thou art gone. Men shall place thy gravestone as a monument and a testimony that a plague is stayed, and as borne on the blast thy guilty spirit whistles toward the gates of Hell the hideous shrieks of those whom thou hast destroyed shall pierce thee—Hell's first welcome."

Now comes an interesting history of the above extract. It appears from a dispatch to the Daily News, that the above turns out to be "stolen thunder." Henry Ward Beecher read it and recognized it as his own work. He says it was taken from a lecture to young men delivered in Indianapolis in 1843 or 1844 and may be found in his book, "Populor Amusements," page 251, published thirty-two years ago.

Light for Thinkers says: "No more effective meetings of Spiritualists was ever held than the late meetings at Chattanooga. We have not the space to eulogize them. The results show for themselves. Two Associations formed by one Convention is not often done. The South means to assert itself in this good cause: Friends, rally to the support of both, the Southern Association of Spiritualists and the Lookout Mountain Camp Meeting Association."

Mrs. Eugene Crowell Nearing the Spirit-World.

The JOURNAL takes the liberty to publish the following personal letter, for the reason that thousands of Spiritualists scattered through every English speaking country, know the writer personally or through his books, and newspaper writing; they will be interested in what concerns him so deeply; DEAR COLONEL AND MRS. BUNDY:—

My dear wife can now remain with us but a very few days at the most and may pass to the better land at any moment. She is unconscious and her life is fast ebbing away.

Thanks to the assurance that our knowledge of spiritual truths brings us in this hour of trial and sadness, our affliction is deprived of its keenest pangs—those arising from doubts of the future. We know she is only going before us and that she very soon will return radiantly happy to assure us that her love has survived the ordeal of death. Fraternally and sincerely EUGENE CROWELL.

Brooklyn, Nov. 2, 1883.

Dr. and Mrs. Crowell have passed a long and happy life together; they have the assurance that in death they will not be parted. While the solemn change of death is not to be lightly regarded, yet it need not be dreaded nor the departure unduly mourned.

LATER. On reaching the JOURNAL office Monday morning, a telegram from Dr. Crowell, was found announcing that Mrs. Crowell's anticipated departure to the Spirit-world occurred on Saturday night, the 3rd. On Sunday evening the 4th inst., after writing the words to accompany Dr. Crowell's letter, there ran through our mind an impression that before the JOURNAL went to press, news would come announcing the final end, and that this would render necessary a postscript to our few words already written. While thus thinking, we were unconsciously turning the leaves of S. C. Hall's "Retrospect of a Long Life," when our eyes caught the beautiful tribute to that noble old man and earnest Spiritualist paid to his wife, with whom he lived in great happiness for fifty-six years; and when the end came on the last Sunday of January, 1881, he leaned over her pillow and caught the word "Darling," breathed into his lips with her last breath. Reading Mr. Hall's touching story, we thought how appropriate would be one paragraph and verses following, to the case of our dear friends, Dr. and Mrs. Crowell. This Monday morning that half-page from Mr. Hall is so timely, so in unison with the views of our dear Brooklyn brother and his family, so much better than any words we can pen, we offer it to them with the tender regards of the JOURNAL'S readers:

In a word, I know that those who are called "the dead" do not die; that they are merely removed from the earth-sphere into some other sphere—to one of the "many mansions" of which our Lord emphatically speaks—the first, but not the only, removal; and that under certain conditions which, at present, we can not comprehend, much less control, the Soul that has left earth can, and does, communicate with the Soul that remains on earth. I add these lines from a small poem—"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 thy early prime; Through all thy earth-life: bright at every stage; THOU 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: TRICK AS HEART."

Served Him Right.

An exchange sets forth that "a druggist in Paris, having been convicted of adulterating sulphate of quinine, has been sentenced to a year's imprisonment at hard labor. In addition, he is to pay a fine of a thousand francs, his name and crime are to be published in twelve political and twelve professional papers, and, should he ever reopen his store, to the door thereof is to be affixed a sign: 'Sentenced for adulterating sulphate of quinine.' This is severe punishment; far more severe, probably, than would be regarded as just in this country. But the crime was an infamous one. It was stealing from the sick man his only hope of recovery. And the incident is one which druggists, lawmakers, and the public here would do well to take to heart. Complaints are not infrequently heard of various drugs being poor in quality. Physicians are forced to direct that their prescriptions be filled at certain stores, that they may be sure of the strength of the ingredients. Some druggists seem to be running a race to see who can sell quinine pills at the lowest price per dozen, and they advertise each competing reduction with great flourish of trumpets. But when the price goes down, does the quality remain at proof? Or would universal and rigid examination of drugs of all kinds show that many dealers deserve to share the Frenchman's fate?"

The people of New Orleans have begun to discuss, from a sanitary point of view, the existing mode of disposing of their dead with a degree of earnestness which warrants the hope that it will lead to reform. The location of New Orleans and the nature of the soil originally forbade interment within the city limits, and the use of vaults wholly above ground has been retained to the present day and even allowed in the heart of the city. The unhealthfulness of the system, especially in such a climate, is apparent, but hitherto the natural aversion to innovations involving the last offices for the dead has prevented an agitation of the subject. It is suggested that suitable burial places might be prepared on the Metairie Ridge by thorough drainage. It will be strange if the advocates of cremation do not contribute many arguments to this discussion.

An Inmate of the Soldiers' Home at Milwaukee in a Trance for 28 Days.

The current news of the day contains an extraordinary statement with reference to an inmate of the Soldiers' Home at Milwaukee, Wis. The man, who is an invalid, was transported on a cot in the baggage-car of the train from Ashland, where he had been on a leave of absence. Twenty-eight days ago he entered into a seeming trance condition, and until the train arrived at Milwaukee had neither been awake nor eaten a mouthful of food. While at the Union Depot, however, waiting to be transferred to the Home, an effort was made to arouse him, and this had the effect to cause the sleeper to raise his hand to his head momentarily. But the eyes refused to act in concert with the hand, and remained closed. Thereafter a small quantity of milk was fed to the old man, but he continued to sleep as before.

Once before, some years ago, when away from the Home visiting in Michigan, he had a most remarkable experience. In a condition of trance, or something of the kind, he wandered away, was lost in the Michigan forests, and remained two or three weeks without eating. When finally found his feet were frozen, but it was some time before he awakened. He lies in his cot in the Soldiers' Home hospital, looking exactly as though dead.

GENERAL NOTES.

Mrs. Nellie J. T. Brigham lectures in Boston during November.

Prof. Seymour, phrenologist and lecturer from Philadelphia, is in town.

The new revision of the Old Testament will be published next spring.

Mrs. Kate Blade, the slate-writing medium has removed to 477 West Madison Street.

Lyman C. Howe lectures in New York, for the First Society of Spiritualists, supplying Mrs. Brigham's place during November.

The Roman Catholics have appointed November 10th, the anniversary of Luther's birth, as a day of fasting and prayer.

J. H. MOTT, the widely known medium of Memphis, Mo., writes: "I am pleased with the JOURNAL."

Mrs. Mary Andrews has been very ill, but has passed the crisis and her host of friends will be glad to know she is slowly recovering.

James G. Clark is now in the State of New York. He will be in Chicago in time to eat his Thanksgiving turkey, and to sing a song to aid the digestion of some joyous dinner party.

Spiritualists and investigators within convenient distance of Minneapolis, Minn., should arrange to attend the meeting which is to take place on the 24th and 25th of this month.

Mr. H. T. King of Rochester, N. Y., was among the many callers at the JOURNAL office last week. Mr. King states that Mrs. French, of his city, is rapidly developing as a very fine medium.

Miss Ada Turk has returned from the East, and will be pleased to meet her friends at her sances for physical manifestations, Tuesday and Friday evenings, at 696 West Madison Street.

The Spiritualists and Mediums' Conference meets at Lester's Academy, 619 West Lake Street, next Sunday at 3 P. M. Subject for consideration: "Be ye perfect, even as God is perfect." Subject for the evening (7:45): "The relation of Mesmerism to Spiritualism."

We learn from Dr. Babbitt, that he has moved his American Health Co. to 143 Cutter Street, Cincinnati, and that the cures made by their instruments which combine light, heat, color, steam and electricity simultaneously, are so remarkable as to be considered phenomenal. See advertisement.

Mrs. Ella M. Dole, whose mediumship is in some respects unique, and who gives good satisfaction, has just returned from a visit to Cincinnati. Correspondents from that city speak in high praise of her work there and are anxious to have her return. Mrs. Dole is at 106 Walnut St.

Mr. E. M. Burton and Mr. R. E. Lucas of Portland, Oregon, paid us a visit last week. Mr. Burton wanted some personal experience in the way of spirit phenomena, to relate for the benefit of his friends at home; he visited Mrs. Simpson and expressed himself as highly pleased.

Justice Burton, in an address to the Grand Jury, urged that pressure be brought to bear on the Dominion Government (Canada) with the object of having the law so amended as to permit the reception of evidence in criminal cases of agnostics and unbelievers in the future state.

The JOURNAL collection of photographs has been enriched by the addition of a likeness of Mr. B. A. Cleveland, the newly elected President of the Iowa State Spiritualist Conference; also by a cabinet picture of R. B. Westbrook, D. D. L. L. B., one of the JOURNAL'S contributors. He says of the JOURNAL: "It is the ablest paper that reaches my sanctum, and I read it first."

A visitor from Cincinnati speaks enthusiastically of the good work of Dr. and Mrs. H. H. Jackson, both in curing ailments of body and mind, and in spreading a knowledge of Spiritualism among a desirable class of investigators. Dr. and Mrs. Jackson have commodious offices at 330 Race Street; in addition to this house which would be called ample even for their residence and business, they have lately taken the fine and elegantly furnished mansion, No. 475 Freeman Avenue, valued at \$40,000, where they will make their home and be able to give every comfort and luxury required by patients. Dr. Jackson is a regular graduated physician, and Mrs. Jackson has the reputation of being one of the best mediums and healers in the country.

To Julia Ward Howe.

BY STELLA BREWER.

Oh! noble one, how grand thy life appears,
How full of earnest work thy many years;
How pure and perfect is thy woman's brow,
Its crown of snow a crown of glory now.

For thou "hast justified" altogether fair?
For "measures built" with every tender care,
And God will bless the work that thou hast planned,
Bringing the fruits into thy faithful hand.

Post and priestess of both word and pen,
Thy gifted words shall echo o'er again
Within the heart a wish to do as thou,
Worthy to follow whither led by thee.

The Vatican. The protracted stay in Paris of a large number of the American Catholic prelates who have been attending the recent Papal conference in Rome is attracting attention.

A Nun Sues Her Sisters. A suit was lately begun in Common Pleas Court, Philadelphia, Pa., by Lawyer Gordonman, an ex-priest, for Mary Rose Berlier, known in religion as "Sister Mary Joseph," against the Sisters of the Order of St. Francis, in this city.

It is a fact that the elephant, as well as all of the thick-skinned animals, is best and most protected with ticks and other vermin burrowing into its hide, causing intense itching and pain.

Mormonism. Cannon, the Mormon, is again at Washington, following the movements of the Utah Commission. He is confident that polygamy cannot be stopped, the triumphs of the Mormons over the recent Congress having done much to inspire him with confidence.

Prisons. The decrease last year in the number of punishments and breach of discipline in the prisons of England and Wales has been remarkable. The total number of punishments of all kinds, as compared with the previous year, fell from sixty thousand to forty-two thousand; cases of the kind known as dietary punishments falling from forty thousand to nineteen thousand.

Strange. Eight or ten merchants of Dallas, Texas, are declared to be in a state of insubordination and are being prosecuted by the city, have formally requested the County Attorney to abandon his avowed purpose to suppress public gambling, declaring that it would hurt the city in a monetary point of view and would create private gambling, which they consider a great evil.

Heads-on to the Sun. A learned professor in England has felt it his duty to consider the feasibility of a railroad to the sun in its financial aspects, and he finds the scheme could not be made to pay. "Take a railroad from the earth to the sun, with a train running forty miles an hour, without stops, and it would occupy about 255 years to complete the journey; the fare at a penny a mile would be \$1,860,000."

Gratuitous Degrees. Prof. Huxley said recently at the London hospital medical college that, in granting degrees, the tripartite qualification of medicine, surgery, and midwifery should be insisted upon, and that to allow any one to practice without it at the present age of the world was "perfectly monstrous."

My wife's 3 years nervous affliction," says Rev. J. A. Edin, of Beaver, Pa. "was cured by Serravallo's Nervine." \$1.50 at Druggists.

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

"Dr. Benson's Colic and Catarrh Pills cured me and my sister of our headache." Miss L. M. Chamberlain, East Fairfield, Ohio.

RAILROAD TIME-TABLE. CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Michigan Streets. City Ticket Office 54 1/2 Clark Street, Sherman House.



CHICAGO, ROCK ISLAND & PACIFIC RY. By the central position of its line, connects the East and the West by the shortest route, and carries passengers, without change of cars, between Chicago and Kansas City, Council Bluffs, Leavenworth, Atchison, Missouri and St. Louis. It connects and Kansas City with all the principal lines of road between the Atlantic and the Pacific.

"ALBERT LEA ROUTE." A New and Direct Line, via Kansas, Kansas, has recently been opened between Richmond, Indiana, New York, Cincinnati, Atlanta, Augusta, Savannah, Jacksonville, St. Petersburg, Tampa, and other points in Florida, and other points in the South and West.

FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Hoarseness, or Neuralgia, etc., who will send me a recent photograph of themselves, and a description of their symptoms.

THE INDEX! A RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. Editors: W. J. POTTER, H. F. UNDERWOOD.

HOW TO PAINT. COMPLETE COMPENDIUM OF THE ART. Designed for the use of the Tradesman, Mechanic, Merchant and Farmer, and to give the professional Painter a plain and concise statement of the methods employed by painters to produce satisfactory results in Plain and Fancy Painting of every description.

MEDIUMSHIP. CHAPTER OF EXPERIENCES. By Mrs. MARI E. KISS. This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences.

MARRIAGE AND DIVORCE. By R. P. Westbrook, D. D., LL. B. About all that one needs to know of the History, Legal and Moral Aspects of Marriage and Divorce, is here condensed in the present and concise style of the Author's recent work, "The Family."

NEWSPAPERS AND MAGAZINES. For Sale at the Office of this Paper. Medium of Light, Boston, weekly, 5 cents. Nation and Darby, London, Eng., weekly, 5 cents.

Light for Thinkers. Published Weekly at ALBANY, GA. G. W. NAYLES, Editor. A. C. LAIRD, Publisher. Price \$1.50 per annum.

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

LONDON AGENCIES OF THE Religio-Philosophical Journal, 103 Great Portland St., London, W. C. Mr. J. J. Mansel, Editor; also John S. Farmer, Special Correspondent, 103, W. C. Subscriptions received. Special copies sent, piled at three pence. All American Spiritual books supplied.



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

LYMAN C. HOWE, Fredonia, N. Y. NO CURE! NO PAY! Dr. KEAN, 173 South Clark St., Chicago, may be consulted for all chronic or nervous diseases.

IS DARWIN RIGHT? OR, THE ORIGIN OF MAN. BY WILLIAM DENTON. Author of "Our Planet," "Seat of Things," etc.

VISIONS OF THE BEYOND, By a Seer of To-Day; or, Symbolic Teachings from the Higher Life. Edited by HERMAN SNOW.

THE GREAT SPIRITUAL REMEDIES. BY MISS SPENCER. This work is of exceeding interest and value, the few being a new and original system of medicine, and of a character of perception, but hitherto unknown to the public.

POSITIVE AND NEGATIVE POWERS. "Our family think there is nothing like the positive and negative powers," says J. H. Wierzon, of Beaver Dam, Wis., and so says everybody.

SYNOPSIS OF THE COMPLETE WORKS OF ANDREW JACKSON DAVIS. Comprising Twenty-nine Uniform Volumes, all Bound in Cloth.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE. This volume is intended to be a truthful autobiography of the author, and is a most interesting and instructive work.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

PARSONS' PURGATIVE PILLS. MAKE NEW BLOOD. This is a large 12mo. of 672 pages, in long primer type, with an appendix of twenty-three pages in smaller type.

RELIGIO-PHILOSOPHICAL JOURNAL. Published Weekly at ALBANY, GA. G. W. NAYLES, Editor. A. C. LAIRD, Publisher. Price \$1.50 per annum.

NERVOUS DISEASES AND MAGNETIC THERAPEUTICS. By JAMES EDWIN BEEDE, M. D. Cloth. Price, 50 cents; postage, 3 cents.

VIEWS OF OUR HEAVENLY HOME. A SEQUEL TO A STEELAR KEY TO THE SUMMER-LAND. BY ANDREW JACKSON DAVIS.

THE IMAGE BREAKER. A SERIES OF TRACTS BY JOHN E. REMSBURG. The following are now ready: 1. The Evil of Faith. 2. The Evil of Intemperance. 3. The Evil of the Slave-Trade.

WHAT WAS HE? OR JESUS IN THE LIGHT OF THE NINETEENTH CENTURY. BY WILLIAM DENTON.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL. Two Papers Given in the Interest of Spiritual Science.

EXPERIENCE OF SAMUEL BOWLES, late Editor of the Springfield Mass. Republican. SPIRIT-LIFE, Or Life as He Now Sees It from a Spiritual Standpoint.

TOBACCO AND ITS EFFECTS. A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.

HOW TO MAGNETIZE. MAGNETISM AND CLAIRVOYANCE. A practical treatise on the theory, management, and capabilities of subjects with instructions on the method of giving it.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE. This volume is intended to be a truthful autobiography of the author, and is a most interesting and instructive work.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

ANTI-SPIRITUAL CHRISTIANITY. A DIALOGUE. BY "ALIF." Suitable for distribution among inquirers. Price 10 cents, postage 2 cents.

THE GENESIS AND ETHICS OF CONJUGAL LOVE. BY ANDREW JACKSON DAVIS. Price, in paper, 50 cents; in cloth, 75 cents; postage free.

ABRAHAM LINCOLN. AN HISTORICAL ROMANCE. BY EUGENE BLAYNEY. Author of "The History of the North West."

THE HISTORY OF THE CONFLICT BETWEEN RELIGION AND SCIENCE. BY JOHN W. REISER, D. D. 1 Vol., 12mo., Cloth, Price, \$1.25.

THE PROOF PALPABLE. AN ACCOUNT OF THE MANIFESTATION OF MODERN SPIRITUALITY, WITH REMARKS ON THE HISTORY OF THE FACTS TO WHICH, MORALS AND BELIEFS. BY EUGENE BLAYNEY.

PRE-NATAL CULTURE. Early Suggestions to Parents Relative to Systematic Methods of Nourishing the Fœtus before Birth. BY A. E. NEWTON.

HAFED, PRINCE OF PERSIA; HIS EXPERIENCE IN EARTH-LIFE AND SPIRIT-LIFE. Being Spirit Communications received through MR. DAVID SCOTT.

"TRICKS OF THE TRADE." HOW SPIRIT PHENOMENA ARE SIMULATED. A Complete Exposition of the Methods Practiced by Spirit Mediums and other Deceivers to Impart False Impressions of Spiritual Power.

THE HALO: AN AUTOBIOGRAPHY OF D. C. DENSMORE. This volume is intended to be a truthful autobiography of the author, and is a most interesting and instructive work.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

RELIGION, BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY E. D. BISHOP, D. D. This work presents not only the sublime relations of the universe as viewed by faith, but also the scientific and human effort, but faith leads to every day realization and glory by spiritual laws.

ture. It is entirely through the chemist's laboratory, the astronomer's telescope. They try to disenchaut this marvelous structure of beauty. But their Aryan forefathers, when they looked out on the map of the great heavens or around on the solitudes and wildernesses and sublimities of our magnificent landscapes, felt that the outward form was a delusion, that all harmony was the harmony of the soul, that there is a peculiar music which is sung by the eye to the inner spirit, a peculiar sweetness which the ear pours through itself into the bosom of the soul, a peculiar meaning and teaching conveyed to the spirit of man, when he communes with the outward structure of the world. It is a mighty and marvelous book; but he who reads the true meaning learns that wisdom which gives him prosperity here and hereafter, he learns to realize God's presence as an all-pervading force.

What is this force? All force, according to the Hindus, is God-force; and we confidently assert that the time will come when the pendulum of thought shall swing in the other direction, and scientific men shall recognize the fact that all force is God-force. If God-force is enthroned in the world, if it is the light of God's force that gleams from every eye, if it is the smile of supreme blessedness that manifests itself through all the forms of joy and peace in the world, we feel that life becomes sanctified. In our church, therefore, we hold that, though matter be essentially different from mind, and the body mysteriously and radically different from the spirit, yet all the phases of life—the beauties and harmonies, the intelligencies, the glories, the beneficences—all are but scintillating sparks from the eternal conflagration of God's presence, without and within. This is the first principle of our belief in the new church.

The next principle is prayer. How can we commune with this presence? We do not believe in formal, routine prayer, in intonations and recitations, and candles and vestments, and things written in black ink and in red ink. We believe prayer to be entirely a spiritual transaction, spirit communing with spirit. The law of prayer is the law of faith. We must have confidence in Him to whom we send our prayers. He who has faith sails easily into the harbor of God's bosom, and his devotions are carried on the wings of heart-felt love. Where love is not, faith is a millstone on the intellect, a mere exercise of words.

When our prayers go from the depth of our souls, what is the response? That prayer is efficacious which immediately brings back its response, and that response is inspiration. Prayer is a breath, prayer is a sigh, prayer is an attitude, prayer is a cry for help to the infinite source of all help. When the man is full of misery and sin and rottenness, a breath goes out of him, a want often unexpressed, that pierces God's ear, and God responds. How many of us can stand up and lay our hands on our hearts and say, When I pray, comfort comes; and when I inquire the reply is heard, and when I speak the Spirit answers? That is our belief in the new dispensation of the Brahmo Samaj. We believe that, as we can behold God in his universe through the spiritual eye, so we can hear God's voice through the inner ear. What is that ear? It is simply that faculty known as conscience. Why is it that, in the moments when we are inclined to do the evil act, we hear as if a voice within us crying, Beware! Prayer ascends, the conscience is illumined, the moral faculties inspired, the nature of God turns his breath into the nature of man, man hears the eternal counsel, and, if he heeds that counsel, it is blessedness for him. But this realizing the presence of God is an act entirely within ourselves. Hearing the counsel of the spirit in the conscience is entirely an act within ourselves. Have these any objective counterparts? If the subjective and the objective coincide, the test of truth is complete.

If we speak of our inner experiences, we speak also of the testimonies which we receive independently from the outside world. Here is opened before us the great world of prophets, saints, scriptures, churches and religions. Great hosts of these holy men stand entirely outside of us. Hear the prophet of the North speaking in trumpet sounds, hear the prophets of the East proclaiming God's purposes in language of thunder and lightning. There are differences on minor points; but when David strings his harp and sings the sweet melody of his kingly devotion, you find a similar chord struck further east in India; and the Bhagavata sings the response to David's psalms. Again, in Persia, amid the nightingales and the roses of Ispahan and Shiraz, you hear Hafiz singing the same song in another language. You hear Zoroaster on the tops of the silent mountains singing the same. The prophets of the world give testimony to the counsels of the spirit in themselves. When you open their scriptures, you find the language of your own heart re-echoed and reinscribed in characters the meaning of which you cannot mistake.

Macanlay will say, and Buckle will respond, and Spencer will bear testimony, and Mill will reecho that there is no progress in religion; but we say, when so many aspects of spiritual culture present themselves, how can there be no progress? If the soul of the great East travels far into the West, and learns the grand developments of practical morality and pure life which you have achieved, if it learns from you the secrets of your success, your liberty, your honor for the female sex, and if the spirit of the West travels across the ocean into the East, and stands awe-struck amid the grand scenes of devotion and ascetic self-denial, and if the products of the two be exchanged, is there no prospect of progress?

The Spirit invites all men, all races, all churches, to exchange with each other their inner experiences, that all experiences may be assimilated, all ideals summed up, and one great ideal formed, the goal of the world and the end of mankind.

You will say, This is ideal. But the world is governed by ideas. The Son of Man was governed by a sublime idea. Where was the kingdom he came to establish? Where was the majesty which he claimed? Where were the apostles he meant to send around the world? All these were within his own heart. He lived in the midst of his ideals. Two thousand years have tried to realize them, but have not sufficiently succeeded.

In the Brahma Samaj, therefore we feel that we are surrounded by a great, ocean of objective testimony, and we feel that the time has come when all nations should take note of the signs and tendencies around them. Everywhere there is a cry for more light. Science and philosophy have declared undying war against faith and devotion. Churches do not seem to satisfy the deepest instincts of human souls. Amid every religion—Buddhist, Mohammedan, Hindu and Christian—you find strange conflicts going on. Whence is peace to come? Who is to pour oil on these troubled waters? These

refracted rays fall upon us from every direction. Whose hand is to concentrate them into stars of everlasting and infinite light? No single, individual church can do it. But let all churches and nations look to God alone, and when the aspirations of the world shall form one aspiration, when prayer shall mingle with prayer, then each will cry, "Our Father in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven."

Frank Baxter's Second Explanation.

To the Editor of the Religio-Philosophical Journal: It is one of the easiest things to criticize another. When observing one's course, how often we say, "What makes you do so?" "Why don't you do this?" And, too, almost as often we cannot answer why, but only declare, "I don't know," or "It seemed natural," etc. I presume we do differently and express ourselves differently, from the fact of our difference in organizations. My statement of the Georgetown affair has been fully and squarely made in a previous number of your paper, and it is as scrupulously exact as haste and memory would allow; indeed, in reading it again I am fairly satisfied. True to outside parties, much of "irrelevant matter" may seem to be, but it was necessary that it all should be there, or aggrieved parties had felt I had not met many important to them. Why and wherefore. This is very apparent now since Mr. Whitmore and a Mr. Sheldon ask further, "Why this?" "Why that?" "Why the other?" You, Mr. Editor, refer their questions to me. Some of them are easily and readily answered; others cannot be satisfactorily answered until a knowledge of spirit return and the laws controlling the same obtain with the inquirers; and when I consider I am questioned by parties ignorant of Spiritualism, prejudiced church members and pre-admitted antagonists, my efforts may be futile, especially when the question involves aught of the spiritual philosophy.

Mr. Whitmore writes: "The Saratoga slips were partly printed ones, instead of 'but a very few'." This seems like a distinction without a difference. His innuendo is apparent, however, that more than a few printed ones were among the "twenty or more" Saratoga slips, or as he numbered them in his Syracuse Journal article, which you copied into your columns, "twenty-five." As best I can recall there were four printed ones. Possibly a fifth, but no more. He asks, "Why necessary to jot them down?" It was not "necessary," but the reasons why I noted them were fully given in my statement, to which I refer him and others. Again he asks, "If he is so much in their company, they must be familiar enough to him to be easily recognized, and if he sees correctly in the séance, why should his statement about the people be so mixed?" I never claimed to be "much in their company," but that some had previously visited me. I never spoke of seeing spirits and so recognizing them. My claim has ever been that my visions were mental generally; that never more than a half dozen times in my life have I seen spirits themselves and directly conversed with them. My theory is that a spirit impresses me with certain names, dates and circumstances, and so effective is the impress that through some natural law they find expression in a mental picture, which in turn I delineate. Not only, for the time do I seem to see, but often to hear. I cannot tell how; I can only say that in various ways I sense these things, and then describe. I know that I am a student here, not a teacher; so, were I to see one of those spirits, that had visited me, I might not recognize it; but I possibly could, if there were any marked or peculiar sensation repeated, or if my memory were infallible I might recognize a previously given name, date or circumstance, or even correct any deflection from a pre-statement. Generally what is presented in mental vision I rarely err in describing, but what I seem to hear, as in the "Moseley" case mentioned, I may not catch correctly. But of this mixture of names I never heard, till I read of it in Mr. Whitmore's letter. Please note carefully. I always ask that people in my audiences, not only give their corroborations of delineations so far as they can, but what they shall say openly tell us wherein there is error, if any, leaving the correction, however, for the spirit to make, if possible. I always have wanted, and asked that any charge of mistake be made in the presence of the spirit when controlling, that a correction by the spirit might be made; and always deprecated silence at such a time, and then when all was over to have the charge of error made, and a rectification demanded: when too late. This privilege was Mr. Whitmore's, or any one's else at that meeting; but nothing was said to me save that it was recognized, and it was passed by as correct.

It seems by Mr. Whitmore's letter a name was wrong. The reason of this mistake Mr. Whitmore might have got probably, had he asked the spirit at the time of her coming, instead of waiting till now. It is for the spirit to answer, not me, if a mistake was made. I will suggest that spirits are human after passing out, as they were before, and to err is human. There is such a thing as making a mistake unintentionally or unavoidably; and then, too, there is such a thing as speaking truthfully, but through the blunted sense of a listener and sometimes through the perverse intention of a prejudiced individual an entirely different matter than the truth is reported. I do not mean to insinuate aught in Mr. Whitmore's case, for I believe him to be candid according to his memory and understanding.

As to the point made of the fact that the name in memorandum was correct, while that given from the platform was incorrect, all I desire or need to say, is, that when a spirit visits a medium by himself at his most passive and therefore best-conditioned time, it is not so likely that an error will occur or a communication be so defective, as when that spirit comes to a medium under a more unfavorable condition occasioned by the surroundings of and influences from a promiscuous and confused audience, and vice versa.

In my statement, third paragraph, it will be noted that I there told of two spirits visiting Georgetown as their old home, visiting me previous to my going there, and I am pretty sure that a man "Moseley" was one, speaking of self, of wife and of this "Bentley" or "Bailey" or whatever, and giving other things which in part were noted. I cannot recall the other, though if names or some circumstances be written or spoken I might distinguish. I labor under a disadvantage here inasmuch as I destroyed the envelope and contents as all have read in the previous correspondence from me. In this connection is the best place for me to refer to and answer some things in Mr. Whitmore's closing paragraph beginning with his No. 4. As to the man "Lout," I am very glad Mr. Whitmore puts "verbatim" a copy of two paragraphs from my memoranda, because they show me at once that they are from memoranda of those who came publicly and what they said, and which I wrote Sunday evening in my

room before leaving. The very method of record, the brevity, etc., shows this, and brings it to my mind. The name "Lout" had never then been known to me previous to its presentation in the hall. True, I was the only, and so the last speaker of the Sunday P. M. alluded to, but not the last speaker of the day as possibly most would imply from Mr. Whitmore's letter, for Mrs. Colby occupied the whole evening. Between the ending of my séance and the opening of the evening session were some three hours. A hundred or more remained between the sessions about the hall. If any will refer to my statement they will see how my time was occupied and where, and Mrs. Whitmore knows I went to my room somewhere from 5:30 to 6 o'clock, and did not come down till quite dark, 7 o'clock or later. In this hour or hour and a half was when I made such brief memoranda as I could recall of the afternoon descriptions. This in answer to, "When did he have time to jot down the corroborations of the afternoon?" I was surprised when Mr. Whitmore said "eleven" were recorded, for I was not aware I recalled so many. But these were not all who manifested, for the audience must remember the number was very large. But it matters little how many manifested. I ask how long would it require to briefly note these things, especially when you consider what mere skeletons of the descriptions as given the memoranda prove? Note that of the eleven, he gives up the close of his letter, seven names with ages, etc., which he also tells you is a verbatim copy. Note the brevity of record the indication of haste, etc., and then think how long it would take one to write these seven, and then allow time for four more (or even twenty more as to that) and would it not seem that even thirty minutes might suffice.

Mr. Whitmore says, "Further, he told my wife, when asked about a certain test, that he could not remember anything about these things after the séance." That may be her understanding of my answer. I know what I say and do during my séances. I can in a general way report them, and remember things that occur as well as an outside party who was a witness, and non-conversant with the names and facts till given; but I would not warrant strict correctness. Mrs. Whitmore's question was not relative to who manifested or to where from, or to any peculiarity of a spirit, things I most likely would remember, but rather what did a certain one that manifested say about a certain professor, the names of which parties I cannot now recall, she saying that that professor had been in her home, etc., and she was interested. I told her I could not recall what was said; that things in detail were vague to me and that often when communications accompanied my descriptions, they were generally enigmatical to me, until their significance was shown by the party understanding or receiving the message. It would be well to note in passing, that several of these spirits named came to certain acquaintances and neighbors, and I was led to point these latter out sometimes in my audience, who when the names and facts were given they acknowledged. Could grave-stone or obituary guide here?

"Why did he state to me," asks Mr. Whitmore, "that he did not know whether he left the envelope of slips, the money (part silver and part bills) and the lectures at my house or at the hall, if the following which I quote be true?" Then he quotes from my statement that portion telling how, on the cars from Freeville to De Ruyter, I, in making out my cash account missed my bills and recalled leaving them on the bureau in Georgetown. This is a misunderstanding on his part. I never made nor could make such a statement relative to the money; for I clearly remembered putting it on that bureau. I never had a thought but that the envelope if found, would either be found in that room, or else somewhere along my way of travelling. The statement was made of the lectures alone, for there was a possibility of my manuscript having been left at either place.

Another error in understanding on his part is, that I ever said the money lost was in part silver. I said the money paid me on Sunday, was partly in silver and partly in bills. Mr. Whitmore says, "It is plain to me if he must come... from De Ruyter to get the money, there was no accident in finding it." When I in my statement—which speaks of finding the money by accident, Mr. Whitmore wholly misapplied my words. I expected to find it at his house; I was surprised when he said he had not; but I was sure it was on the bureau upstairs. Looking there we could not find it, but there was my wilted bouquet, and had Mrs. Whitmore cleared up the room, or I thrown the blossoms from the window, I might have found my eyes as "truant" as Mrs. Whitmore thinks hers could not have been, but by mere chance (herein was the accident) the bouquet had been left, and the sight of it reminded me of the use I made of the pin—to stick through my bills on the end of the bureau. I at once exclaimed as I thought of it! Mr. Whitmore held the lamp, if I am not very forgetful, and we both saw it together as planned, and I took it and counted it—a ten, a five and a one dollar bill. He made some little ejaculation at the time.

Among others of my things I had a leaf of a New York Herald folded in such a way as to bring handy for reading and quoting the synopsis of one of Rev. Dr. Newman's sermons on "The Spirit-world." The paper thus folded was 6 inches long by 3 1/2 inches wide. I saw it while looking about. It stood folded close to the wall, and by the window near the bureau. This, as it was mine, and as I had not mentioned it among things lost, for I had not missed it, I quietly put in my pocket. The lectures we could not find. I went from here to Brown's hall. I went to the front door and tried to rouse Mr. Brown or some one. On this door I did pound, for I knew Mr. Brown's sleeping room was some way in the building. I went to a side door and tried again but could not make any one hear. I gave it up, and with the driver I went to De Ruyter. When I got in the carriage, I said, "Well, I will send to some one there to look for the lectures, and if they are found, have them forwarded."

Mr. Whitmore alludes to an obituary—as he terms it, of a Mrs. Thomson, copied and sent you. Why did I not jot down that I was going to the home of that daughter Carrie, etc. Let me say that in a letter written to Dr. E. F. Beals, West Winfield, N. Y., dated October 1st, '83, I wrote him of a lady spirit coming to me and impressing me that her daughter, Carrie Whitmore, was the lady who was entertaining me, but that I did not venture to speak of it.

Now, Mr. Editor, there are hundreds of questions, no doubt, yet to ask, and when all are answered, hundreds more will suggest themselves. The most of the questions that P. K. Sheldon asks are answered in replying to Mr. Whitmore's numerous ones. I must say, I do not like the idea of spreading out this matter so in detail in the columns of your paper, but when you allow so much space to insinuations, not to say accusations from my opponents, I have felt mine was the right use of space, even for details, as the questions asked led to them, and as these questions were referred to me. Many of Mr. Sheldon's insinuations and questions are founded on misunderstanding and misinformation. The spirit or motive underlying it is not just. It is with hard work I could recall writing, "It is not Christian," and it seems to me as though it were a clergyman's influence I sensed in connection with it directly or indirectly. The feeling also comes of anything and everything, rather than Spiritualism should exist. There is one thing I desire to write before I close. I blame Mr. Whitmore for not having intimated to me when I came for the missing articles that he suspected me. Then we could have talked this matter over, and possibly to his better satisfaction. In this life we see "as through a glass, darkly," but there is a time coming when "we shall know each other truly." From misinterpretation and rash reporting comes much of earth's anguish.

J. FRANK BAXTER, Chelsea, Mass., Oct 30th, 1883

The public has property rights in the acts of a lecturer when those acts affect in any way the claim upon which he appeals to the public for patronage. Also, when a lecturer assumes to teach a system of ethics or religion, as the case may be, his private character is a subject of legitimate inquiry on the part of the public. The RELIGIO-PHILOSOPHICAL JOURNAL is a newspaper, published to supply information to the public concerning every thing affecting the interests of Spiritualism. The personal feelings and wishes of its editors, of correspondents, of lecturers and mediums, must and will be held in abeyance, when those feelings and wishes are not pro bono publico, and calculated to serve the highest good of Spiritualism. The editor of the JOURNAL, in common with all men, has his weak points, but pusillanimity is not one of them; when an issue is raised involving the honesty of a public character in Spiritualism, or the genuineness of phenomena, he is always ready for the most complete exposition. In the case of Mr. Baxter, the JOURNAL had confidence in him, inspired by his character, and while giving full scope to the evidence against him, was free to say that the character of the accused entitled his explanation to credence. The affair was of a public nature; the secular press had widely disseminated one side of it. Pusillanimous silence on the part of the Spiritualist press would have justified the public in declaring that the great body of Spiritualists were either so sure of his guilt that it were best to let the case go by default, or that they didn't care whether he were guilty or innocent, so long as he gave an entertaining show, drew the crowd, and shouted for Spiritualism. However much Mr. Baxter may deprecate the notoriety given to the Georgetown affair, he must accept the situation in a manly way. With courage born of conscious integrity, any man with stamina enough to assume a public role ought not to flinch before the most penetrating investigation or the widest publicity; indeed, he should court it in an emergency like this. If the "moral malaria" saturating the Spiritualist atmosphere of Boston has affected Mr. Baxter's mental vision, or weakened his moral courage, it is to be regretted; if such is the case a change of environment will restore him, if made in time, for he has good stock in him.

These remarks are inspired by the first part of the last paragraph of Mr. Baxter's communication as above published. The JOURNAL has previous to this issue, given to Mr. Baxter's side of the case nearly twice the space accorded his accusers, not because of a desire to hamper the prosecution, but for the reason that in the very nature of things, Mr. Baxter's side must occupy the most space. No limits as to space have so far been imposed upon Mr. Baxter or his friends.

Hon. R. S. McCormick of Franklin, Pa., delivered an address before the Liberal League at Maltby Hall, Pittsburgh, Pa., lately on the subject of "The Material and the Immaterial." The effort of the speaker was listened to with marked attention by the audience. After drawing the distinction between material and immaterial things, the speaker proceeded to show by a comprehensive line of argument that in all conditions of life that of true worth was to be found alone in the immaterial, with the material serving as an agency through which to develop and bring out the higher attributes. He took the position that all things came under the control of natural immutable law and that all forms of being have been evolved from a grand central source. In man the immaterial or spirit principle was designated from the material by the term of individuality, and this individuality was a force which had been evolved from the great central force of creation and which kept prevailing forward through various stages of development to higher and higher planes of existence, while the physical was a mere medium through which the progression was made.

The bill granting women the right of suffrage passed the house of the Washington Territory legislature, a few days since, by a vote of seventy, to fourteen.

IS UNFAILING AND INFALLIBLE IN CURING
SAMARTAN NERVE
 Epileptic Fits, Spasm, Falling Sickness, Convulsion, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.
 To Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irregularities of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, Samartan Nerve is invaluable.
THE GREAT NERVE CONQUEROR.
 Thousands proclaim it the most wonderful invigorant that ever sustained a sinking system.
 \$1.50, at Druggists.
 THE DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo.
 For testimonials and circulars send stamp.
 Chas. N. Crittenton, Agent, New York. (5)

CATARRH ELY'S CREAM BALM
 when applied by the finger into the nostrils, will be absorbed, effectually clearing the head of catarrhal virus, causing healthy secretions, it always inflammation, prevents the membrane of the nasal passages from additional colds, completely heals the nose and restores sense of taste and smell.
 NOT A LIQUID or SNUFF
 A few applications relieve. A thorough treatment of 11 cure. Agreeable to use. Send for circular. Price 50 cents by mail or at druggists. ELY'S HYGIENIC, Druggists Chicago N. Y.

DR. C. W. BENSON'S SKIN CURE.
 It makes the skin white, soft and smooth; removes tan and freckles, and is the best toilet dressing in the world. Elegantly put up, two bottles in one package, consisting of both internal and external treatment.
 All first-class druggists have it. Price \$1. per package.

CATARRH
 To any suffering with Catarrh or Bronchitis who earnestly desire relief, I can furnish a means of Permanent and Painless Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men, Address: Res. T. P. CHILDS, Troy, Ohio.

RUPTURES CURED
 Medical Grounds of the City of New York. Elastic Appliance, in 30 days. Illustrated references sent. Send stamp for Circular. (Only in what paper you see advertisement.) Address: CAPT. W. A. COLLINGS, Southville, Jefferson Co., N. Y.

PATENTS BOUGHT SOLD OR PROCURED.
 A. W. MOGAN & CO., Patent Attorneys and Brokers, Washington, D. C.

A NEW ERA.
 In the Treatment of CANCER, SCROFULA and CATARRH. Only chloroform requisite used. Cures guaranteed. Examination from writing of sufferer. Address with 3 cent stamp:
NEW REMEDY COMPANY,
 319 W. 4th St., Cincinnati, Ohio.

EXAMINATIONS BY Mrs. C. M. Morrison's MEDICAL HAND AS FOLLOWS.
 For medical diagnosis by letter, enclose lock of hair and one drop of blood. Give the age and sex. Terms for magnetic remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. H. H. WILLCOX, Sec.

McSHANE BELL FOUNDRY
 Manufacture those celebrated Bells and Chimes for Churches, Towers, Clocks, etc., etc. Prices and catalogues sent free. Address: H. McSHANE & Co., Baltimore, Md.

PENSIONS
 For any disability; also to Widows, Children, Parents, etc., when now in creased. Charges of Deserion removed; Discharges and Honor obtained. Horse claims now paid. Send stamps for New Laws and blanks. Col. L. HINDMAN, ASST. Sec. 1865 for Claims and Pensions, Washington, D. C.

KNABE PIANOFORTES.
 UNEQUALLED IN Tone, Touch, Workmanship and Durability.
 WILLIAM KNABE & CO.
 Nos. 204 and 206 West Baltimore Street, Baltimore, Mo. 114 Fifth Avenue, N. Y.

THE MELODIES OF LIFE.
 A New Collection of Words and Music for the CHOR, CONGREGATION AND SOCIAL CIRCLES.
 By S. W. TUCKER.
 The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them.
 Board cover. Price 50 cents; postage 5 cents extra.
 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FOUR ESSAYS CONCERNING SPIRITISM.
 WHAT IS SPIRIT? WHAT IS MAN?
 ORGANIZATION OF THE SPIRIT-BODY, MATTER, SPACE, TIME
 The author, Heinrich Tiedeman, M. D., is a German scholar, he presents many thoughts in reference to the subjects treated that are worthy of careful consideration.
 Price, 20 cents; postage free.
 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

FARADAY PAMPHLETS
 No. 1. The Evolution of the Spiritual to the Material Universe: The Law of Control. Price 10 cents.
 No. 2. Origin of Life; or where it comes from. The Evolution of Intelligence, and their influence upon the mental development of the Human Race. Price 10 cents.
 No. 3. The Process of Mental Action, or How We Think. Price 15 cents.
 For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.