

# RELIGIO PHILOSOPHICAL JOURNAL

L.C. Draper

DEVOTED TO THE ARTS, SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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## Death and Its Consequences, or the Bright and the Dark Side of Spiritualism.

A Lecture Delivered by Charles Dawbarn at Frobisher Hall, New York, November 11th, 1883.

A reverend preacher was not long ago startled into belief by the appearance at a séance of a loved daughter who had departed to spirit-life many years before. "Papa," she said, "I don't want you to preach as you have done." "Why not?" "Because it is not true; there is no place in the Spirit-world where there is fire and brimstone." "Well, then, what shall I preach?" "Preach that we go and we come again." Oh! what a text. No Bible in the world's history has ever condensed an eternal truth into so small a compass. To me this text is so full of light and beauty, because it whispers naught of a selfish blessing won for your soul and mine through some one's suffering and atonement, but points to a universal power under a universal law, and the consequent alleviation of human woe. The brute suffers and forgets, but man climbs life's summit unaccompanied with a dark cloud of memory. From the moment that he recognized what it is to have life brightened by human love, but that the horror of silence and desolation fell upon him, when the loved one lay in the cold grasp of death, and nature began to pull to pieces before his very eyes, the form that he had loved so well. Oh! the tears that have fallen, the sobs and moans and heartaches! Even amid the bitter sorrow came every now and then the dread of the possibility of a future life without that love. Human nature is the same wide stream the world over, though here and there are rippling shallows of noisy grief, and anon lie depths of speechless woe, where the current sweeps silently over ceaseless agony. There is in human nature a divine faculty called "sympathy." It is, after all, the one link that alone can bind man to man regardless of his outward semblance. The moan of Royalty bereaved is heard at the cottage hearth, and the peasant Rachel weeping over her dead, wins sympathy from the Royal widow! But the aid that can really be of service to one in distress, must be founded upon knowledge. It is not the guack with lancet and potion, that can call your child back to health from the deadly fever; and the comfort offered you by ignorance, can never soothe your woe, save as sympathy calls forth the hidden grief and thus relieves your aching heart. I have stood by the casket whose closing lid was about to hide the long-loved form forever and ever. The clerical professional comforter stood by my side, and proposed to apply his artificial balm to my wound. I asked him, "Tell me that which you know as to the present condition of my dead?" He replied, "I know nothing." And the answer of religion to the universal question, "What of my dead?" has ever been, "I know nothing, but have the words of those who 2,000 years ago said they knew." Some day man begins to think for himself and back again comes the question, "What of my dead?" At last a voice from the invisible sends a thrill of joy into his soul as he hears whispered, "We go and we come again." Thus it is that the truth of spirit return enters the human soul, immortality becomes demonstrated, and the fear of death is totally destroyed.

And now what is the use to be made of this truth by its discoverers? For, remember, every mortal must be his own Columbus, and discover the truth for himself, if not at peril of life, yet even to-day at risk of reputation for sanity and common sense. To many, the truth itself seems to contain its own value. So long as John, Thomas, Elizabeth and Annie, come and give their names and some fresh life incident be noted through the new medium, we hear of glorious "test after test" hunted through every phase of the phenomena. Now it is by rappings and tipplings, anon by trance and clairvoyance, and then by slate-writing and form-materialization; all in successful quest after the repeated "test," even this has its value, for after all it is the "test" which breaks down priestcraft and lets the soul go free. To a second class of minds priding themselves on shrewdness, the phenomena offer an excellent prospect of worldly profit. The compass can be used as well by the pirate as by the honest trader, so the invisible is invoked to lend its aid to money-making and the gratification of man's basest passions. The world scowls, but the truth remains. Yet another class of minds welcomes the truth to a full and fearless investigation. It inquires of the spirit who has "come again," as to his present surroundings, and the consequences of his earth-life upon his position to-day. The philosophical searcher after truth recognizes the difficulties in the way of lucid communication, and seeks to discover the laws that he may aid the spirit to overcome them. It is not long since I analyzed some of these difficulties and showed you they must always exist; and I emphasized the importance of keeping our reason to the front, when we hold communication with the Spirit-world. I expect in this lecture to take some of the facts given to us by spirits and confirmed by clairvoyance, and show you they are in full accord with all the human intellect could reasonably anticipate. I do not think any thing has made the theological future so grotesquely impossible as the invisible line between its saints and its sinners. Man's reason is rarely acute enough to grasp the difference between the sheep and the goats. Of course it may be there, but common experience has failed to discover it. Certain facts are boldly asserted in every Christian Church to be spiritual truths, which are absolutely false both to reason and to knowledge. The most stupendous falsehood of all, is that man may escape the spiritual consequences of his actions by the intercession or atonement of another; and this in the face of the fact that in this life every thought, word and deed is recorded on the walls of the universe. This is well known by every one who has had psychometric experience. I say boldly, that nature knows nothing of mercy or even of justice. Man has sought to clothe his Deity with his own highest conceptions of a possible manhood in which mercy and justice stand to the front. But man on earth as mortal and in spirit-life as immortal, finds "cause and effect" to be the Divine Sovereign holding him in absolute subjection. Man in this world is both body and spirit, and the laws of spirit-life on earth he finds holding the same power in the next existence. We hear much of "spheres" in spirit-life, and the term is used so indefinitely both by spirits and mortals as to have become almost meaningless. It therefore becomes necessary that we here define what we mean when we apply this word to the hereafter. It is not the faculties but the emotions, not the acts but the intentions, that constitute spherical affinities. Rudolph, the burglar and murderer, was a profound philologist, but his spirit surroundings must be those that belong to a disregard for the rights of others. Thus, by "spheres" I mean that outward condition that conforms to spiritual developments. Association is always determined by the law of harmony, which holds devil to devil, man to man and god to god. Harmony is founded upon equal spiritual development, and the grade of that development is visible at a glance to the spirit eye. The compass of development is from the bare existence of spirit-life without manifestation of intellect, up to the inconceivable heights of arch-angelic humanity. Spirit-life is manifest to the spirit eye as an emanation from its interior individuality. Thus the progressed spirit corruscates dazzling rays of purity and holiness whilst the animal spirit lives immersed in his own darkness; and, of course, between these extremes human nature exhibits every possible stage of growth. That degree of development which by its similarity brings spirits into association, we term a "sphere"; and this spherical harmony is not founded upon intellectual growth, but upon similarity of appetites. Thus the mathematician, astronomer or naturalist may find himself in the same sphere as many with whom he would not have associated in earth-life. Yet, remember you must cast from you every thought of "punishment" as connected with spirit-life. All is simply "cause and effect." Punishment and vengeance, attributed to some all-powerful deity, are simply man's conception of how he should manage affairs, if he were on the royal throne. Let us now take such a glance as time will permit at some of the innumerable spheres in the new life of which we are now speaking. We must, however, commence by noticing that human freedom of association is no more infringed there than in earth-life. Each man can consult his tastes there as here, and will undoubtedly have his home and his

associations as may be most congenial, always subject to the limitations of the spheres. I don't mean the limitations in feet, acres and miles, but that he will find as in earth-life many unsatisfied longings, that can only be met when he shall have reached a higher and a purer life. It is true he has left behind him the earth body with its material limitations, but remember his spirit condition is unchanged. If he had used the realm of matter as his pole star, then his new present, becomes the reflection of his past. Do you understand me when I say he is psychologized by his own past, and as far as may be lives his old life? Spirit growth has its own laws, and one of them is, that it is dependent upon human will and desire. So the sphere has its rigid limitations as well as its privileges. It is a refined counterpart of this life, and conforms to the tastes and efforts of its inhabitants more than is possible on earth. I have spoken of the individual tastes and associations that can find gratification and yet remain within the common sphere; and as I am now speaking of what we may call the average condition of spirits escaped from earth, you will recognize that our varied tastes in this life will be carried to the new home. It is a second edition of this life, with much that is harsh, cruel and unjust left out, and yet with the individual position left to individual effort. Many have such strong tastes while on earth as to demand gratification. As an invariable result, such dominating taste rules in the new life. Therefore you will find cities, towns and villages, and cozy homes embowered in flowers, in such situations as the resident most craved. And some after a life of wearisome care and detail here on earth, demand for a time the freedom that knows no roof, but craves joyous liberty; so the spirit roams over hill and dale and seeks its repose in the evergreen glade. By the same law, the cities and towns gather their coteries of friends, their galaxies of talent; and, of course, you find temples of art where sculptor and painter dream beauty into form, and begem their thoughts with immortal color. Thousands and tens of thousands are hastening yonder to enjoy the scenic effects and grand artistic talent in that mighty theatre; and the famed professor has eager pupils seeking instruction in his academic halls, which are themselves models of architectural beauty. But though spire, minaret and dome sparkle in the soft rays of the spirit sun in evidence of man's power and intellect, green grass, beautiful flowers, wide spreading trees and the hum of the happy insect attest that nature has wrought out new life from the charnal house of the old mortality. Sometimes, my brother, the privileged mortal may fly on the wings of dream to his future home, and learn how to cast in earthly mold some of that distant beauty. Everywhere is active industry, and everywhere is labor glorified as the minister of happiness to an immortal soul. There is much that is still more interesting to man on earth, as nearer to his present conceptions of that which he needs. We all know of the loving ministrations of spirits to man on earth, but it is the fate of man that he shall sometimes pass suddenly to spirit-life in weakness that is almost woe. It may be, for instance, that stupefying drugs have benumbed and diseased the spirit. Yonder is a hospital where, under spirit laws of health; the weak may grow strong. Presently you see schools and nurseries where the sweet ones who have fled all too early from earth life, are turned to manhood and womanhood over there; and at earth's twilight hour or in calm of night, spirit nurses are hastening with their infant charges that your lost ones, oh! mothers, may rest for an hour on your breast, and draw strength from your loving heart, thus making true our text, "We go and we come again." Amidst this life with its superior opportunities to those who have gained its shores, come many drawbacks incident to human imperfections. Harmony of association can be used as a barrier to progress. Remember that earth-life represents the average experience of human nature and that human nature carries its prejudices as part of itself until they are outgrown and thrown off; and specially notice that the clanship of religious prejudices is not disturbed by the incident of death. Prejudice born of a narrow mindedness that we call bigotry, is malformation of the spirit, and the counterpart of those horrors exhibited in our museums of a man born without arms, and with toes educated to do double duty. Place a community of such unfortunate where they can associate and intermarry, and exclude those differently formed, then you will presently find that under the laws of heredity they will develop self-consciousness and point to their flexible toes as proofs of their superiority to common mortals. It was born my fortune to be thrown much into contact with this mental monstrosity, of which our museum curiosity is a true picture; and its culmination, is ever on the religious plane where bigotry and superstition reign supreme. Take as an illustration the Egyptian who denies that there can be any entrance to the family of Jesus or earth save by a burial of the whole body under water; or the Roman Catholic who cannot conceive of a true religion outside the boundaries of his own church. Conscience is made the arbiter, and a million times has the earth witnessed the sublime spectacle of conscience bearing the emancipated martyr through fire and faggot to his higher life; but remember that conscience is nothing but a corrupted habit. The conscience of the Thug

cries aloud for murder just as your conscience may demand the self-sacrifice of brotherly love. But this human ennobling of conscience has its roots in the knowledge that the man who has not the courage to avow and uphold his opinions, is at heart a cowardly sneak, and for sale to the highest bidder. So all honor to conscience! For a time it may narrow the mental outlook of man and render him, almost impervious to a new idea, but some day he will leave the valley that narrows his life and come in full manhood out into the broad plain of eternal truth. But death is no skilled mechanic to change form and re-cast manhood into new shape. The conscience is in reality the shape of the mind, moulded by its surroundings into form, just as water is shaped by the humble jar or the artistic vase. So conscience, all tangled and twisted and torn though it be, passes unchanged from the life of to-day to its new surroundings of to-morrow. Hence you find in the Summer-land exactly what reason would teach you to expect—a colonization based, first of all, upon religious prejudices. For instance, passing by the gentle sarcasm of Prof. Denton, who described the Baptist as choosing a damp corner in the suburbs of the celestial city, you will find them living as a community in voluntary isolation under the privileges that belong to all alike in the Summer-land. One change in their belief has come, for whereas they believed on earth that death was the potion that plunged every mortal into a deep sleep till the resurrection morn, they now acknowledge their mistake and find in their Bibles full proof of a second death yet before all living souls, in which the goats and the sheep will find their final separation. Hence it becomes more important than ever that the world's people should be held at bay, and all loose ideas of rationalism excluded. I have conversed with spirits from this sphere and have listened to their reports of sermons just preached by a minister who had occupied the same pulpit 150 years; and when I tell you that, urged by anxious relatives, they have indulged in public prayer for the poor lost soul who now addresses you, I fear you will have even a yet poorer estimate of the value of pious supplication. But the all-important point is this: That if, as I have repeatedly urged from this platform, there be harmony of association between spirits and mortals who think alike, then those Baptists of the sky continue sworn brothers to their fellow Baptists on earth. And, of course, through mediums they seek to confirm them in the faith. They reluctantly own they have not met God and Jesus, or psychically persuade themselves that some shining visitor to their sphere was the glorified Nazarene. Now note as the lesson from this great truth, that Spiritualism will work with just as much power to oppose freedom of thought as under other conditions it will labor to develop a rounded manhood. The Catholic church alone ranks yet more gorgeous; its rites and ceremonies arouse celestial enthusiasm with grander anthems; whilst it is spiritually striving for greater power to the church on earth, it hastens to give the holy lie to those who assert that its claim to be a divine church is a psychological superstition. Nature's code of liberty for man gives freedom for manhood to become a slave if it so choose. Every sect and religion has its own heaven, its own surroundings and its own rigid seclusions. The Brahman, the Buddhist, the Moslem and the Christian refuse converse with sinners outside the pale of their creeds, and thus the religion whose bigotry curses man on earth, carries its evil influence into the new life. This is the explanation of the fact that the celestial instructor, wise in knowledge and experience, can obtain an entrance into these secluded spheres, and finds the only opportunity to send them a new thought, is through mortal lips, as all unseen they crowd our lecture halls and séances. But alas! there is a darker picture to be drawn by him who would be faithful to the truths of spirit-life. There is a harmony far worse than the association of bigots and fanatics. I said recently that it was harmony that held devil to devil, man to man and god to god; and if by devil we mean the animal in man, then I tell you there are spheres where brute-dominion reigns supreme. It is time that Spiritualists awake to some of the dangers that belong to spirit-intercourse. We have been hearing for years about its glorious privileges, with here and there a tone thrown in, as if for effect, about obsession and the lunatic asylum. I not long since conversed on this subject with one of the most prominent lecturers on the spiritualistic platform, and I wound up a long exchange of facts by saying, "I wish you would bring these facts before the public, but I confess I dare not." He feared the loss of his popularity. I never yet worked for popularity, and I don't propose to begin now, but I stand ready to follow a truth whether it lead to heaven or to hell. At the same time some truths can only be understood after experience, and we must perforce limit our expressions, even of truth on the public platform. "We go, and we come again," has its bright side, but alas! it is as much a truth for the lurid flashes of a horribly debased manhood. There are certain plain facts in spirit communion that even the inexperienced can understand. First, that the most advanced spirit finds the greatest difficulty in entering our earth atmosphere; and if he be one of those whose wisdom and knowledge have become supernatural, then he can only reach you by trance or impression. And next, as a logical

consequence of this fact, those who are the least advanced can most readily control. But most Spiritualists seem to think of man on earth as at the bottom of a mountain of progress, on whose summit is celestial purity. In reality man here is but at a mid-station, and progress may be downward as well as upward. Notice the unfortunate in earth life, whose career has been marked with increasing degradation, then ask yourself, "What is there in death to change a mental tendency?" Listen! Manhood is ascent from the brute and the return journey is a deadly possibility. The law of harmony gives to the lower spirits a personal contact with matter impossible to the angels; and through the same law they gather into societies in the other life that can only be spoken of as "hells." I will not attempt to describe the scenes in these "hells," but I assure you that even Swedenborg did not grasp one half the horrors of the road by which man creeps downward to the beast. But, remember, we must say here, too, "they go and they come again," and the more material the phenomena the more do we present just the conditions they need for return. You know how many men and women there are in earth life with whom you would shudder to have those you love come in contact, yet few Spiritualists seem to realize that by sitting in inharmoonious dark circles and attending again and again the materialization séances, they offer the very conditions needed to introduce them to the men and women of the lower spheres. I do not say that such circles are not used by loved ones to soothe your anguish and wipe away the falling tear, thus destroying your fear of death. I do not say they necessarily work injury. I have known men who can handle the poison sumach with impunity; and others who will be sickened as the wind wafts its odors across their path. And very many are so little sensitive to spirit contact as to recognize no influence; but there are also many who from that hour become the prey of unseen monsters. It seems to me that Spiritualists most strangely ignore the very facts that should cause them alarm. They know that many spirits remain so earthly that they live in our houses, and share the very details of our lives; and they become intensely interested when the clairvoyant can point out such spirits and arouse them to speech. These are usually but poor earth wanderers, yet casting a psychological influence that should make you quick to take the alarm when your invalid and sensitive grow depressed and unhappy in certain rooms. But how would it be if you should attend some of this city's foul midnight orgies and bring back with you of its seeds to your peaceful home? Is the thought too horrible? When you attend the dark circle, under its usual conditions, you sit by a door that is opened wide to far worse hells than your imagination can picture, and as its inmates troop in, you may never see them nor feel them other than as they offer you soft touches and insulting caresses. But they have senses far keener than yours—powers of which you do not dream; and that tiny touch may be just the attachment of one magnetic spider's thread, afterwards to be built up and strengthened as circumstances will permit. I have heard spirits boast of what they had that very day accomplished in fastening these threads to several mediumistic organisms. I tell you here, that just as the yellow fever grave grows ripe with the spores of future death, so does the dark circle hide the influences that develop into degradation and misery. Since no two organisms are alike we may not trace these effects, but their results are the same to the sensitive every time. Here, too, is the favorite ambush of spirits who oppose freedom of thought under whatever banner the battle be fought. Mediums, above all others, are watched—to be either twisted as many who are carried into churches, or else led down to shame and blasted usefulness. The organized band of controls cannot always protect its medium, and how much less can those as yet unconscious of their mediumship guard against the foe. These are, unfortunately, some of the results that flow from our text, "We go, and we come again." Phenomena hunters, you are in danger, of which you little reck, when in passive stillness you expose yourself to what may be a deadly foe. Do you tell me that you have been again and again, and are unharmed? I don't know that, nor do you; but the most sensitive become the first victims. Did you never hear that the very flies carry from hospital wards the spores of loathsome diseases and drop them into fruitful soil? And so both mental and physical diseases engendered by spirit contact befoul mortal lives. And now how shall we make practical these great truths? Of all dangers the greatest to the sensitive comes from the miscellaneous, inharmoonious dark circle. It is a terrible mistake to believe that your own hopes, desires and longings, can build an impassable barrier of purity around you. I have known in one private sitting of only two persons, with a first class physical medium, such an outburst from the bottomless pit, that one life was beclouded for the next six months and even reason shaken to its very centre. I know that tremendous phenomena often attend dark circles, and that they are usually as free from mortal fraud as any other manifestation; yet I now unhesitatingly place myself side by side with those who would have dark circles struck from spiritualistic experience, as useless to the skeptic, unprofitable to the believer and dangerous to the sensitive.



Woman and the Household.

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

DAILY DYING.

Not in a moment drops the rose That in a summer garden grows; A robin sings beneath the tree A twilight song of ecstasy.

Our death is gradual like to these; We die with every waning day; There is no wait of sorrow's waning breeze But bears some heart-leaf low away!

NOTABLE WOMEN.

One of the inspired women of the age has passed away in the person of Sojourner Truth of Battle Creek, Michigan. There can be no doubt that, ignorant as she was in the lore of the schools, her soul was open in a remarkable degree, to those influences which flow from the great ocean of intelligence in which all are bathed.

that if it were ravaging the whole geography of despotism it would be an omen of high and glorious import. Channing paints its miseries, but does he know those of a worse war, private animosities, pinching, bitter warfare of the human heart, the cruel oppression of the poor by the rich, which corrupts old worlds?

The new volume of the life of this eminent woman by Mrs. Julia Ward Howe, interesting though it is from the subject and the writer, adds nothing new to what is known of her life or her character. The book belongs to the Famous Woman series, and is a compendium chiefly from the graphic and longer biography published shortly after her sad death.

BOOK REVIEWS.

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

HISTORY OF THE LITERATURE OF THE SCANDINAVIAN NORTH, from the most ancient times to the present. By Frederik Winkel Horn, Ph. D. Translated by Rasmus B. Anderson, author of Norse Mythology, America not Discovered by Columbus, etc.

WHAT SHALL WE DO WITH OUR DAUGHTERS? Superfluous Women and other Lectures. By Mary A. Livermore. Boston: Lee & Shepard. Chicago: Janson, McClurg & Co. Price \$1.25.

TINKHAM BROTHERS' TIDE-MILL. J. T. Trowbridge. Boston: Lee & Shepard. Chicago: Janson, McClurg & Co. Price \$1.25.

STRAY MELODIES AND SONGS OF SENTIMENT. By John B. Ketchum, Sec'y U. S. Military Post Library Association, New York. American Literary Agency, New York City. Price \$1.00.

Golden Floral.

For the season of 1883 Messrs. Lee & Shepard have ready six important additions to their Golden Floral Series: 'Curfew Must Not Ring To-Night; That Glorious Song of Old; Come into the Garden, Maud; My Faith Looks Up to Thee; The Lord is My Shepherd; the twenty-third Psalm in Song and Sonnet; It was the Calm and Silent Night.'

Nothing more beautiful in conception or more perfect in execution has ever been published for the press. As was prophesied last season, these unique books have given rise to many cheap imitations, which, however, may be easily detected from the genuine, which alone are veritable lixires de luxe.

Houghton, Mifflin & Co. of Boston have just published a new edition of the Portrait Catalogue of their publications. It embraces a list of the thousands of books they publish, under the names of the authors arranged alphabetically, and in many instances describes the books or gives their contents.

Wm. S. Adams, better known as Oliver Optic, has another of the Boat Builder series out. These stories of the sea are a source of never-ending pleasure to all boys who delight in the water.

Magazines for December not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, 'I, 'Rode a Man to London Town' Vignette; Frontispiece, 2. 'He scattered Crumbs and Toys,' On Christmas Day; A Christmas Breeze; A Child's Make-believe; Facing the World; Some Curious Cat Music; From the Flowery Kingdom; A Brave Girl; 'Eop's' Fables versified; A Canadian Carnival; A Fairy; Through France in Sabots; The Patrocinio's Christmas with Cherokee Sam; Christmas Snow; Song of a Christmas Hearth; A Double Masquerade; Little Bridget's Christmas Flowers; The Patchwork School; The Procession of the Zodiac; In No Man's Land; Cherry Pie; Mother Goose Rhymer; The Wonderful Christmas Box; Tangies, Music; Tales of the Pathfinders; In case of Accidents; Little Biographies; Anna Maria's Housekeeping; Ways to do things; What to do about it.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) Contents: Sermon; Prayer meeting Service; The Oldest Christian Sermon, Prayer and Hymn; On the Study of Latin Hymnology; Some Great Preachers Whom I Have Known; Light from the Post-biblical Literature of the Jews; Books and Readers; Light on Important Texts; The Gospel and the Poor in our Cities; What Mr. Beecher Said in California; Christmas and New Year Services; Living Issues for Pulpit Treatment; Hints at the Meaning of Texts; Sermonic Criticism; Preachers Exchanging Views; Queries and Answers; Gems of Illustration; Notices of Books; of Homiletic Value; Helpful Data in Current Literature; Themes and Texts of Recent Leading Sermons; Suggestive Themes.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents: The Centennial of the 'Critique of Pure Reason'; Goethe on the Immortality of the Soul; Man a Creative First Cause; Philosophy in Outline; Notes and Discussions; Book Notices; Books Received.

THE PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Prof. Nicholas Joly; Foot-prints in the Ancient Sandstone; The Trance a Subjective Phenomenon; Monsieur T. J. Capel; Grandmothers; A Famous Greek Woman; King Cretway; Investments in Amateness; Comus; The First Gun for Peace; Slaves to Fashion; Genesis of Alcohol; The Diet of the Chinese; Perils of Infancy; Notes in Science, etc.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Minutes of the Twenty-third annual meeting of the Eclectic Medical Society of the State of New York; Animal Magnetism as a Curative Agent; The care of the Teeth; The prevention of Mammary Abscess; On the treatment of Measles; What of the Day? Ocular Therapeutics; Massage and Mental Hygiene as curative agents; The Mirror.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., London and New York.) Contents: Martin Luther, Engraved by Theodor Knesing, from the picture by Lucas Cranach; Luther, by James Sims; Some Forgotten Etchings, by Walter Armstrong; Corn Cockles, by Grant Allen; The Story of a Courtship, by Stanley J. Weyman; The New Hero, by Theodore Watts; The Armourer's Prentices, by Charlotte M. Yonge.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Contents: Hot Water as a Remedy; Chemistry of the Cereals; Education of the Indian Children; Emotional Excitement; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

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

Scrofula, eruptions, dandruff and tan removed by Dr. Benson's Skin Care. A great success.

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

A bottle of Samaritan Nerve, enables one to defy asthma, nervousness and general debility.

Books Received.

WHAT SHALL WE DO WITH OUR DAUGHTERS? By Mary A. Livermore. Cloth, price 1.25. Boston: Lee & Shepard. Chicago: Janson, McClurg & Co.

THE TINKHAM BROTHERS' TIDE-MILL. By J. T. Trowbridge. Cloth, price 1.25. Boston: Lee & Shepard. Chicago: Janson, McClurg & Co.

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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, December 15, 1883.

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An Orthodox Christian Woman on Women Who are Spiritualists and Infidels.

Mrs. Jennie Frolseth of Utah, said to be connected with the Anti-Polygamy Standard contributed a paper to the Women's Congress at its late session in Chicago, entitled, "The Women of Utah." There was nothing especially new in the paper, but the last paragraph of the extract quoted below, gains for it mention in the JOURNAL. After depicting the horrors of Mormon life, the plurality of wives, etc., she says:

The women of Utah, leaving Gentiles out of the question, are divided into three classes: 1st. The Apostates; those who have withdrawn from the Mormon Church. 2nd. Those still in the Church, but are not believers in polygamy. 3rd. Those who do, or pretend they do, believe in the institution as a religious ordinance. The apostate element is, of course, very much in the minority, but it counts among its ranks many noble women who have burst from their trammels under innumerable difficulties, women who have suffered untold martyrdom for the sake of their false God.

I wish the whole world could hear the life-stories of some of these women, how they have been beguiled and deluded, their hearts crushed, their womanly feelings outraged, their homes desecrated, and they made almost entirely physical, mental and moral wrecks. I can scarcely pay too high tribute to the courage of the apostate Mormon women.

It may be thought a very easy matter to leave the Mormon Church, but when it is remembered that leaving the Church means the entire breaking away of all old friends, complete ostracism for all old associations and perhaps starvation for their children, it will be seen that it requires more moral strength, than is possessed by every woman, to cross the line that proclaims her an outcast. Innocent as those of their yearning babes, have had their reputation sullied and their character assailed in every imaginable manner. Others have been sent out like Hagar into the wilderness with, alas! no angel near to comfort them, while all Mormons were warned not to take them in. Many have laid life's burden down as too grievous to be longer borne; yet but to those who carried them safely bravely through to the end, we can safely say, "Verily, verily, ye shall have your reward."

But after all there is something very sad about the apostate women. After leaving the Mormon Church they become either Spiritualists or Infidels; not one in a hundred becomes a member of an evangelical church; and they say they can not conscientiously subscribe to any religious creed. It seems sad enough to hear a man talk about having no belief in a future existence, no hope of heaven, no trust in God; yet this is doubly sad when coming from the lips of women; they have been so swindled and deceived, and have seen so many atrocities perpetrated in the name of God and religion, that when once free from Mormon trammels, they appear to hate and despise the sacred name. And yet the women who have such infidel tendencies are otherwise good women, honest, virtuous, charitable, but they are the sad illustration of a saying that is current in Utah, "That Mormonism spoils a man or a woman for being anything else but a Mormon."

We are in doubt whether to consider the dense ignorance exhibited by Mrs. Frolseth in the last paragraph "very sad," or very amusing. It is "very sad" that an earnest, devoted, well-meaning woman should be so very "fresh" in matters of free-thought; this freshness will only raise a smile with liberal minded people, to be followed by a feeling of pity for the pious lady's simplicity. Analysis of the paragraph shows it full of contradictions; its crudities might be excused in an inexperienced writer, but when penned by a woman connected with the press and having

two years in which to prepare the paper, it has just a little of the essence of "very sad." That a society whose founder and leading spirit was Charlotte Wilbur, a Spiritualist lecturer and medium, and which is largely controlled by those infidel to Orthodoxy, should not only permit a paper containing such sentiments to be read before it, but refrain from all comment on the objectionable passages, is not strange to free-thinking people, however astonishing it may be to evangelical Christians. Were it essential we could name many women foremost among those advocating the advancement of the sex, temperance and social reforms who are Spiritualists, and some of them openly avowing their belief, and others only refraining from so doing through the certainty that it would weaken their power with the class represented by Mrs. Frolseth.

Does Mrs. Frolseth and those whose views she voices, forget that the Mormons are strictly orthodox? Let it not be forgotten in this connection that according to the orthodox plan of salvation, the good Mormon will go to heaven along with Mrs. Frolseth and her fellow believers. They will have supreme felicity in looking over the battlements of the blessed into hell and seeing Charlotte Wilbur, Kate Newell Doggett and a host of once active members of the Women's Congress writhing in agony. Sister Frolseth can rest from playing her harp and ask some Mormon sister to join her in the ecstatic pleasure of gazing upon the tortures of the infidel women whose good works could not save them from the wrath of the orthodox God. Gazing into the lake of fire the heavenly couple will see in the hottest, deepest part, the once lovely face of Augusta Cooper Bristol, the glossy-silked hair which once adorned her classical head is now disheveled and torn, the great limpid eyes that in earth-life gave hints of a limpid depth of soul and carried rest and cheer to sorrowing hearts are now blood-shot and wild, the gleams of love and mighty purpose are replaced by those of horror and despair, the sweet, soul-stirring voice which was wont to inspire audiences with noble aspirations and higher impulses to do and dare for humanity's good, now wails out beseechingly to the meek on-lookers,

Come to me angels! I will not ask that your presence may bring me Glimpses of Heaven; I am not worthy your white lips should sting me Of the songs that the seraphim know? Come to me angels! Teach me God's precious revelations below.

This agonizing appeal of course only increases the happiness of the heavenly hearers and as they turn in search of further joys they see, a little farther on, the figure of one whose presence on many a battle field has carried succor to the wounded and dying; one whose hand has been kissed with the last breath of brave men; one whose frail earthly body carried a soul full of love for the suffering, who nobly gave a life's work for others, ever forgetful of self; one who compelled her weakly frame to bring her great soul twelve hundred miles to Chicago that she might tell things to those in the Women's Congress which should help them in their work; none other than Clara Barton! Her tear-stained eyes catch sight of the sanctified couple and she imploringly holds up the Red Cross, the emblem respected by all nations of earth and which has carried its wearer safely through blood and carnage. She implores them to regard this emblem of her work, and for the good she did on earth, to give her a drop of water. This scene fills them with a new sense of the greatness and justness of their God and they turn once more to strike their harps and sing with fresh zeal the praises of their king. If these pictures shall seem to Mrs. Frolseth and those whose views she echoes, hard and cruel, it is not our fault, the scenes are strictly orthodox.

Listen to Mrs. Frolseth once again: "After leaving the Mormon church they become either Spiritualists or Infidels. . . . And yet the women who have such infidel tendencies are otherwise good women, HONEST, VIRTUOUS, CHARITABLE, but they are the sad illustration of a saying that is current in Utah, 'That Mormonism spoils a man or a woman for being anything else but a Mormon.'" Is it any wonder such suffering souls should come to "hate and despise" Mrs. Frolseth's God? A God who moves his servant thus to speak deserves to be hated and despised.

After she has taken the trouble to inquire into Spiritualism, Mrs. Frolseth may possibly change her mind in some respects; even her ideas of God may grow broader and grander. To become a Spiritualist it is not necessary for one to pass an examination on the God-question; indeed, the Spiritualist usually feels that to the finite mind the comprehension of the infinite is not sufficiently clear to be formulated in unerring and unchangeable definitions. Yet he hopes as he increases in spiritual culture and the grasp of his intellectual strength, to have clearer conceptions; but in the meantime he may have a frustrating faith in the love, goodness and wisdom of the mysterious Supreme Intelligence. Spiritualists allow the widest differences among themselves concerning God, feeling that no human being has a right to insist another shall accept his views on the question.

We may venture to quote from several Spiritualists; two of the names should be familiar to Mrs. Frolseth as men well known to the literary world. Epes Sargent in his "Scientific Basis of Spiritualism," page 183, says:

"An enlightened Spiritualist conducts the mind, sooner or later, to an enlightened Theism—liberal as the sun and all-embracing as the universe. But it is not dogmatic, since its intuitions are those of the infinite mind itself."

Lizzie Doten's poem entitled, "The Soul's Destiny"—Poems of Progress page 207—concludes with the following stanza:

Throughout the boundless All in All Life lengthens—an unbroken chain—

And He in whom we stand or fall Feels all our pleasure and our pain. O Infinite! O Holy Heart! Give us but patience to endure, Until we know Thee as thou art, And feel our lives in Thee made sure. Mr. S. C. Hall, a man of letters and the companion through a long and busy life, of the best minds in Europe, including scores of titled personages, was for many years a zealous Spiritualist. In his "Retrospect of a Long Life, from 1815 to 1883," page 582, American edition, in treating of Spiritualism he says:

It must suffice to say that I know that the souls of those who have died with us on earth, can and do hold communication with us now that they are in heaven. I know it as well as I know the plainest and simplest truths—as well as I know there are four fingers and a thumb on my right hand. I know also that such faith is not only consistent with the Christian religion—sustained—nay incited—by the Divine Word—but that without it there could be no vital Christianity.

Here is a final word from Thomas L. Harris's "Lyric of the Golden Age," page 125:

There is a God who lives, And we forget His presence. There is a God who thinks And loves and operates, And we toward Him are blind. He is the great necessity, for minds Tremble because of Him as magnets to the pole.

A Traveling Stereotyped Sophistry.

A traveling upon a sporting paper published for the immoral class, is not calculated to fit a man for the editorial control of a paper devoted to science, philosophy and religion, matters which come under the general head of Spiritualism. Hence it is not surprising that such a man should give comfort to free-lovers and frauds and persistently dodge the issue when obliged to speak of the doings of either class. If this dodging and hedging affected only the intellectual and moral acrobats who performed, it were a thing of little moment; but as a matter of fact, however sophisticated a statement may be, if it be persistently and continuously repeated, there will be an impression made upon the minds of those who read it.

These remarks are inspired in seeing one of these sophistries which has travelled all the way from the land of codfish and baked beans to the country of cotton and sugar. Though it is a long way from Boston to Atlanta, yet this sophistry retains its original fishy odor in full strength.

The editor of our esteemed contemporary, the Atlanta (Georgia) Light for Thinkers, seems to have received a copy of a Chicago daily paper containing an account of the exposure of Dr. Shea, which appeared much more complete in last week's JOURNAL, and in commenting on the account says: "If the Doctor is a humbug, we rejoice that he has come to grief." This is well enough, but he follows it, unconsciously no doubt, with the imported placatorial platitude: "We have no opinion of our own, having never attended one of the Doctor's sances." The use of this Boston bridge can be best accounted for on the theory of unconscious cerebration, the Light for Thinkers editor being severely pressed for time by his arduous labors and unable to reflect upon what was flowing from his pen. We feel quite sure his intellect will repudiate the sophistry and his moral nature abhor it, when to it, his attention is called. Consider the case in hand a moment. A man who is growing rich upon the hard earnings of poor people, by claiming to show them the spirit forms of their loved friends, is caught in the act of personating a spirit, the paraphernalia taken off him and he with his outfit locked up in the police station after a severe struggle with him and his confederates. A large number of credible witnesses see all this, the names of four of them are given in the daily paper containing the account lying before our Southern friend when he, possibly unconsciously as we have suggested, wrote: "We have no opinion of our own, having never attended one of the Doctor's sances." It would seem the sophistry of this ought at once to be plain to every mind; but, alas! we have sorrowful evidence from different sources, that it is not. Supposing this Boston ruling were to obtain in the courts of law; then a jury after listening to the evidence in a case where it is proved that a Cape Cod fanatic, while in a state of religious frenzy, killed his child, would say to the Judge: "If the man committed the deed he ought to suffer; but as we have never seen him in one of his frenzies, we have no opinion of our own in the case before us." The inevitable corollary of the declaration under criticism is: "Having attended one of the Doctor's sances where we did not see him detected, but saw people recognize the forms as their spirit friends, therefore, in our opinion, the account of his exposure is untrue and he is not a fraud." By the same token were a man on trial for selling stuffed watches, the evidence against him being complete, and the jury composed of men to whom he had sold good watches, the verdict would have to be, "Not Guilty."

The difference between the position of the JOURNAL and that enunciated from Boston and Atlanta may be illustrated by the case of the medium, Charles E. Watkins. When a man of truth and veracity like Samuel Watson testifies that he with his own slates went into the presence of the medium; never allowing Watkins to touch them, but holding them several feet distant, and under these conditions was written on the slate a message from a friend, the JOURNAL credits the statement and has an opinion based thereon, that Watkins is a medium. When equally reliable witnesses in Erie, Pennsylvania present complete evidence of fraud on the part of Watkins, the JOURNAL has an opinion based on this evidence, that Watkins is a cheat as well as a medium.

We regret to hear that Mrs. Maria M. King is seriously ill from a severe attack of pleurisy. We hope Mrs. King will be spared many years to her friends and do service for the cause she loves so well.

Mrs. C. Fannie Allyn at Lester's Academy.

Last Sunday morning Mrs. C. Fannie Allyn lectured at Lester's Academy, 619 W. Lake St., during which she responded to two important questions:

"Is materialization true, and what is its relation to Spiritualism and its philosophy?" "Where is the spirit of the medium while under control?"

The speaker traced the process of the materialization of plants, flowers, trees and animals by the slow process of natural growth and development, and then followed the same law into the spiritual realms, claiming that as the human mind unfolds and becomes familiar with the laws of the universe, that which now seems impossible, will become comparatively easy. She claimed, however, that a full form materialization, possessing every characteristic of the natural organism, as with perfect blood, bones, muscles, nerves etc., is an utter impossibility, and that when such a "materialization" is presented to those at a sance, the figure is invariably that of the medium. She said it was commendable folly and nonsense to suppose that any danger would follow from the interception of the supposed materialized spirit when outside of the cabinet; and that whenever it has been done, the medium has invariably been detected, and was guilty of personating some one's friend in spirit life. She advised the most careful scrutiny when investigating the claims of mediums for physical manifestations. Her remarks were well received.

In answer to the second question the controlling intelligence claimed that his influence was simply psychological, while the medium's spirit being still in her body, while he projected thoughts on to her brain. He spoke from actual experience only in the case of his medium.

The services were concluded by an improvisation of a poem on "Celestial Beauty," which was received with great favor by those present.

In the evening the subject of her discourse was, "The Old and the New Religion." Her remarks were listened to attentively and highly appreciated. After the lecture Mrs. Allyn gave several psychometric readings, which proved very satisfactory to those interested. One gentleman present had inclosed a necktie in a piece of clean white paper, securely pinning it together, and which she did not open, but wrote the following thereon: "Three near relatives; two of his brothers were drowned and one killed by a cart being turned over onto him. The inclosed necktie was placed on the table before Mrs. Allyn entered the hall. After the psychometric readings, the wigs, masks, laces and tin trumpets, the materializing paraphernalia belonging to Mrs. Elsie Criddle and captured at Clyde, Ohio, Oct. 19th, 1881, were exhibited to the audience. A short time ago she was again detected and exposed in California.

Augusta Cooper Bristol a Believer.

A correspondent having inquired of the JOURNAL concerning Mrs. Augusta Cooper Bristol's views of spirit communion we preferred to let the talented lady speak for herself. Here is her answer: "I am a believer in spirit communication, but my experience has not been such that I can say that I know it to be true. There is a difference between belief and knowledge. I do not know whether or not I have mediumistic power. If I have, it is of the impressionable kind, and I have possessed it from birth. Such ability as I possess, seems to me natural, and my own."

Some things are very amusing. Once upon a time an ex-preacher of the Baptist persuasion left England, much to the gratification of his Spiritualist and came to America. His name was Monck, and he delighted in writing editorial items for Spiritualist papers, putting handles on both ends of his suggestive patrymism. Early in his American career the JOURNAL got his measure and gave him a kindness letting alone; and its editor in the severest of his heart sought to put some Eastern Spiritualists privately on their guard, and for thus attempting, was treated cavalierly by those whose experience ought to have protected them from Monck's psychological power—they have learned something since. The "Oldest Spiritualist-paper-on-earth," however, continued to puff the Monkish charlatan up to the time he shook the Spiritualists and began to play the high-pious game. Hence the feeble attempts of the Boston hebdomadal publication in its last week's issue to be facetiously sarcastic in its reference to the friendly action of Brooklyn Spiritualists towards Monck, is amusing. It were easier to palm off stale cider for champagne, than to extract a spark of wit from puerility. And as for justice—well, nobody looks to find it written on that banner.

Brick is his name. He was christened Mark, but the world knows him better as "Brick." Thousands of people who would blankly stare if asked about M. M. Pomeroy, know all about Brick. He is irrepressible, audacious, self-reliant, hopeful, aggressive; a cross between a genius and a crank, with a heap of "horse sense" seasoned with shrewdness. He comes out on top at the very moment he is supposed to be annihilated. Though not a bore, he is the moving spirit of a stupendous bore—the Atlantic-Pacific Tunnel. People have been heard to intimate that he was ballooning rather than tunneling, but while he is not averse to using Sara Bernhardt's favorite carriage, he claims that his business enterprises are bona fide. Last week he enlivened the New York office for half an hour on his way to New York. Brick says he is getting out of the woods and has the money in sight to continue the work on the tunnel another year. Mr. Pomeroy has established a branch office at 199 Broadway, New York, though he says his headquarters will remain at Denver.

An Expert Spirit Maker Again Exposed.

Despite the obstacles thrown in her way by the notorious "committee,"—Pence, Hook and Connor—Mrs. Annie Stewart managed to escape their clutches, get rid of her drunken husband and marry a Mr. Walling of Battle Creek, Michigan. It was generally reported at the time that she had permanently retired from the show business, but after the honeymoon had passed, the old passion seems to have returned, and she has been quietly manufacturing and displaying a choice assortment of spirit forms in her own home at the moderate price of fifty cents a sight. On the first Sunday evening in the month several spirits materialized and appeared at the cabinet door; finally, one person, who was called up to shake hands with the apparition, took hold of the hand and pulled the spirit into the room and threw it onto the floor. A light being produced, showed Mrs. Walling as a female, in a pasteboard dummy dressed as a spirit in the back part of the cabinet to represent Mrs. Walling. This is the same old trick so long practiced at Terre Haute.

GENERAL NOTES.

Next week's JOURNAL will be the Christmas number.

Mrs. C. Fannie Allyn will lecture at 619 West Lake Street, next Sunday at 10:45 A. M. and 7:45 P. M.

Dr. D. P. Kayner has just returned from Colorado. His permanent post office address is at St. Charles, Ill.

The JOURNAL's Mexican correspondent, Carol, and Dr. Moore, of Boston, dined with the editor's family on last Sunday.

The poetry on our sixth page relates an incident that actually occurred on the 5th of last month.

Mrs. L. M. Spencer, of Milwaukee, spent last Sunday in Chicago attending the different meetings.

Dr. S. J. Dickson of Chicago is very popular in Brooklyn, and is doing good in healing. He will return to Chicago soon.

Gerard Massey will reach the West in a few months and should have a warm welcome and full houses. He is still in Brooklyn.

Everybody interested in Spiritualism and living in the vicinity of Michigan City, should attend the two days' meeting on the 15th and 16th.

Our painstaking and trustworthy correspondent "Carol," having completed his commission for the JOURNAL in Mexico, has returned to Chicago.

Photographs of E. A. Chapman of Lowell, Michigan, and Mr. and Mrs. O. A. Bishop of Chicago, and of "Red Hand," Mrs. Bishop's devoted spirit friend, have been added to the JOURNAL collection the past week. Next!

Editor A. C. Costum, publisher and associate editor of the Rotton, at Vineland, N. J., is also president of the local Spiritualist Society. His views are said to be largely in harmony with those of the JOURNAL.

C. G. Fitzgerald, of Minneapolis, Kansas, would like to correspond with slate-writing mediums with a view of engaging their services to attend the next meeting of the Boloman Valley Association of Spiritualists, to be held at Jamestown, Cloud Co.

As we go to press a letter received from Mrs. E. M. F. Denton, says: "The Australian mail is just at hand, and my last star of hope has gone out in the blackness of night. Mr. Denton is dead, and he was buried in New Guinea."

Sarah Stockton, M. D., graduate of a Chicago medical college, was appointed last week physician to the female department of the Indiana Hospital for the Insane, by Superintendent Fletcher. This is the first official recognition of a female physician in the history of the State.

The O-S-P-O-E having been so often attacked with biliousness, indigestion; fear of evil spirits, and dyspepsia as to seriously impair natural cerebral action, finds it necessary to abolish its editorial page. And the saddest thing is, that its subscribers don't seem to feel that they have lost any thing.

Mrs. Shepard-Lillie is one of the most efficient and popular lecturers in the work. She should be kept busily employed at a remunerative salary. Mrs. Lillie is a fine singer and musician and adds greatly to the success of his wife's engagements thereby. Mrs. Lillie may be addressed in care of the JOURNAL.

Last Sunday the Mediums' Meeting, held at the West End Opera House and led by Mrs. De Wolf and Mrs. Bromwell, was well attended. There was speaking by Mrs. De Wolf, Mrs. Spencer, Messrs. Smith, Longhurst, Avery and others.

Hon. Joel Tiffany will lecture before the Chicago Philosophical Society on Saturday evening, the 15th, taking for his subject, "Is Man Immortal?" Considered from a Philosophical Standpoint." Our city readers should bear this in mind and attend. The meetings of the Society are held in Apollo Hall, Central Music Hall Building, and begin at eight o'clock sharp. Admission to those not members is 25 cents.

Mr. O. A. Bishop, a zealous Spiritualist and the husband of one of the best mediums in the city, will give an interesting and unique entertainment at the West End Opera House, next Sunday evening, when he will attempt to explain and illustrate the methods adopted by Ackerly, Shea, and other fraudulent mediums who are now prominently before the public and imposing on honest Spiritualists. In connection with his "manifestations," he will give a lecture on frauds in general. Those interested should be present at his entertainment next Sunday at 7:30 P. M.

A new edition of "After Dogmatic Theology, What?" by Giles B. Stebbins, has been issued; it is really a valuable work; it is worth its weight in gold, yet it costs only 60 cents.

While some workmen were cleaning out the River Justin, one of the small streams of the Rio in Brazil, they found a very old cedar chest buried in the mud. When opened it was found to contain many valuable articles such as lamps, swords, works in gold, and diamonds. These articles were taken at once to the museum. They are supposed to have belonged to the Jesuits, who threw them into the stream when pressed in their flight from Rio.

Friends of the JOURNAL, now is your time to show your good will by actively working to increase its subscription list. If we could make you fully comprehend the tremendous amount of conscientious labor put on to the paper, and the many sacrifices made in the interest of its readers, we feel sure your hearts would be stirred and that new names by the thousand would pour in. What better holiday gift can you make a friend, than a year's subscription to the JOURNAL? It would be a weekly reminder of your kindness.

Next Saturday and Sunday a Spiritualist and Liberalist meeting will be held at Mozart Hall, Michigan City, Indiana. Mrs. Gage and Mrs. Denslow, inspirational singers; Mr. Geo. P. Colby, trance and test medium; Mrs. Simpson, of Chicago, slate-writing medium; Mrs. Isa Wilson-Porter, test medium and Mr. J. C. Bundy, will be present to take part in the exercises. A large gathering of Spiritualists and Liberalists is anticipated, and it is expected that much good will be accomplished.

"Dr." J. B. Campbell, manufacturer of "Vitaphic doctors," with factory at Cincinnati, is being bothered by the investigation of the managers of rival doctor factories, whose concerns, more respectable with age and authority, claim the right to supply the demand for conventional man-killers. If the JOURNAL understands Campbell's system, it is less likely to kill than the average allopathic practice, and to that extent is entitled to consideration. As between two empirical systems, the less dangerous is to be preferred if one must choose.

"Dr." J. Matthew Shea, the spiritualistic fraud, whose exhibitions were stopped by the police, and George Mostow, Shea's "bonner," were examined before Justice Woodman on December 5th, on the charge of having obtained money by false pretenses, and were held to the Criminal Court in ball of \$500 each. Mostow also waived examination on the charge of assaulting Lieut. Hubbard, and this increased the ball in his case to \$1,300. Then both defendants were charged with giving entertainments without a license, but in this case they secured a continuance to Dec. 12th, in \$200 ball each.

A very pleasant party assembled on the evening of November 22nd, at the residence of Mrs. Sarah C. Brigham, M. D., Fitchburgh, Mass., to participate in the wedding festivities of her daughter Nellie and George A. Fuller, of Dover, Mass. Mr. Fuller is one of the most popular and well known of Liberal and Spiritualist lecturers, and is president of Sunapee Lake (N. H.) spiritual camp meeting association, also vice-president and one of the board of directors of the Queen City Park, Burlington, Vt., camp meeting association, and many of his friends from a distance met to join the relatives and friends of the bride on this happy occasion.

The next issue of "The Popular Science Monthly" will contain an elaborate article on "The Classics in Germany," giving a crushing answer to President Porter and others who have appealed to the celebrated "Berlin Report" against Charles Francis Adams on the Greek question. The article is by Prof. E. J. James of the University of Pennsylvania, who has recently investigated the whole subject. He shows that it has been greatly misunderstood here, and that the inferences drawn from German experience of classical and scientific studies are of not the slightest value for the dead-language party in this country.

Capt. H. H. Brown spoke for the Portland Me., Society for the first two Sundays of November, and for the Haverhill, Mass., Society the last two, filling week day appointments meanwhile in New Hampshire and Massachusetts. Dec. 2nd he spoke in Keene, N. H.; the 6th and 7th in Bristol, Vt.; Dec. 9th in East Middlebury, Vt. He will be in West Randolph, Vt., the 16th; East Princeton, Mass., the 23rd, and in Hartford, Conn., the 30th. He has a few week day engagements in vicinity of these places and will accept others. He speaks for the Society at Freeville, N. Y., the first Sunday of March, and wishes to make engagements for March, April and May in New York, Pennsylvania, Ohio and Michigan. Address at appointments or 512 Quincy St., Brooklyn, N. Y.

Business Notices.

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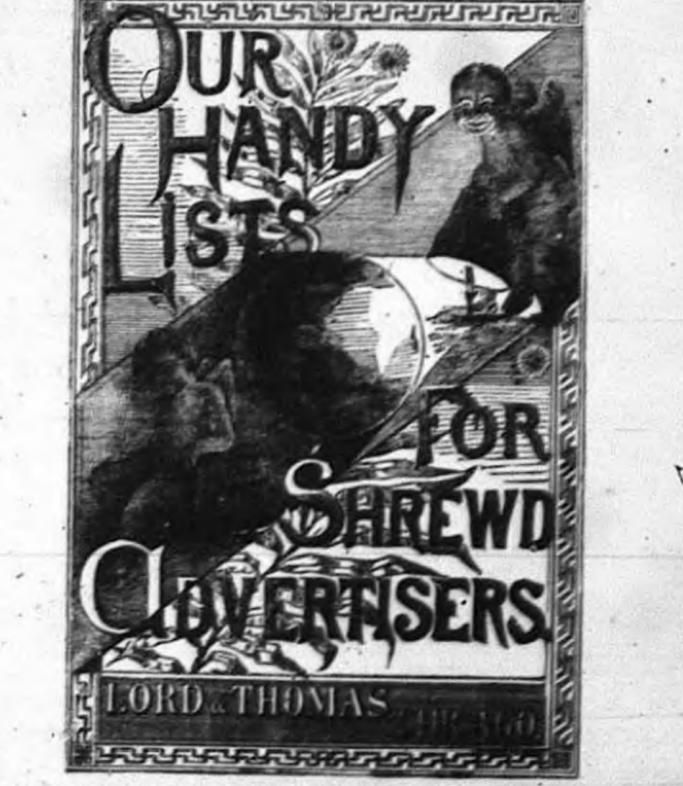


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A breezy, cool, November day From noon to evening wears away...

A night of wind, and dashing rain That pelted against the window pane...

As sparks to tinder, so the dram Through all his fevered pulses ran...

Who knows what fancy seized his brain While stumbling onward in the rain?

A cottage, standing in the rain With children's faces at the pane...

But when the rising light of day Revealed the glistening, mangled clay...

Letter from Opheila T. Shepard.

Owing to ill-health I shall not resume my labors upon the medium for some time to come.

He who would fashion the clay of his dreams Into the shining marble of enduring results...

A Chance for the Cheerless, Homeless Children.

Knowing that the columns of the RELIGIO-PHILOSOPHICAL JOURNAL are open to those who desire to lessen the sufferings of the poor and unfortunate...

RESPECTED FRIEND HARRISON, Nov. 1883. I feel for the sufferings of people West by floods, cyclones, and losses by fire.

Meeting of the State Association of Spiritualists of Minnesota.

The State Association of Spiritualists has just closed in this city. A fine corps of speakers was present, including A. B. French, Mrs. Shepard-Lillie, Mrs. E. Tryon, Mrs. Leper, and our home mediums...

The afternoon session commenced with conference, Mr. Morey leading with a discussion of his forenoon's remarks on the soul, and its probable condition after this life.

The evening session commenced by a voluntary song by Mr. Colby, followed by A. B. French in reply to Mr. Morey's materialistic and theosophical utterances in previous meetings.

At 11 A. M. Miss Johnson opened the services by reading one of Ella Wheeler's poems, entitled "Progress." After a short invocation, the speaker took up the question, "Is Spiritualism dying out?"

At 1 P. M., a conference or medium's meeting was held, and to the annoyance of some Spiritualists and the amusement of others, Mr. Morey, who claims to be a materialistic scientist, claimed the ground that he is a medium, and proceeded to enumerate the different phases of his mediumistic gifts...

The evening lecture was given by Mrs. Shepard-Lillie upon the question, "What are the Best Evidence of the Truth of the Spiritual Philosophy?" Her first and most potent answer was, "The success it has achieved."

A Query.

Why does God bring opposing forces together? Why does he create evil to subvert the success or seemingly final moment of triumph of our consummation? Is it for the purpose of opening mortal eyes to the simple laws that govern us?

Why does God bring opposing forces together? Why does he create evil to subvert the success or seemingly final moment of triumph of our consummation?

The Want of a New Religion.

Felix Adler apparently finds that foundation on which he placed himself with such confidence and enthusiastic devotion some years ago is not sufficient for his purposes; that it does not offer the basis for the improvement of the race which he had so fondly and confidently looked for.

The discourse, sermon, or lecture, according to the taste of the reader, which Felix Adler delivered lately at Cheltenham Hall, New York, on "The Want of a New Religion," seems to have excited a considerable interest in the orthodox world.

The orthodox, or, lecture, according to the taste of the reader, which Felix Adler delivered lately at Cheltenham Hall, New York, on "The Want of a New Religion," seems to have excited a considerable interest in the orthodox world.

Ethics in the place of religion? Why, ethics, beyond the culture of a few, experience shows, is the imperious demand. But religion is the very root of all ethics.

What the new religion is, as proposed by Mr. Adler, it is not clear, but it is certainly not "charity," while most important, can not take the place of religion.

There is considerable excitement in New York city just now over what some people choose to call the return of a spirit to this earth.

A Spirit Vile.

There is considerable excitement in New York city just now over what some people choose to call the return of a spirit to this earth.

Mrs. Lou V. Wheeler writes: I should strive to death spiritually, if it were not for the pleasure of the society of Spiritualists.

The Brooklyn Spiritual Fraternity.

The announcement that Prof. Henry Kiddie, of New York City, would lecture before the Fraternity, Friday evening, Nov. 30th, attracted an appreciable audience.

The Christian church, among its other superstitions, had believed in a personal devil, that had great power and influence over the souls of men, and when the spiritual phenomena became common, it attributed the manifestations of the unseen intelligence to his satanic majesty.

Mr. John Jeffreys was the next speaker. Mr. J. was formerly a lay preacher in the Methodist church, and said that he could remember the time when he believed the Bible to be the very word of God, every word and line.

Mr. F. Haslam gave some interesting personal experiences, detailing how he had rid himself of the fear of the devil, and how in his investigation of Spiritualism it had made him a thinker.

The Labors of W. A. Mansfield.

I desire to inform the many readers of the JOURNAL of the most favorable reception which I received at the hands of the Michigan Spiritualists during my sojourn among them this past summer.

Several articles in the last JOURNAL, showing the prevailing new interest in the facts and phenomena of Spiritualism, remind me of what has taken place here within the past few months.

Remarkable Appearance of a Spirit.

Several articles in the last JOURNAL, showing the prevailing new interest in the facts and phenomena of Spiritualism, remind me of what has taken place here within the past few months.

Prediction of Death.

Many years ago I commenced to investigate Spiritualism. In the year 1861, I made my home with my sister and her husband. She never was a rugged woman.

Mr. Cook's Strange Death.

Further investigation of the strange death of Lafayette Cook, of Auburn, emphasizing the remarkable features of the case. Coroner Brooks has made a careful examination and finds the medical facts to be as stated.

About two months ago Cook's daughter-in-law died. Among the most sincere mourners was her father-in-law. He accompanied her remains to the grave and expressed the tenderest solicitude toward his grandchild.

Mr. Cook had been in the city for some time, and was very much interested in the Spiritualist movement. He had been attending the meetings of the Fraternity, and was very much impressed by the teachings of the Spiritualists.

Unitarianism.

I have read with much interest Bro. Stebbins's article on "The Aspects and Opportunities of Modern Unitarianism." I think his conclusion correct.

Mrs. Emeline S. Fairchild, of Newton, Conn., writes: I renew my subscription to the faithful JOURNAL which has for long years paid me its weekly visits, and I have learned to prize it above any other spiritual paper.

A. E. Stanley writes: The tone of the JOURNAL and the character of the communications I like. Tiffany, Tuttle and Stebbins are good supports to the cause.

Westminster Abbey and the agitation in favor of an enlargement of Westminster Abbey is growing rapidly, and plans are being submitted for the proposed extension.

A Sunshiny Husband. A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for.

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The Hand That Rocks the World.

Blessings on the hand of woman! Angels guard her strength and grace In the cottage, palace, bower, O, no matter where the plabe!

Discovery of a Buried Village. A buried village has been found by the Hon. Amado Chavez a mile from his house, near Socorro, N. M.

Kind Words. Children think much more deeply than we imagine, we should therefore answer their questions to the best of our ability unless explicitly asked in a spirit of frivolity.

Prayer. The extraordinary fatality that has recently attended prayer has not frightened the praying women of a town in Connecticut.

The English Poor. The Saturday Review (Tory) referring to the condition of the English poor says that the discussions on this subject have made three things known.

Cause of Atheism. The Rev. Arthur Griffiths, a Congregationalist clergyman, said the other day in London that "much of the atheism of the present day among English workmen arose from the fact that the church had never championed the cause of the oppressed against the oppressor."

A Female Miser. A female miser, 83 years of age, was found dead in London a few days ago. She owned several houses, 100 acres of land and \$5,000 in cash.

By going a few minutes sooner or later, by stopping to speak with a friend on the corner, by meeting this man or by turning down this street instead of the other, we may slip some impending evil.

Two Bottles of Ely's Cream Balm cured the wife of a well known U. S. General and also two army officers in Arizona of Catarrh. Price 50c. Pleasant to use. Apply by finger.

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Continued from First Page.

Spirit communion has come to stay, and to be henceforth a portion of our lives. It is, and must continue to be a tremendous force for good and for ill. The very first step towards compelling its blessings is to respect our own reason and demand the use of all our senses, as necessary to our protection from hidden dangers.

The enthusiast will tell you how much you lose by daring thus to put difficulties in the way of spirit intercourse. I tell you how much you will gain, for rest assured it is only by this wise caution you can escape the hidden danger, develop your manhood and maintain your self-respect.

An Open Letter to Hon. Joel Tiffany.

DEAR BROTHER,—I have read with care your late articles in the RELIGIO-PHILOSOPHICAL JOURNAL, especially those of November 17th and 24th, and am not free to let them pass without earnest comment, partly at least, of disapproval.

The objections that rise to them may be thus defined:

1. You seem to exalt more highly the character of Jesus of Nazareth than a critical examination of history will warrant, and thus to bolster up the many superstitions that have attached to his name through the long ages wherein a large portion of the human race have struggled under them; superstitions and idolatries so powerful that it still remains true—

That "ever where the creeds abide,  
And where the priestly foot has trod,  
We find more faith in one who died  
Than in the Ever-living God."

2. That you also seem to extol the value and power of the emotional religious faculties of the human soul, however wrongfully applied or guided they may be, as compared with the rational reverence of humanity for the Deific power, wisdom and benevolence manifested throughout universal nature. And herein again you appear to be throwing obstacles in the path of those who, having witnessed throughout the ages the utter insufficiency of mere emotional faith, to redeem mankind from the rule of overdeveloped selfishness, have been striving rationally to investigate the real nature of man and his relations to Deity, and by the aid now breaking from the Spirit-world, to formulate a Religion of manhood and womanhood; not a religion wholly of the emotions and affections, as applicable to the nursery of the childhood of humanity; but one that, man and woman, in a rational age of the world's advance, may hold, and thereby be prepared to stand forth in the presence of the Infinite, as grown up children in the presence of a parent, saying, "Father, we are thy children, partakers of thy nature, amenable to thy laws; reverencing thy wisdom and longing for thy love; give us in our exercise of thy own best gifts of reason, as well as intuition, to appreciate thy benevolence and to grow more and more like unto Thee."

I am well aware, Brother, that in saying that you have overexalted the historical character of Jesus, I shall be hounded with the cry of "infidel" from these very loving and emotional brothers and sisters, who, however ardently they may worship and grow into "oneness with the Divine spirit" (?) generally grow at the same time in bigotry and intolerance; but, being of the family of those who were burned at the stake, as dissenters, by the then representative idol worshippers of Jesus and the Virgin, enough of the martyr strain still survives, to bear the censure and to defend the position taken.

Come let us reason together, first premising that it is difficult to define the exact historical character of the Nazarene, owing to the conflicting accounts given of him—not only in what are considered canonical writings, but in others also. Not knowing what your views may be touching the relative authenticity of the several books of the Jewish New Testament, and not pretending myself to be very well schooled in that line of investigation, it will be sufficient to take them as they stand and read a lesson from them as to the defensibility of the position you take (in JOURNAL of Nov. 17th, 1883.) that "Jesus, as history and art have presented him," is "the most complete revelation of human possibilities" and "stands forth as one who . . . became filled with the Divine spirit of the universe." . . . qualified to receive, "the influx of all love, wisdom, will and power."

Right here permit me to quote from the three first verses of the first chapter of St. John: "In the beginning was the Word" (Jesus) . . . "the same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made." Now Jesus (according to John) having been present at the "beginning" and being qualified (according to Tiffany) to receive "the influx of all Wisdom, must have known of the development, dimensions and structure of the universe, yet in the 13th chapter of Mark, Jesus is represented to have said "this (that) generation shall not pass" till all these things be done"—they should "see the Son of man coming in the clouds," with "great power and glory." "And the stars of heaven shall fall," and many other notable things happen.

Jesus did not come in the clouds to that generation; but, if history tells truly, his followers after his death, obeyed his command, "I say unto all, Watch" and spent their time, neglecting their human duties, watching for him in vain. So are some of his professed and emotional followers to this day watching with robes ready for the occasion. So also will they ever be watching, as long as folly and childish emotion pander to the ear of faith.

It is in vain to say the meaning of Jesus was not literal—it reads as literal and was so construed by the disciples. Where was all this boasted "influx of love and wisdom" if he spoke in allegories so obscure as to mislead, not only his loved disciples, but his followers for nearly two thousand years, into folly? Jesus boasted "heaven and earth shall pass away; but my words shall not pass away." The "stars of heaven" did not fall as he said they would—they have not yet fallen in the sense that apparently was meant. No one understanding the structure of the universe, knowing all wisdom, would have used that language. He evidently had confounded the infinitude of suns in the measureless fields of space with the trifling meteors, some of which glance hourly through our atmosphere, he being as unwise in those things, as the venerable and illiterate Quaker, whom I heard say after the notable fall of meteors in November, 1833, "Nearly all the stars fell down; hardly any but the planets are left." Many ignorant negroes and other "emotional" illiterate persons thought at that time, like Jesus, the shower indicated the end of the world. Brother, you defined no special fields of thought, but "all wisdom." Whereaway in the chapter just quoted, do you find the evidence? Wherein by the light of it, is your high ideal? Is it in his boast of unfulfilled prophecy, yet unfulfilled? Is it in his coming in the clouds with great glory, still

watched for? Is it in gathering the elect? Is it in the scientific absurdity of "falling stars?" Would you not rather (as I would) seek for a high ideal, at least in the line of natural truth (and all truth is natural) amongst those cultured men and women of this day, who, making no claim to have been "in the beginning with God," or that by them "were all things made that were made;" yet are so learned in science; so developed in the intellectual power of logical deduction, from the facts, histories and laws of nature's phenomena, that they can teach of the evolution of myriad suns and systems of worlds from nebulous vapors,—growing and forming through the eternities of the past—can, by the exercise of the same powers, deduce and foretell the developments that must necessarily follow in the eternities of the future. Such minds as these can mark the unnumbered worlds now floating in the limitless fields of space, obedient to the powers of Deific law, that must, according to Divine economy, be teeming with sentient life? How can their hearts help expanding in reverent contemplation of the Power that upholds so vast and harmonious a cosmos? But let us turn to another illustration:

It appears by Matthew 25:41, that Jesus had faith in cursing "into everlasting fire prepared for the Devil and his Angels." Have you, Brother Tiffany? Do you look there for a perfect sample of "the influx of all love, wisdom, will and power?"

Jesus taught, "Wide is the gate and broad is the way that leadeth to destruction," . . . and "straight is the gate and narrow is the way that leadeth unto life." Did it ever occur to you, brother, to ask, "who made the ways?"

Do not Spiritualists of this age and all persons having true faith in the benevolence of Deity, hold to a higher ideal?—that "broad is the way which leadeth from suffering, misdirected humanity, unto life eternal; and that narrow, very narrow, is the way that leads any to ultimate destruction. Ah! brother, if you wish to cultivate love and benevolence in the hearts of men, give them not as a "high ideal" the personage so unwise as to teach such heartless doctrines. Lead them not to a God that keeps a devil, as king in the realms of everlasting fire!

Again: What kind of an exalted ideal of one "filled with the Divine Spirit of the Universe" is that indicated in the 13th chapter of Matthew, when Jesus was asked why he spoke in parables unto the people. "Because (he answered) it is given unto you to know the mysteries of the Kingdom of Heaven but to them it is not given." By this it appears that while assuming to teach valuable truths to the multitudes that followed him, he was coldly deceiving them by uttering what they could not comprehend.

Is this a sweet picture of the abounding charity and love with which Jesus is presumed to have been filled? Oh, fallen ideal! Oh, dismantled idol!

Brother, in your essays you have said much that is wise, good, true and worthy of all acceptance; but ask us not to follow the ideals begotten in the goodness of your own heart; for I could give sheet after sheet of illustration that they are untrue to nature and to history; and I beg of you to have a care, lest the prejudices of early education (induce you to throw obstacles in lines of growth now supremely needed for the world's further advancement.

Allow me now to take a short space (touching upon the contrast you make in the JOURNAL of the 24th, between the power and value of the emotional religious nature and that of intellectual enlightenment. You call the latter "enlightenment of the head" forgetting or disregarding the fact that the human brain is now acknowledged to be the organ through which every species of mental manifestation—the perceptive, the reasoning, the moral, the spiritual and aspiring, as well as the passionate and animal seek and find their natural expression.

You claim that "enlightenment of the head" (meaning, I hardly know what) "is not sufficient to secure true character." We freely grant that for perfect character, every possession of the man or woman must be duly and harmoniously developed—the observing, the reasoning, the moral, the emotional, the spiritual as well as the physical; but better would it be, in my view, to have the intellectual religion without the emotional, if that were possible, rather than to have the blind emotional unguided by the intellect. And I am much mistaken if the human faculty of right reason is not the highest of all gifts, the wearer of the ermine before whom all other faculties must bring their revelations for judgment.

I hold that the story of Abraham and Isaac, the father to sacrifice his first-born to a whimsical God, the Hindoo widow upon the funeral pile of her husband; the Hindoo mother giving the babe of her bosom to the Ganges; the worshiper throwing himself beneath the Juggernaut—all of which you quote as illustrative of the power of religious feeling. Yes! and we would say also, the demented religious devotees of our own day and land, murdering their children at the fancied command of God,—are all alike illustrations of misguided emotional religion, for which priestcraft of the one hand, and teachings such as yours, Brother Tiffany, on another, are mainly responsible.

The subject is a fertile one, but this letter is growing long and I must draw towards a close. Permit me to quote a few passages from a lecture published in 1881 by B. F. Underwood:

"In the ancient cities, where, like Corinth, the people were the most corrupt, they were often the most given to religious worship."  
"In the most profligate days of Rome, a wager might have been laid, says Mommsen, that the more lax a woman was the more piously she worshipped Isis, the chaste sister, and spouse of Osiris, the mythical deity and high ideal of the Egyptians."

"In the middle ages blind faith prevailed, and the people were intensely religious as far as prayers and emotions were concerned; but in that very age above all, did dishonesty, treachery, immorality and crime abound." Thus it continues even now; revivals and salvation armies may abound; but side by side with them, all the more grow fraud, selfish greed and ignominy, public and private; while practical righteousness, individual and national, seems on the wane. "The most vicious and luxurious cities," says the accurate Hallam, "produced the most numerous Anchorites." "The Christian cities of Asia Minor perished of their own corruption."

"To-day the savage tribes are almost invariably full of religion."  
The Rev. Dr. Schaff (orthodox) says in the Princeton Review of September, 1879: "The negroes are very religious by nature, but their moral sense of honesty and chastity is weak." This coincides with my observation and the saying has long been proverbial, "If you would see a colored man made worthwhile, let him get religion." It is not an uncommon experience to see men who make no profession of religious feeling, yet are models of temperance and virtue, while on the

other hand, men who like "David the sweet singer of Israel," full of piety and devotion, are yet monsters of lust and cruelty.

I might go on further, with an endless mass of illustrations to show that the emotional religious feelings are no assurance of good, but as now promoted, are more powerful in wrong directions than in the right. What shall we do then? "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding." (Prov. 4:7.) Cast from their pedestals the idols of the past instead of wreathing them with fresh flowers where those pedestals are shattered and their basements have crumbled to decay.

Instead of teaching of a God of jealousy and vengeance, the maintenance of a devil and "everlasting fire," teach to man a Deity of benevolence who accepts no atonement, other than to cease from wrong and to practice the right. Show forth creation's glorious works and the steadfastness of eternal laws, ever leading towards the good. Teach men to love the good, not for "reward," which is the continued and selfish cry of the followers of that "highest ideal," as he himself constantly held forth; but teach him to love good for the sake of good. Above all, give man the light of the modern revelations from the Spirit-world. Not like Jesus taught or implied, that after the death of the body follows a long night of rotting in the grave until the day of judgment; but that an immediate resurrection of the spirit form naturally and inevitably takes place—an ascension to a higher life, wherein we are human still. That

"Transplanted from Earth in the Garden of Light,  
We may rise to perennial bloom,  
That we grow and progress in that boundless world  
The unopened eye never saw;  
Where we reap our joy and gather our strength  
In the sunshine of Love and of Law."

"Where we know the joy of loving  
As we never loved before—  
Loving on, unchilled, unsheltered—  
Loving once for ever more."

Teach to the weak, afflicted and poor of earth, not like your Jesus taught unto "whosoever hath shall be given;" but whosoever hath not, from him shall be taken away, even that which he hath; but rather that unto those poor and afflicted shall be given the fuller measure. Oh! teach these and a thousand other beautiful truths, looking not back, but forward for the coming kingdom, offering to us the new wine in the place of the old and stale.

Thus spread the truth, scattering instead of gathering the rubbish, and the consequences in due time will be, that the seed of divinity in every human heart will spring into spontaneous bloom, and the wilderness of the earth bloom as the rose.

J. G. JACKSON.

J. Frank Baxter in His Own Defense.

To the Editor of the Religio-Philosophical Journal:

I regret very much that not until this late hour a copy of your paper containing the summary up of the Baxter affair at Georgetown, by one P. K. Sheldon, has come to hand. The writer says: "The matter has assumed the attitude of a flat contradiction" at my hands; in other words that I would have it understood that a number of the citizens of Georgetown, N. Y., have falsified. Not at all. I believe Mr. and Mrs. Whitmore were honest. I do not know that Mr. Sheldon is not. It has never occurred to me that anyone in this affair has been dishonest. I have never denied that I left an envelope containing matter relating to names of persons deceased—some printed, but mostly written—but I have denied, and I do deny the construction put upon, and the conclusions drawn from, the contents. I have insisted it was unfair to speak of the contents as wholly obituary, because of the special sense in which that term is taken and understood generally. Still, as long as obituary means relating to, or a notice relating to the dead, why any mention of spirit by earth-name, or any facts and characteristics of the same which might be given pertaining to the same when in the flesh, by definition and law, would be interpreted obituary mention. By the definition every one was an obituary notice, but with equal propriety the Message Department of the Banner of Light, of Mind and Matter and other papers with their communications and verifications, could be denominated "obituary Departments," save that my matter was in loose, briefly recorded memoranda, with some printed corroborative evidence torn from papers coming to my notice from time to time.

If my statements have been read carefully, it will be recalled that I have nowhere said that the only printed matter in the envelope was limited to four obituaries, but that of the whole contents printed or written, only four were in the special and generally understood sense obituaries, and these I accounted for. The manifest unwillingness to make this distinction on the part of the opposition, is to my mind the indication of manifest prejudice. Mr. Sheldon says: "The printed obituaries did not refer to the same persons that were named in his written notes, and therefore could not have been collected for the purpose of corroborating these notes." Did I ever say they were for the purpose of corroborating these notes? Never! but they were preserved because they verified the statements of Spirits who had visited me in various places—previously, the memoranda of which visitations were in detail written and placed in a book at my home soon after the visits. Had this *fiat* occurred at Georgetown, undoubtedly for such was my intention in accord with my practice—I had written out in full the accounts of the Spirit visitations and descriptions given at Georgetown, Norwich, Oneida and other places, and also found in my book such accounts of previous visits and delineations as my printed slips, coming to hand during my recent tour, corroborated, and the whole matter thus provided, been put in its appropriate place as a matter of record. As near as I can estimate, considerably above ten thousand delineations of Spirits have been given by me, and not until during the last two or three years have I made any attempt at keeping a record of facts, beyond a mere minute of numbers described. Of how I came to keep this record, and why, in a previous paper I have spoken.

Suppose the names and incidents of the persons described by me as Spirits at the Georgetown Convention, had been found in the printed slips, rather than in writing, which they were not, save in two instances—Soule and Beebe—what had been the need of reproducing such? Would they not serve all purposes as reminders, and my time be saved in transcribing, or in independent recording? I cannot think Mr. Sheldon was present during all my exercises in mediumship at the Georgetown meetings, or he never had said "he never gave a single fact in any case, beyond what could be derived from the printed obituaries." Now, out of all of the printed matter, there were but two or three slips—I recall but the two just named—referring to any out of the very large number of Spirits described. Hence under no possible stretch of argument could it be ap-

parent to even a suspecting inspector of the printed portion of the envelope's contents, who as well had listened to the delineations, that "he never gave a single fact in any case, beyond what could be derived from the printed obituaries." Perhaps he meant beyond what could be derived from printed (not the printed) obituaries. Be such his thought, I was led to place certain spirits as associated in life with certain individuals in my audience, in cases—one elderly man who sat on the edge of the platform being pointed out and two or three Spirits named as with him. He rose and declared his intimacy with them when previous to their exit to spirit life, they lived as his neighbors. Two soldiers came to a gentleman who arose, and asked some question, which was promptly answered by the spirit, and he claimed all as correct and them as acquaintances. When he would sit, I was led to say, and I directed my words to this same gentleman as he was seating himself, "You would hardly know Johnnie now. He is a man. Your Johnnie Peck." As the gentleman was about to speak while he was rising; I instantly said, "He knows me but it's not for him; it's the old right back of him." The gentleman just back of the one who arose, said "Yes; it is my own son." Did those facts come from the obituaries? My attempt here is not to prove Mr. Sheldon a falsifier, but I believe him prejudiced and ready to believe too much of hearsay, and we all know that reports as they pass from mouth to mouth do not lose much of their coloring. He has been misinformed in some particulars, as he has misjudged in many. I recall that he made a plain positive statement in a letter in your paper, that when I returned to Georgetown for the things I had left, that I never went to Brown's hall,—but yet Mr. Whitmore, his friend, tells him in his letter that I did go and he saw the carriage drive up to the place. Mr. Sheldon insisted no stars were likely to be shining that night, yet the driver of the team will remember the clearing weather, the rising wind, the shining stars and the growing cold. This is not irrelevant to the case, for I desire to ask, may not Mr. Sheldon have been just as liable to misinformation and misjudgment on other minor points as on these? So far as what he says about giving "the name of one purported spirit incorrectly," I have already considered that at length in a previous article. I met it, too, squarely, fairly and plainly, with no effort at prevarication. I have endeavored to do this in all I have written, keeping straight to the points, and answering plainly the questions.

Concerning his thrust in alluding to "Abe Hunter," it is unworthy of notice, save that it shows the animus of the man—and more so, too, if what I learn is true, that he is the pastor of the Baptist Church of Georgetown.

This is one of those unfortunate affairs where the circumstantial evidence bears against the accused, who would not have been suspicious of wrong action on finding such matter as was found? I should have been; but my first course had been to practice my manhood, my charity, to the extent that I would have plainly and privately stated my suspicions with the proof to the suspected, and listened and understood fully his reply and explanations. Here was the unchristian course—a sin of omission—by allowing such an opportunity to pass, but instead to draw his own conclusions and publish the same, to be copied broadcast, colored and enlarged upon, till from suspicions and innuendoes are put forth accusations and false statements. But I am thankful to realize that those who know me, know me true; that so far as Spiritualists of prominence and position have expressed themselves to me by letter—and they are numerous—no one has done otherwise than express continued confidence and sympathy. Only be granted to me strength and time, and I believe, in earnest, that in this, my case—

"The truth will conquer at the last  
As round and round we run,  
And, too, will the right come uppermost,  
And then will be justice done."

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Dec. 3, 1883.

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