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

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No. 4

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 organfzation 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.

CONTENTS:

FIRST PAGE.-Esoteric Buddhism; the Lost Atlantis and the

Symbolic "Seven." SECOND PACE,-What is Man?-His Destiny Historically Considered. Letter from Mexico. Of Organization. On an Altar of Fire .-- A Maniac Tries to Crucify His Son and Burn Up His Daughter. Engineers' Superstitions. Miscellaneous Advertisements.

THIRD PAGE.-Woman and the Household. Book Reviews. Magazines for September not Before Mentioned. Books Received. Miscellaneous Advertisements.

WOURTH PAGE.—Special Notices. Notice to Subscribers Order of the Battle. Onset Upon Onset. The "Liberal" League. Second Edition of the Old Salem Witchcraft. A Veteran Recruit. General Notes FIFTH PAGE. The Reason For It. A New Departure. Mis

cellaneous Advertisements. SIXIM PAGE. The Nabob's Double. A Religious Row. Ex

Goy, Holley and Others Shocked Over the Erection of a Cross in Lakeville. Religion in Schools.—Roman Catholic Children of Atlanta Withdrawn from the Public Schools. Home Tests. Letter from a Veteran Worker. A Sue. with Two Feet. Another Prayer Cure. Somelaw Help Us Help Her. Miss Howitt and the Roman The Inspiration of Columbus. Fraudulent Matern tions. Letter from Sarah Graves. In a Chinese De-Office. Miscellaneous Advertis

SHYRNYK PAGE -Oh! Give Us Drink. List of Prominent Books for sale at the office of the Religio Philosophical Journal. Miscellapopus Advertisements.

Eleura Page. Beception to be Given to Mrs. Maud E. Lord To Wm. Emmette Coleman. Endless Cord Test.-A Trial and Failure In Re Colby vs. Mullen. Miscell

Esoteric Buddhism; the Last Atlantis and

BY GERALD MASSEY.

In the kindly review of my "Book of the Beginnings" which appeared in the Theosophist, the writer, speaking of my theory and generalization concerning the African Origines, observed: "Mr. Gerald Massey will be most unlikely to deny our statement that the last word has not been said about the origin and distribution of the races of manind. Possibly he may even concede to us reasonableness of our belief that the nist will never be cleared away, until the treasures of certain libraries in the possession of a group of Asiatic recluses shall be given out to the world." In spirit, the writer judged me rightly; all I care for is the truth. Next to being absolutely right myself, I should prefer to be so utterly in the wrong that the next worker on the same track, must, in consequence, be entirely right. All I want is to have done with the mist and mask of mystery, and all the devious deviltries of their double-facedness, from which the human mind has suffered so sorely for so long. I am not going to speak disrespectfully, or

grin at the East through the horse-collar of the West: nor am I at enmity with Esoteric Buddhism, being a worker for the common brotherhood of humanity—especially not on behalf of our current theology, which I con-sider and proclaim to be the Fetichism of primitive man in the last stage of perversion. But I must say that the "open your mouth and shut your eyes" method of teaching the Esoteric will fail to influence the intellect of the West. We must have the particulars and the primary data for every generaliza-tion, and if there be any secrets to commun-icate concerning the pre-historic past (I am not asking for the mysteries relating to the abnormal condition of Adepts, though personally prepared by long experience to appreciate these) let us have them. If there are sources of information overlooked by, or concealed from, the European student, for the truth's sake let us know them. I have spoken out plainly enough on my part. I have just completed my case for the African Origines in the "Natural Genesis" now forthcoming, which constitutes the second part of of the "Book of the Beginnings." In this I have collected the evidence for unity of origin in mythology typology, and language, and the Kamite origin of that unity; whether that origin be African or Asiatic can now be determined by the recluses who possess the hid-den treasures, if they can successfully overthrow the theory founded on such a collection of facts as was not hitherto accessible to the Oriental student. My method is that of com-parative science, without which process, applied to the whole matter, nothing definite can be permanently established. Personally, I shall be content to have uttered the "last word" but one, if that should succeed in eliciting the last word itself. But it must be said, or the power to say it will be denied No "panning out" upon secreey, or esoteric interpretation, will now suffice. Either such knowledge is extant, on record, or it is not Possibly none of us know what we think we know until our knowledge has been tested. It is solely by the comparative prothis Wisdom or Gnosis of the past called 'Esoteric" in the present.

I am somewhat startled, however, by the revelations of Eseteric Buddhism made through and by Mr. Sinnett, whose mediumship for the purpose of communication is one of perfect clarity. Nor is there any obscur-ity or uncertain sound when the oracle is ut-tered by the "direct voice." For example:

We are told that the sinking and submergence of the lost "Atlantis" was a geological disaster, a geographical reality; an event that can be dated. The direct voice affirms that it disappeared 11,446 years ago. This date is also Bunsen's. He was a believer in the deluges of Yu (China) and of Noah being geological; and he gives the date of 9.25 B. C., as that of some great cataclysm belonging to the Deluge legend; that is 9,252-1-1,883—11,135 years ago. Do the Esoteric Buddhist then not know that the legend of the lost Atlantis, like those of Eden, Airyana-Vacjo, Jambu Dvipa, and various others, belongs to the astronomical mythology? or that the great legendery catastrophes occurred in heaven and not on earth? These sunken worlds were submerged in celestial waters, as one system of time-keeping was superseded by another; and the end of each was described as a deluge, a conflagration, or the end of a world. Although I can but hint very briefly here at what is fully expounded elsewhere I delige to have indubitedly demonstrated. where, I claim to have indubitably demonstrated the mythological origin of the Deluge legend (that of Atlantis included) no matter in what form or land it may be found. Dur-ing the course of Precession the primary Mount of the Seven Steps, or the Country of the Seven Islands is submerged. The Tower, said to have been erected at the autumn equinoxitrembles, topples, and overturns. The Argo that stands on the horizon at its southern cross is lost and found again during the course of Precession. And because they were so lost—and county and county an only so—can they be regained. This was the common subject of ancient prophecies concerning the resurrection, restoration, and renewal of the world, found in all the legends of the Kronian Mythology, and expounded orally by those who taught the gentine Gaosic. All such legends as this of the seven patriards, and thus spend some as years in each. They are, therefore, renewal years in each. They are the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about that of the seven patriards, and their age is about the seven patriards. But they were re-incarnated twenty-eight times. But they were also re-incarnated the deluges of Time, not of geology, and were only known as such to the Egyptians. Al-Biruni tells us that the Persian Magii denied the Deluge altogether. Ibn Chaldun says the Persians and Indians know nothing of the Deluge (Tufan). It was known well

enough, however, in the ancient scriptures as the Deluge of Time. It was Time (Kronus) who warned Xisuthrus of the coming flood and gave him the date for it. The Deluge, or Pluvial Catastrophe, is an accepted epoch used in the reckoning of the Babylonian chronology, one date of which is given by M. Oppert as the deluge of the year 41,697 B.C. Both Chaldeans and Persians knew of the various deluges of time and their figurative cataclysms which took place at "certain intervals." A deluge, for instance, that occurs every 25,868 years with the colure of the vernal equinox in the sign of Capricorn, or a vast conflagration that takes place when the colure is half way round the circle and in the sign of Cancer (vide Berosus) has no relation to geological catastrophes! The seven-headed Shesha-Naga was the teacher of science to Garga; but what he taught was astronomy, not geology. Now Sesha, who bore the seven submerged Patalas on his head, represented the fore-world of the seven divisions sunken beneath the waters, which was identical with Atlantis, and with the seven provinces drowned in Dyfed (or Wales); the seven Caves of the Quiches; the seven sunken islands of Avaiki, and other forms of the superseded celestial Heptanomis.

The genuine Kronian doctrine of the Deluge is expressed in the Surya Siddhanta, where it is applied to the Manvantura as a period of seventy-one years "with a surplus" (the Vishnu Purana) explains; and this constitutes one day in the Great Year, 72x360 25,920 years. 'It states that "One-and-seventy ages are here styled a Patriarchate (Manyantara); at its end is said to be a Twilight which is a Deluge.\* In the Book of Esdras this typical ending is a silence of seven days.

It is geologically possible that land may have sunk in the Atlantic Ocean. Indeed the Challenger expedition seems to have come across a ridge of it. But this is not in dispute. The question is whether the Deluge legend is geological. And geology knows nothing of an Atlantis that could have sunk in the ocean during the memory of man. The Egyptians, who are the chronologers of mankind, know nothing of such a cataclysm. When they told Herodotus that they had reckoned time through two periods of Precession, during which time the sun set twice where it now rises (for so I interpret the passage obscured simply by the non-comprehension of the faithful old historian), they especially remarked, that during such a long period there had been no great change in the things of the earth, etc. And two periods during which the sun rose and set twice at opposite sides of the circle include 51,734.

On the other hand, the Astronomical Mythos claims and accounts for the whole of the Deluge legends from beginning to end. The lost Atlantis supposed to lie at the bot-tom of the Atlantic was composed of seven islands, according to one form of the reckoning. But the same seven islands are fabled to lie at the bottom of the Pacific, of the Indian Ocean, the Irish Sea, and other waters innumerable. They do so because the waters below reflect the Heptanomis above, the heaven first formed in seven divisions. Dvipas, Keshvars, Islands, Patalas or Provinces; and when this has been traced to many seas, we

\*Book I., 18 see.; also Manu I., 72-79; and Whinu Purana p. 24.—Wilson.

shall find it also as the land of ten divisions | men or Manus who always made their proinstead of seven, because the heaven of ten divisions followed that of the seven, just as the ten patriarchs follow the seven in the book of Genesis. Creations superseded by cataclysms and deluges, then, are celestial and Kronian, not geological; and the Mythos is their memorial preserved in many languages. They belonged entirely to the different systems of dividing space, and reckoning the cycles of time, which succeeded each other, from those of the primordial seven, called the "Inferior Hebdomad" by the Gnostics, to those of the later planetary seven, in which the solar god as the seventh became at last supreme. the ten patriarchs follow the seven in the

became at last supreme.

Any system of thought that may have been fabricated as a superstructure, based and reared on such a foundation as that offened by the great Kronian cataclysms and catastrophes having been assumed to be geological, is assuredly doomed to a speedy fall. The only chance for such a theory is in its being kept secret and esoteric; it cannot survive after the comparative test is applied.

From the glimpses now vouchsafed by the recluses, and from other sources, I am compelled to conclude that Esoteric Buddhism has continued the celestial allegory with the astronomy left out. Much of the ancient science, which, in its way, was as real as the modern, lives on in legend alone, and it seems that we have the science omitted here, mythical and Kronian; they relate to times. But they were also re-incarnated every Phoenix Cycle of 500 years. Here the incarnations would be fifty-two in the great year, the number of incarnations (if I mistake not) assigned to Buddha under the Tree-Type-the symbolical Phoenix being a tree as well as a bird. Also the Buddha who is called "All the Buddhas," he being the last and the sum of the whole, like the Gnostic Christ, termed "Totum," or "All," is described as coming round again by making seven steps towards each of the four quarters. That is, he made the circle of the great year, like the seven Rishis whom I have traced on their journey through the twenty-eight lunar mansions. This serves to show the astronomical

nature of the subject matter. At the end of each cycle of the seven the transformation was represented by a re-birth of the Adi-Buddha, Horus, Pan, Christ, or other form of the Tathagata or "Coming One," who was the recognized manifestor for the seven, the Perfect Star of the Pleroma of Powers: he whose symbols are the eight-rayed star in India, Babylon, and the Catacombs of Rome; the seven arms of Agni; the seven souls of Ra; the seven stars of the A in Revelation, or other figures of the Hebdomad. If we take the number of Buddha's incarnations under the tree-type as fifty-two, the meaning may be interpreted as follows: In the Kabalist and other legends, we find the tree of 500 years as a type of time. In the Egyptian and Babylonian monuments this tree is figured with seven branches, that is a symbol equivalent to the seven Rishis or Manus of 71-2 years; 7 x 71-2 = 500 years and  $52 \times 500 = 26,000$  years. Thus the tree of seven is one with the group of seven as a measure of time, and fifty-two incarnations by sevens, whether represented by Buddhas or Branches, fulfil the circuit of the great year. Such was the real Buddha-tree that I have traced root and branch, by which the Buddha is fabled to have reached Nirvana at last, where there is no more variableness nor "shadow of turning," and no more returning for the spirit that has passed on through the open gates of Nom (Cf. Egyptian Num) or no return. Although certain teachers were looked upon as his human representatives, the rue Buddha was neither incarnated nor re-incarnated in person, but in time. Nor were the seven Rishis, Manus, men or races, beings of earth; and so the earth—the most important sphere of all for us-is not included in the series of seven planets through which the tides of life are said to succeed each other, wave after wave, in a Hebdomadal manner. Seven races of men that are at the same time successive and yet contemporary, cannot be of human origin.

A system of evolution for man that is de-pendent upon his making the circuit of seven planetary worlds by paths which always re-turn into themselves, with a spiral ascent by signs of the Zodiac. The evolution of the human race by sevens is not a subject of systems of mythology, I have traced the of that verifiable knowledge which alone constitutes science. Races that rotate thus upon the treadmill of eternity; or races that were created in the image of the elementaries or Zoötypes, such as the bear, dog, ape, lion: beast, bird, fish and reptile, who appear as the seven races in the Bundahish, need to as the seven races in the Bundahish, need to be referred back (for an explanation) to their in our modern sense. They did not begin as, natural genesis in primary phenomena.

"The "seven races" of men, in Esoteric dead. Buddhism, are clearly traceable to the seven Son

gressions, completed their cycles, and were re-incarnated in sevens. The seven Manus or Rishis are continually described in astronomical and other works, such as the Surya Siddhanta, Tatwaviveca, and Vishnu Purana, as being created and passing away seven by seven, with each Phoenix Cycle of 500 years, at the end of which they are re-incarnated and renewed, because 7 x 71-2—500 years. In all the Manvantara classes beginning with the Patriarchaie of 71-2 years, the natural life-time of a man or Manu (a Manvantara simply misoning another man or Manu and

simply meaning another man, or Manu, and so language tells its own tale) up to the longest Manvantara derived from the series of noughts added to the initial figures, the Rishis appear seven by seven, and are for ever renewed according to that number. But as the Rishis were not of earth so they had as the Rishis were not of earth, so they had no relation to the races of earth. They were not realities in any other than a Kronian sense. Their nature was not of a kind either to cast a shadow of spirituality into another sphere of existence. They were but types of time; and we can no more derive from them than from Seb-Kronus. But the doctrine of the seven Rishis or Manus (i.e., men in English) has alwigned the seven desired to the glish) has obviously been extended to the races of human beings, supposed to travel the planetary round in series of sevens, just as the animals entered the Ark of Noah seven by seven; the planetary Hebdomad being the latest form of the kronotypes. If the origin is not astronomical, why are the

But when our earth is included there must be eight. Such, however, is the Procrustean tyranny of the Hebdomad, we are cut off and as a planet, but was considered to be a fixture and a flat surface in the geocentric system, with the seven planets revolving round. This may partly explain the diffidence of Esoteric Buddhism on the subject of Earth, and the number eight.

It may be, for aught I know to the con-trary, that there is only a certain quantity of soul-stuff in the solar system—our world being included; although that, as eighth, up-sets the septenary reckoning. It may be that this source of soul only supplies a certain number of souls in the whole course of its progression through matter. But what I do know is that the doctrine was a product of primitive man. It may be found in the Jewish Kabalah, where the total number of souls emaned—from Guph, or the abyss, is given as 600,000—the number of those who came out of Egypt in the historic Exodus. Its roots belong to the remotest past of hu-man thought. For example, the Khonds of India entertain the belief that a certain limited supply of soul belongs to each tribe and totem. This soul was of male origin, the soul of Pubescence, the ruach of a masculine nature alone, which could not be possessed by the female (this doctrine was quite com-mon), who had po soul but what she derived from the ancestral source, or general soul of the tribe. Thus, the female was looked upon by them as a consumer or sharer in-but not a producer of-the reserved stock of soul. Hence the prevalence of female infanticide! They killed off the feminine sex because, as they urged, that left more of the ancestral soul for the men. They could capture women from other tribes without growing them at a useless expense of their own ancestral or tribal soul. Such ideas had a natural genesis. They date from the time when individual fatherhood was unknown, but a general ancestral source was acknowledged to be male. The men knew they shared in this soul as procreators simply, and that the women did not; but no man knew his own father, or his own child. Such doctrines continued, re-applied, and, as I consider, mis-applied, lock like a survival of savage arimism in excelsis. It is the same with the doc-trines of "Shells," short-lived elementaries, or obsessing "Bhuts." These, too, were the product of primitive thought, working on very natural grounds, which the present writer has had to explore and map out afresh. The "Bhuts" have had their bad character as a gross, material kind of spirit because they were "projected" at a time when only the grosser elements were recognized; four in the Buddhist system, five in the Hindu. The Kaffirs do not believe in a ghost that sur-vives beyond the third generation. Their spirits die out with the grandfather. These elementaries are shadows of the past, and no subtilization by metaphysic can transform them into spiritual substance in the present, means of an "unkenned corkscrewity," is evidently derived from the doctrine of the seven Rishis revolving on the planetary scale in ever-recurring sevens, instead of following the course of Precession through the means of Egyptian mythology and symbolism, compared with most other surviving phenomena, and thus am enabled to gauge, if not to bridge, the great gulf which divides

Some time since I happened to state in

modern Spiritualism from Esoteric Theoso-

phy in India. These have no relationship at

root. From first to last the seven elemen-

Light that the earliest "gods" of Egypt were eight elementaries, that is, a progeny of seven produced by the great mother. A comment on this appeared in the Theosophist to the effect that here was a new proof of the correctness of cyclic necessity; gods worshiped ninety centuries B. C., becoming candidates for the same in the nineteenth A. D. But this was to confuse and confound the character of "spirits" entirely different in kind and origin; and I was surprised at the time by its revealing flash. However, it added zest to my further researches. The elementaries of Egypt were not even creatures of the elements supposed to survive as spirits in the alchemistic and magical sense. They were seven powers or forces apprehended in external nature; seven lawless forces that ruled in chaos. In Akkad they are the seven evil spirits born of Tiamat, especially meteorological. In India the seven were born as the Embryo of Adith and divided into seven parts that were personified as the seven Asuras, Maruts, etc. In each country the primary seven are traceable to one origin. At first these powers were neither expressed in words nor personified under the human likeness; they were super-human. They were neither conceived nor personified, but had to be represented by kin-dred types of power. They were elemental, and these elements were equivalented by the fish - water, the reptile - earth; air (i.e., typhoon) - great ape, the jackal - darkness, and so on, the power of the elements being typically rendered by the animals, etc., that typically rendered by the animals, etc., that were so infinitely superior to men in relation to the particular elements. Thunder was probably the first elementary power. With the ancient Chinese it was the primal element. The oldest of the seven in a Chaldean legend is Memangeb, the thunderbolt; and one type of the whole Pleroma is the seven-headed thunderbolt. In Egypt, the opener, Sut-Anup, whose Zootype was the jackal, and whose clament is the self-stone or fire-stone. whose element is the celt-stone, or fire-stone, cannot get into the ark amongst the seven.

Why is this but that when the mould of thought was formed, the earth was not known as a planet but was generally as the seven that could not be considered to the seven. This will serve to show the alementaries the seven elementaries. that could not become the rudest of human rudimentaries, as they had no relation whatever to natural evolution, although as Zootypes of seven degrees, they could be continued as representative types to express seven degrees of development, as they were employed in Egypt, where the Crocodile Sevekh bears the name of the seventh, and is the highest of the seven, on account of its intelligence, and because, as Plutarch says, it could see when the lids of the eyes were let down; and so this type of intelligence became the representative of a seer unseen, or a god. This was the origin of Zoötypes. Seven elements (all necessary details are given elsewhere) were then represented by seven Zoötypes, and these Zoötypes, including the crocodile, lion, serpent, Kaf-ape, jackal, and bird, were the elementary spirits, gods, or nature-Powers. This was in space and chaos, where they thundered and flashed, howled and roared, blasted and blustered, and were feared like other later gods, until found out. It was at length discovered that they were but the giants of the human childhood, as blind as they were big, and in one phase they were superseded; in another they became kronotypes. Seven constellations were assigned to them, and they told time by the turn round of the starry sphere, once in the year. Here they became the seven Kabiri, Hohgates, celestial giants, Kesilim, Rishis, etc., the earliest seven Revolvers, the "inferior Hebdomed" of the Gnostics. But they also failed in that character, and fell. The Rishis went to sleep and forgot! The seven giants proved to be abortions. The Keselim were fools. The watchers were unfaithful, and let in the deluge of time. They were discovered to be fixtures in heaven, like the bound and blind Orion, whereas the seven planets were seen to be the movers. Then the seven Rishis passed into the planetary phase. And here, it appears Esoteric Bud-

dhism takes up and continues the legend. I

find the doctrine of re-incarnation was Kron-

ian. The origin is to be found in the repeti-

tion of the cycles of time. Repetition is re-

newal; renewal is re-birth, and when the par-

ticular cycle was represented by a mythical personage, whether as Seb, whose name is

synonymous with No. 5, and whose cycle is 500 years; or Sevekh — seven, whose cycle (that of Agathodaimon) is 700 years; or Putah (Put being No. 9) whose cycle is 9,000 years.

When these cycles were repeated, Seb, Sevekh,

Ptah were re-incarnated, according to the

metaphorical mode of expression, but this

was in time, not in person; Seb (time) was no more manifested in person than he could

come out of the clock-case when the hour

struck. Continuity could only be described by repetitions in time. Thus, "millions of times" is the Egyptian formula for eternity,

which was born of time by constant repeti-

tion of the cycle. In Egyptian, too, Seb, for

time, is also the name of the soul, which was a birth of time. "My soul," says the Osirifled, "is from the beginning of years." Thus the repetitions of Seb-Kronus may be those of

Time—Soul, and we can recover the passage from the re-incarnation in time to that of re-

incarnation of the soul. The original typol-

ogy did not imply the idea of the soul's re-in-

carnation in the modern sense, the nearest approach to which was the doctrine of the

ancestral soul (in general) being re-produced and individualized in the general offspring

of the tribe. The Rishis were re-incarnated

it the end of each cycle, as a mode of measur-

ng. They were re-incarnated in sevens every

henix cycle of 500 years, because seven life-

times of seventy-one or seventy-two years make up that period. The seven passed on into the planetary round with their seven-

#### WHAT IS MAN!

#### His Destiny Historically Considered.

BY L. BURG.

It is very difficult to determine what at any time was the belief about the destiny of the soul in the Christian church. According to the Alexandrian church fathers, discipline and reformation were the only ends of punishment, so that it could not be eternal; the final end is the entire freedom from evil. Hence, Clement, says: "If in this life there are so many ways for purification and reare so many ways for purification and repentance, how much more should there be after death. The purification of the soul, when separated from the body, will be easier. We can set no limits to the agency of the Redeemer; to redeem, to rescue, to discipline, is his work, and so will he continue to operate after this life." Origen agreed with Clement, basing his belief of general restoration on let Corinthians. 15 chapter, 28 verse. tion on 1st Corinthians, 15 chapter, 28 verse. He reckons this among the Gnostic or esoteric doctrines, for he says: "It would not be useful to all if they had this knowledge; but it is well, if at least fear of a material hell, keep them back from sin." (N. H. of D. page 254 and 255).

Justin Martyr says: "We believe that those who live wickedly and do not repent are punished in everlasting fire." (1st, Apology, chapter 21). This is disbelieved by Great and its the first fir of Nyssa; he says: "The final end is that nothing more should oppose the divine, but that all rational beings, purified from all foreign elements, should serve for a revelation of God. He infers this from redemption, since Christ must operate through all rational existence and receive the whole creation to himself." Diodorus of Tarsus appealed to Matthew, 5th chapter, 25th yerse, to prove a rule of proportion and an end of punishment. Chrysostom in his Homilies often developes the doctrine of the eternity of punishment, but his hearers comforted themselves with thinking that God, like a tender father, would not take so strict account of the sins and frailties of man; those passages, they claimed, of the Bible contained threatening only in order to alarm, and were not meant in real earnestness. (N.H. of D. page

Augustine was an opponent to this doctrine. Gregory the Great opposed the doctrine of final restitution, but favored the doctrine of purgatory. Cyrill of Jerusalem speaks of the flery flood in which man would be purified. Augustine confirmed him and based his belief on the 3rd chapter of Malachi, 12th chapter of Matthew and 1st Corinthians, 3rd chapter, 13th verse. As God purifies us in this life, he says a similar course may follow after death. Pelagius declared himself opposed to the doctrine of purgatory. Justin Martyr favored freedom of will and disbe-lieved predestination. Grenaus considers free will as a mark of the ineffaceable image of God in man, and supposes that faith is conditioned by it. Tertullian says: Man has not like God, goodness belonging to his essence; he must acquire it by his free self-determination. Augustine disputed with Pelagius about free will and predestination, and gained the victory over him. He thought that his system of predestination must be acknowledged. Those that believed in predestination had an inward peace and assurdestination had an inward peace and assurance of their own predestination. Some of the Mawks, who by studying the doctrine of predestination in Augustine's writings, had arrived at the constant on that the efforts of man were entirely useless, since trott the everything, and that it was unjust to punish sinners. (N. H. of Dogmas, page 374 and 375). Augustine had many followers; among them was Albertus Magnus; he says: "The divine will is the first in the whole succession of efficient causes, by which it moves and guides to effect what God wills and as he wills it He proceeds on the assumption that God's eternal acting is not conditioned by temporal causes; he regards it as of the essence of the Catholic faith that predestination is founded only in the acting of the predestinating God, and not from without. The ground of it is in the divine love, in virtue of which he chose before the creation, certain persons to salvation; although they were not yet brought into existence they were always present as predestinated. (N. H. of D., page 599). Luther, Zwingli, Calvin and others gave

prominence to the Augustinian views of grace and predestination. Luther in his controversy with Erasmas, developed the doctrine of absolute predestination in the most pointed manner. He made prescience and predestination perfectly identical—denied contingency and inferred from the immutability of the divine will, that all events took place according to an unconditional necessi-

Melanchthon agreed with Luther, maintaining the nullity of free will in all matters relating to salvation, and attributed every thing to grace; the very term free will proceeded from profane philosophy, not from the Bible; there could be no free will, he says. Zwingli occupied himself still more fully with the exposition of predestination. He writes to a friend as follows: "This is certain, that all things are governed by the divine wisdom, consequently every thing must take place according to an immutable necessity; but still the ungodly cannot find an excuse for that." He further states that "God is the author of evil as well as of good. If a distinction be made between God's presence and predestination, we shall wrong either God's omnipotence or his goodness; for either God foresees the wickedness, and cannot hinder it, or he foresees it and will not hinder it." Zwingli expressly declared that 'predestination extended even to Adam's sin.' Melanchthon freely investigated all sides; he arrived in his study of man's religious nature in connection with scriptural doctrines, at a view differing from Luther, and he began to deny the doctrine of absolute predestination. When Calvin sent Melanchthon his confession of faith, the latter was so excited that he struck his pen through the whole passage on predestination. Calvin could not imagine how a man of Melanchthon's acuteness could reject this doctrine, and said reproachfully that he could not believe that he held the doctrine he professed with a sincere heart. (N. H. of Dogmas, page 666-675) Zatian, who put together a certain amalga-tion and collection of the Gospels, which in the times of Eusebius was current with some' (Eusebrus Rec. History 4, 29) did not believe in the immortality of the soul. He says: "The soul is not in itself immortal, O Greeks, but mortal. If, indeed, it knows not the truth, it dies and is dissolved with the body, but rises again at last at the end of the world with the body receiving death by punishment in immortality." (Address to Greek Bishops, 1st chap. 13.) Theophilus, a Bishop of Antioch, says: "Neither immortal nor yet mortal did he make him, but capable of both, "(Ad Antolygum book 2nd shap 27) Barne." (Ad. Antolycum book, 2nd chap. 27), Barnabas, Harmas, Popias, Justus Martyr, Irenseus and Tertullian were millenarians, but nearly each of them entertained different notions regarding it. Neander (History of Dogmas,

page 248) informs us that "the idea of a millenial reign proceeded from Judaism." He goes on and says: "By many it was held spiritually and clashed not with the Christian spirit and the doctrine of Scripture respecting a future life, as it was made to consist only in the predominance of goodness and the union of the pious. But a sensuous rude fancy formed gross images of this reign; and such products of Jewish imagination passed over to the Christians. Papias occupied himself with collecting the sayings of Christ from tradition, and put them together in his work. He interpreted the words of Christ with a gross literality and favored the most monstrous representations of the rebuilding of Jerusalem, and the colossal vines and grapes of the millennial reign. Irenæus could not make the love of God subservient to the gratification of the senses; he regarded the millennial reign as a preliminary step toward a higher development, but accepted the traditions of Papias, such as the monstrous fiction of the millennial vines. The Montanists expected that a magnificent city of prodigious size, the heavenly Jerusalem, would descend to the earth. But on this point they did not all agree. Caius and the Alexandrian school opposed Chiliasm or Millenarianism. Origen dreaded the prejudice which these views would rouse in the heathen against Christianity. In latter times the church was threatened with a grievous chism and a conference was held which lasted three days. At this conference Dionysius, a bishop of Alexandria, a follower of Origen, refuted the doctrines of the Millenarians, and caused them to abjure their opinions, and by these influences Millenarianism fell into disrepute.

N. H. of Dogmas, page 247-251.) The Clementine Homilies suppose that the souls of the wicked will be punished by annihilation. (N. H. of Dogmas, page 181.) Of course all those opposed this doctrine who believed in eternal damnation, restoration, purgatory, etc. All the conflicting, self-con-tradictory dogmas in regard to the destiny of the soul are still entertained by the Dogmatists, and no progress is made by them. Farmington, Iowa.

#### For the Rengio Philosophical Journal Letter from Mexico.

Chihuahua, Mexico, August 20th, 1883. While a description of the customs of this country may be interesting, there is some

doubt if any thing can be learned from it, unless it shall enable your readers to be thankful for their lot as it exists, and thus assist in cultivating a spirit of contentment, which more than all else conduces to hap-

Though the railroads, as fast as built, take the place of the great merchandise trains of former years, yet instead of decreasing the business of the latter, they seem to feed them with freightage never before seen here, to the numerous great mining districts, far in the interior. For such freight, wagons of immense size and strength are used, which are drawn usually by fourteen mules—two on the tongue, led by three sets of four mules each abreast. The Mexican mule is small—very small, but strong and enduring, and requiring but the minimum quantity of either water or food, upon which to perform the constant and laborious work enforced by his driver, in all seasons. As the roads are very bad at best, these teams travel in company, making a train that they may protect and assist each other; they make but few miles each day, and the longer the haul, the more here to the City of Mexico, and mountain roads not a few, must be passed, yet the sugar, rice and other agricultural products of the tropical region, with such articles as are manufactured near the national capital, and a large portion of all European imported goods, come in this way.

The United States merchants seem not to desire this trade; in fact, seem not to investigate its desirability, probably because European jobbers give such long time that it shuts off competition that would otherwise be dangerous to them.

For shorter trips, pack trains are used and you would be surprised to view some of the loads placed upon a little donkey, with which it trots away while it can stand, as patiently as though it was humanely treated.

For bringing wood to the city (nearly sixty miles), these little animals are almost universally used, and a fair proportion of the fruit and grain is placed in boxes or bags weighing when filled from 100 to 150 pounds each, two of which are brought by each donkey. Building stones, sand and timbers, are also freighted on these animals, when the weight of an article is not too great to prevent.

Packing is an art; much experience is required to pack an animal with judgment, so that the animal may carry it easiest, and it will remain firm in its place.

Ranches near the city usually send in each morning a Mexican ox cart (which has been so often described that space will not be consumed here by repetition) with from eight to twelve oxen in the yoke and one or two "extras" jogging alongside, to be used in case of an accident; these ox teams are driven by numerous drivers, each having a stick about ten feet long containing a brad in the end. The drivers usually appear to know less than the oxen, and the team is driven all over the street to the great danger of any person or vehicle which may chance to be or come in its vicinity.

There are a goodly number of stage lines having this place for a common starting point; the old fashioned "Concord stage" is generally used, though now and then a rough imitation is seen. From six to fourteen mules are driven to these stages, and so far as I can learn, they drive through, let the distance be what it may, though the longest one I have any knowledge of is eighty miles. and makes one trip per week.

One line to a prominent mining camp between three and four hundred miles distant (though in this State), takes its stage about two days; then changes the freight and pas-sengers to the backs of the mules for the remainder of the journey, climbing mountains and fording rivers as may be necessary.

Reader, take the advice of an old traveler; be contented where you are, until you can travel comfortably; no matter who tells you about the interest and excitement of other travel, be assured that except perhaps temporarily—very temporarily—it exists only in the imagination and stubbornness of human character. Perhaps traveling is one of the heat of teachers but the experience is selden. best of teachers, but the experience is seldom worth its cost, unless all the circumstances attending it are favorable: ample funds which may be thus devoted without distressing one financially; comfortable means of conveyance and at least one congenial friend -without these, be content to glean information from the types until such conditions do

SCHOOLS.

The schools of Mexico are numerous but badly conducted. The school room is a per-fect bediam; fifty to one hundred scholars of

various ages, of both sexes, studying all kinds of books, and all "studying out loud," to the top of the voice at that. You may judge that it can be heard for blocks and is the other extreme of the painful decorum of the high toned graded schools in the United

Of course there is not much learned in these schools, and that little is very much spread out. Children must be educated at home by private teacher or sent abroad. Of course no young lady can be allowed out of the sight of her mother, hence she cannot go away even to a convent for an education; still a few do become very well educated. A young lady of my acquaintance here is re-markably well educated in all the common branches, and possesses many accomplishments, and some of the letters which I have seen that were written by Spanish senoritas, would do credit to any lady. Many of these senoritas are beautiful; more are amiable and loving, and a portion are exceedingly entertaining, but to tell the truth, it dampens the ardor of one's enthusiasm, when they persistently hunt for fleas in one's presence. The United States girl is preferable; so is the Boston girl with her "culcha;" the St. Louis girl, with her elephantine foot, or even the Southern girl with her "dipping"—all will make one miserable, but in one case there is hope for a glorious future happiness, and in the other-well, can happiness be expected when you expect a flea every moment, even if you are free from them at the time? The senoritas are not to be blamed—"it is the custom of the country." "CAROL."

#### Of Organization.

To the Editor of the Religio-Philosophical Journal:

An interchange of views with respect to organization having been invited, I desire to say that in my humble judgment, organ-ization should be the aim of Spiritualists everywhere. A leading journal opposes the scheme at the present time, but will favor it whenever the time is ripe for it. Many Spiritualists are against organization as a principle, believing, as they say, that there is not, and never will occur, any occasion for it. Botanists, geologists and scientists generally, do not, they argue, band themselves together; and there is no more reason for Spiritualists to do so than for investigators in any scientific field to create leagues composed of their fellow investigators. Spiritualists of this class are mainly those whose field of vision is as wide only as the phenomena. They discern Spiritualism from a scientific stand-point, and insist that it is a science merely, or, at most, a union of sei-ence and philosophy, according to the cast of mind of the person giving expression to his views, while very many candid and judicious minds are heartfly in favor of the late movement at Sturgis, just as they would favor almost any attempt to mass the Spiritualist

Regarding the position taken by the Banner of Light, it may be well to propose this query: How shall it be known when the proper time to organize is come? What course other than trying the experiment is indicated? The force of the suggestion that organization ought to begin with the people, who should form local societies and send delega es to form a national body, is more apparent than real. There is really no very controlling reason why organized effort may not begin with the act of organizing for the whole country. At most the question is one of propriety merely. • .

than a generation for the States, counties, townships, districts, neighborhoods, or what not, and they have mainly failed to respond with their societies and delegates. It is easier to adopt an ultimate ready made than to conceive and make one; and it is a human trait to follow rather than lead. Judging from experience and patent indications, if the cause waits for the general and concerted action of the people, in the matter, the object will be indefinitely postponed. While there is no dearth of plans and opinions. there has been but little effort to the end of imparting to the cause dear to us all, that individuality and that oneness, which all experience has shown to be necessary to suc-

True, the organization effected at Sturgis may go to pieces as its predecessor did, but, if so, that will not prove that organization is not practicable. Such a result might be strongly suggestive that the plan pursued is not, indeed, the proper one. It may be that the best method was to invite the people gathered at the various camps to consider the matter en masse, or by representatives, and an organization effected, containing members from every commonwealth in the nation, thus avoiding the charge that a few had assumed, without any authority, to speak for the many. The writer is inclined to think this, or the equivalent of it, would have been the better way, for many reasons that will suggest themselves; but who can say for a certainty? That organization, effected in some wise, is imperatively necessary, is, it seems to me, a proposition well nigh selfevident. We can think of no thing, no result in nature or in art, that is not the outcome of organized conditions. As matters now stand, the host of Spiritualists in this nation who might be marshaled in imposing array, mustered over against superstition, bigotry and all the foes of human progress of whatever name, are a mere rabble, so to speak, without leaders or any well defined object in view. We need to conserve our energies in order that our efforts may become effective, like those of the trained bodies whom we are pitted against. Why have we none of the magnificent enterprises that we ought to have, comparable to the eleemosy-nary work of the churches? Where are our colleges, halls, hospitals and organized charities? Over and beyond proving sporadically that man is immortal, in what way do we benefit him? Our lecturers have been denominated, perhaps not altogether without color of reason, by the name of "tramps."
Which one of them all occupies a rostrum whereon he can say, "Here I am at home; here I can freely declare the truth as I see it, or as it is given me by inspiration from above?" Our widows, our orphans and our other needy ones have no home, save that like all others upon whom the storms of adversity have beaten until they are down—they can

crawl "over the hill to the poor house." For the lack of organization we are compelled to endure the infliction of having our children imbibe from many springs the poison of old theology, without the best anti-dote, the Progressive Lyceum, at hand. Without a general and permanent organization we can not rid the fair body of Spiritualism of the parasites that, spite of all, still seem to infest it—the advocates of sexual freedom. and the practitioners of legerdemain and various kinds of gross fraud under the name of mediumship. Let us set up a visible boundary between the false and the true in Spiritualism-a barrier betwixt what all

frauds and cranks will be sent to their own place, and Spiritualism be no longer apparently chargeable with their vagaries. A refreshing instance of the power of concerted action in this direction was shown of late at Lake Pleasant Camp, in which there is cause

for rejoicing.

There is danger, of course, in organizing, that there may be attempts to fasten upon that there may be attempts to fasten upon the organization of the us a creed, but so there is peril in the operating of machinery, and navigating the high seas; the chemist in his laboratory is often at imminent risk; yet the ships steam and sail right along, the machinery constantly works, and the chemist prosecutes his ex-periment—the master mind in each case "foreseeing the evil and providing against

We need a positive center somewhere, toward which to feel drawn as by a powerful magnet. We sorely need an identity, a being, cognizable by the senses and by the law. such as the sects find so great an aid to success. We need the fellowship and incentive of common interest and common design.

Organization once effected under proper safeguard and counsel, and all these wants and necessities will begin to be supplied, and the day will be hastened when to be a Spiritualist will be considered an honor rather than a cause for social ostracism, or as a symptom of mental unsoundness, and the era will be antedated when the humanitarian character of Spiritualism, its aims and tendencies shall be seen and acknowledged by the world at large; when our colleges, hospitals, halls, publishing houses, cheap literature, and all the facilities indispensable to a great movement shall exist in every land and clime. Let Spiritualists organize

Luverne, Minn. W. N. DAVIDSON.

#### On an Altar of Fire.

A Maniae Tries to Crucify His Son and Burn Up His Daughter.

ERIE, PA.—The eastern part of this county is intensely excited over the freaks of a man crazed by religion. Sylvester Knott, a well-to-do farmer, living in a comparatively isolated spot on the bank of Lake Erie is the fanatic whose deeds are the theme of public conversation. Some months ago he attended a meeting of the Salvation Army at Franklin, where he became greatly excited. Since then his brain has by degrees grown more and more inflamed, and now his frenzy knows no check. For two weeks past he wandered up and down the lake bank, declaiming on salvation schemes, picturing the horrors of judgment day and calling upon sinners to worship God or be eternally lost. Yesterday morning he planted a large cross in the woods, upon which to nail his eight-year-old son, believing that the boy would be tormented in hell fire forever unless he died the death of mankind's Redeemer. With strength well nigh superhuman Knott held the lad firmly while driving a large nail through the little fellow's hand, unheeding his piteous pleas for mercy. The dreadful work was interrupted by some woodcutters who chanced to be passing. Leaving his son hanging, the maniac, first striking down one of the rescuers with a hammer, leaped into the lake. A search for his hiding place proved fruitless and it was thought that he had been drowned. But such was not the case. Before midnight the crazy man returned, smashed the door of his house and knocked Mrs. Knott insensible at a single daughter, Minnie, a beautiful girl of seventeen, lay sleeping, he bound her hands and feet and carried her to a lonely place in the forest, where hundreds of cords of wood were piled. An altar was quickly built and upon it the madman secured his child.

"Even as Abraham did with Isaac, will ! offer you as a burnt offering unto the Lord,' chanted the madman, setting the funeral pyre on fire.

The climbing flames soon licked the exposed limbs of the girl, whose shricks of agony and prayers for a more merciful death were music to the madman's ears. Dancing around the heap on which lay the girl, he implored the Almighty to accept the sacrifice as atonement for the sinful deeds committed by him in years long gone and added fresh fuel to the altar. But help arrived in time to prevent the consummation of the fearful design. Two young men crossing the woods on their way home from a party sawa bright light and heard the young lady's screams. One felled the demented father, while his companion scattered the blazing fagots and lifted the girl from her fiery bed. The cords that fettered her limbs were transferred to

those of the unconscious maniac. Miss Knott is painfully burned about the limbs and there are large blisters on her shoulders and sides. So awful was her experience that the doors of an asylum may open to admit the daughter, as well as the father. She raves night and day and it is feared her reason is permanently dethroned. -Philadelphia Times.

# Engineers' Superstitions.

"Amsterdam is now on the dead list," said an old grizzled engineer of the New York Central Railroad, as he glanced over the account of the third fatal accident at the crossing in that village. The reporter was ignorant of the significance of the term "dead list." He expressed his curiosity.
"By a dead list I mean," said the engineer

responsively, "that that crossing is now out of danger. Three deaths, you know, baptizes it. That is what the boys say. You know they believe that if one man or woman is killed at a certain point there are dead sure to be one or two others before long. Superstition? Yes, that is what it is and no mistake. But some of us engineers who have run a machine for twenty or thirty years, as I have, take stock in it because we have seen it proved time and time again. I don't believe that three deaths are sure to come one after another, but I can't help wondering why it is so often two. That's what they call the duality, isn't it? When you come to think of it, every thing goes by twos. You have two legs, two eyes, two hands, two ears, two nostrils, and two rows of teeth. There are two parts to a day, two divisions of the year, winter and summer, and two orbs of light. The pair is the natural number. have a record at home of the accidents that have occurred while I have been on my engine. I can show you the dates to prove that they have been in eight cases out of ten two at a time. Several times three have happened in succession, but two is the usual number. People would say that was superstition, but when you see it over and over again you can't blame us. I know engineers who will knock off for a week or so, after an accident to their train in which somebody has been killed, rather than run the risk. There was a case when young Platt Truax was killed near Schenectady in 1878. You right minded persons know to be wrong and was killed near Schenectady in 1878. You what Spiritualists know to be right. Thus know they are now trying three young fel-

lows in this city for derailing the train. A few days before a freight on which he was running had an accident, in which the fireman was hurt so that he died-I think he died-but the accident was not at the same point. It was west of Schenectady. The train-men told me afterwards that Truax had a premonition of death. If I had my book here I could give you a heap of information about deaths on the rail to show you that there is something strange in it. Anyway, most of the engineers have a rather strong fear of repetition whenever blood is spilled blong the line. Of course there are those who are as superstitious as old women. Those are the fellows who see ghosts." "See ghosts?"

"Yes, the disembodied spirits, as the mediums call them, of people they have run over. Not long ago an engineer you know by name resigned, because he said the specter of a woman he had ground to pieces at Fonda, used to appear every night at the exact spot. -Albany Journal.

#### Horsford's Acid Phosphate.

UNANIMOUS APPROVAL OF MEDICAL STAFF. Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."

Praise never gives us much pleasure unless it concur with our own opinion, and extol us for those qualities in which we chiefly

# AYER'S

No other complaints are so insidious in their attack as those affecting the throat and lungs; none to trified with by the majority of sufferers. The ordinary cough or cold, resulting, perhaps, from a triffing and unconscious exposure, is offer but the beginning of a fatal slekness. Avera Cheery Pec-Tonal has well proved its cheery in a forty cours' fight with throat and lung diseases, and should be taken in all cases without delay.

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\*\*Horney Cherry Pettoral Saved me.\*\*

\*\*Horney Cherry P

Rockingham, Vt., July 15, 1882.

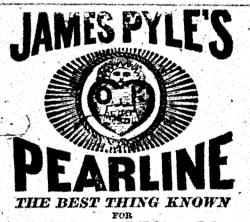
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# Woman and the Household.

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

#### LIFE'S MYSTERIES.

To the soul that is gifted with seeing A mystical meaning appears, For the hearts that in silence are broken, For the words of affection unspoken, For sorrow, bereavement and tears.

There are souls that with genius are gifted, On crosses of sorrow uplifted, Who find their salvation through pain; There are deeds of the brave unrecorded And the toils of warm hands unrewarded, Whose loss is an infinite gain.

There are spirits who pray that no morrow May dawn on the depths of their sorrow; But the morrow brings patience and peace. And the faithful, who often with weeping Have sown the good seed in their keeping, Have garnered a blessed increase.

There are lives that are matchless in beauty, Through the faithful performance of duty, Whose labors of love are unknown, There are spirits who languish in prison, Whose light on the world has not risen, And yet they are never alone.

The poor, the oppressed and the lowly, The selfish, the weak and the holy, Have each in life's drama a part, While the wants and the woes that o'ercome

them With the lives of the righteous who blame them Are known to the Infinite Heart.

O where is the angel recorder! And where is the watchman and warder That is charged with the keeping of souls? And what is the mystical meaning, Which the thoughtful in spirit are gleaning From the Force that all nature controls?

O not where the sun-fires are burning, And not where the planets are turning Their faces to welcome the light, Shall we seek for the Center of Being, And learn of the Wisdom All-Seeing, Or climb to life's infinite height.

But deep as love's fathomless ocean. In a spirit of lowly devotion, Should we patiently strive to ascend; Not reckless, unfeeling and stoic, But with courage and calmness heroic. Unswerving and true to the end.

With shoulders that bow to life's crosses, With hearts that faint not at life's losses, With spirits that triumph o'er pain— At length to such souls shall be given The peaceful possession of heaven, Sand the life that is infinite gain: -Lizzie Doten.

#### CONCERNING WOMEN. .

Mary F. Davis is now visiting her old home and friends in Western New York, with her poet brother, Tracy Robinson. Her many friends will be glad to hear that Mrs. Davis's health is better than it has been for a fewyears past, and that she will be able to join Dr. A. J. Davis in his labors at Steek Hall late in October.

The Woman's Journal says of the thirtynine young women who were graduated at Vassar at the close of the year in June, that "Five of them made the dresses which they wore at the graduating ceremonies. Two of the graduates will study medicine, fifteen are to be teachers, and one has gone to the Harvard Law School. It is her intention to prac-

ation and partly for mineralogical observa-tion. Prof. Krom will spend six months long-er in California. She has visited the northern section of the State, and in about a fortnight will make another trip, including in her route the Calico district."

Nothing can be more ridiculous than the following undertaking, which is announced as true by a number of exchanges:

"Two Philadelphia speculators have engaged twenty young women to play base ball in the fall and winter in the Southern States. and the ladies are practicing daily. One team will be fair-haired, light-complexioned girls, and will be known as the "Blondes." The other team will be brunettes with dark hair and black eyes. The blondes will wear blue blouses, knickerbockers and short skirts with scarlet hose. The brunettes will tear around the bases in the same style of costume of a deep crimson, and blue stockings."

A RECEPTION TO MRS. WILBOUR.

On the 3rd of September, forty old friends and comrades of Mrs. Charlotte B. Wilbour, sat down with their former and present President in Sorosis, to a lunch, at Delmonico's. The day was a peculiarly pleasant one, in every sense, shadowed only by the thought that she in whose honor the reception was given, would, in a few hours, be on her return voyage to Europe, and by the fact that many of her old companions are out of the city. Those present came from many quarters, some from other States, to clasp the head states are reliable to the fact of th hand and look into the face of one who has al-

ways worked for the advancement of woman. Sorosis was eminently the child of her inspiration; in making the club practical she was assisted by the present President, Jennie June Croly, and by others. Four of the original corporators, out of the five who established it over fifteen years ago were there, and the meeting was full of happy reminiscence and congratulation. Many met who had been sundered for years; recognition after recognition followed, and incidents related of the intervening years. After the lunch and an address from the President, full of tenderness and retrospect, Mrs. Wilbour read a short paper in which she offered a prize for the best essay by any member of Sorosis on "The best Standard of American Literature." Regarding the overflowing literature of the present day as something shifting and un-manageable, the reader desired the sense of the thoughtful women of Sorosis upon what it is desirable to cultivate as the standard in taste and in morals. At the close, papers and verses appropriate to the occasion were read by Mrs. L. B. Sayles and Mrs. Poole, and correspondence by the Secretary. Among others was a letter of regret from Mrs. Mary F. Davis, who for so many years has worked faithfully and nobly for woman, and who works, also, in that most important of all ways, on the minds and hearts of four young grand-

Afterwards the time was spent in social converse. Sorosis, the oldest of all woman's clubs, except that of Boston (which can scarcely be designated thus, since men are honorary members and lecturers), has rendered possible many others in various por-tions of the Union. If it has done no more than that, it has amply justified its exist-tence; but that is little in proportion to what it has accomplished. Out of it has grown so much individual inspiration and strength, passages in his translation, saying nothing so much broad fraternity, so great catholicity of the educated Boston lady,—did none of feeling, such a sense of helpfulness to all them know the difference between nebula guarded by poverty and guided by love.

women, that an impetus has been given to (singular) and nebulæ (plural)? It reminds courage, hope and work in various directions, ine of a clerical lecturer on geology I once that those younger aspiring sisters, now coming upon the stage can not measure. Only those who remember how dark was the outlook can estimate how much of advantage it down to rest, a comfortable and portly dowager, she well knows that among her many children there are some who try to carry forward the dreams of her youth.

A YOUNG M. D.

The circumstances which attended the graduation of Mary Wolfe from Pulte Medical College of Cincinnati, has already been noted in this paper. In perusing her examination papers, which have been printed in handsome shape by her father, N. B. Wolfe, M. D., one can not help feeling a certain enthematical and the statements. thusiasm. It is that kind of enthusiasm which is awakened by any perfect piece of work, clear-cut, clean, symmetrical. And there is a beauty in science as surely as in an admirably proportioned marble of Praxiteles.

One of the examination papers is not printed. The Professor of Surgery refused to return it to Miss Wolfe, and finally declared that he had burned it. As the young student had failed of securing the faculty medal by one-half of one per cent., Dr. Wolfe was justified in suspecting that the cause of the failure could be traced to the unfair marking of that paper, especially as her other efforts had been so admirable. The surgical profes-sor had been unfavorable to medical co-education, and had made the situation of lady members of the class so unpleasant that, in selfrespect, the constinuity of their studies had been seriously interrupted. But he could not prevent her securing the medal for the best written paper on Physiology.

Miss Wolfe is to be congratulated in being the daughter of a father able and willing to defend her rights. Action was brought against the Professor—let his name sink into obscurity—and the court awarded her \$300. the highest sum in his power. There is no doubt that the papers were of the highest order, but, unwarranted as was the action of the professor, he has injured neither her nor the cause of woman's medical education. The publicity given to the affair will act and re-

act for the cause of justice and truth. How many of our pioneers in woman's education underwent persecution, contumely and opprobrium. Nothing but a zeal for physiological knowledge and a desire to benefit the sick ever carried them through the pain-ful scenes of the lecture and the dissecting rooms. They were revised and insulted by the low and the coarse, who in proportion as they themselves were unfit for the responsi-bilities of the sick room, determined that those whom nature had gifted with a genius for healing, should never have the opportuni-nity. They would not let woman minister to woman in her most trying hours—it was indelicate for her to learn how to preserve unimpaired her own delicate functions, while such beings as they were privileged to be her guardians.

But physicians were not all of that ilk; the most enlightened among them have worked nobly to give woman free play for her gifts, whatever they might be. And the results have been eminently gratifying. Hospitals, almshouses and insone asylums are assuming a more civilized condition, and many a poor woman gratefully acknowledges the benefit she has derived from the ease with "Prof. Mary Krom, Principal of the Denver School of Mines, is believed to be the only practical female assayer in the United States. She is on the Western Coast partly for recreation and partly for mineralogical observainfluence every woman in the land, it would be to avoid on every occasion the employ-the disciples saw Jesus walking on the watment of any man physician who discounten-ances the medical education of any who feel called to that most onerous and sacred pro-

# BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Religio-Philo-SOPHICAL JOURNAL.

GENESIS, the Miracles, and the Predictions, According to Spiritism. By Allan Kardec, Translated by the Spirit-Guides of W. J. Colville. Boston: Colby and Rich. 1883. Price, \$1.50.

The modern spiritual movement is divided into two widely-differing and in some respects radically-antagonistic sections,—the Spiritualism of America and England, and the Spiritism of France, Southern Europe and Spanish America. The systems of philosophy built up by these two are fundamentally at variance; if one is true, the other is certainly false. The nature of spiritual existence, the purposes of earthly and spiritual life, as formulated by the French Spiritist school, essentially contradict the basic tenets of American spiritual philosophy; and they are, in my judgment, a series of crude, absurd speculations, opposed to sound philosophy and rational science. The founder of Spiritism, its veritable pope and autocratic expounder, was Allen Kardec,—his writings consti-tuting, in great part, the Bible of Spiritism. A few persons in English-speaking countries lacking the mental balance and clear, unclouded judgment requisite to discriminate between truth and error, have been led astray by Kardec's delusive theories; and the translation of his principal works has been effected through the efforts of these deluded en-

The title-page of the work under review states that it was translated by the spiritguides of W. J. Colville, but this is manifestly incorrect; since Mr. Colville in the preface, tells us that his own crude translation was revised by a lady in Boston, "an authority on all matters of [French] translation." Even granting that the spirits assisted in the translation, as is asserted, as the principal work was done by Mr. Colville and the lady, it is untrue to state, on the title-page, that the translation was made by the spirits. The translation is a very inferior and bungling one, despite the valuable assistance of Karone, despite the valuable assistance of Kardec himself and the spirits who originally inspired it while Kardec was "in the form." It is strange that all these wise spirits and the Boston lady conjointly could not produce a better translation. It is the most defective translation of French I have ever seen. Often the sense is so obscured that it is almost impossible to tell what is meant. For example who can unravel the meaning of this (page 139): "This cosmic fluid which fills the world more or less rarefied in immeasurable regions, rich in agglomeration of stars more or less condensed, where astral heavens do not yet shine forth more or less medified by diverse combinations according to locality in space." Verbal and grammatical errors largely disfigure the book; in several places we read of "a nebulæ," "this nebulæ," etc. Did not Kardec and the other spirits who "compelled" Mr. Colville, as he says, to change so many

heard who continually talked of "a strata," and "this strata" instead of "stratum."

This work purports to deal with the genesis of the world both scientifically and spirituis to live so near to the last decade of the nineteenth century. And if Sorosis now sits down to rest, a comfortable and portly dowa-tiates the value of the book; but aside from this the science of the work is almost beneath criticism. All of M. Kardec's writings indicate him to be exceedingly shallow in philosophy and science; his ignorance of the results of sound philosophic and scientific research is displayed at its maximum, however, in his Genesis, while the novel theories advanced by him—the "original" portion of the science in the volume-are grotesque and puerile. He assumes to give a correct summary of the geological eras of the earth, wherein he states as "facts" taught by geologists various ex-ploded fancies current in the infancy of geology, forty or fifty years ago, but long since abandoned by every respectable geologist; while some of his geologic facts are merely Kardecian blunders, unknown to geologic science at any time. His astronomy is nearly as defective as his geology,—is about fifty years behind the age; and his chemistry is also very queer. The astronomic portions are derived from the spirits of Galileo and other savans; and yet these exalted spirits were in ignorance of the facts of astronomy as known in the world at the time they were communicating with Kardec, and in place of revealing truth they simply gave a rehash of old astronomic fictions, proven untrue by later discovery. A book like this, instead of benefiting the world, is only harmful, teaching antiquated error on one hand and novel-absurdities on the other, a combination of pseudo-science and re-incarnation. Such books had better be left untranslated; for we already have enough nonsense and error in current American productions without im-

porting French folly and irrationality.

Some eight pages are devoted to "instinct and intelligence," in which in opposition to the truths of science, these two are made radically distinct from each other; the climax of absurdity being reached when we are told that instinct is "the effect of the direct action of invisible protectors, who supply the deficiencies to imperfect intellisupply the deficiencies to imperfect intelligette by inciting them to necessarily unconscious actions for the preservation of life." As all animals are guided in their almost every act, by instinct, then, under this theory, every flea, mosquito, bed bug, rattlesnake, hyena, shark, etc., etc., is under the direct guidance of spirit guardians, who impel it to its almost every act. The moon, we are told, is not globular, but oval or egg-shaped, having two distinct natures on its surface, one, the denser, turned to the earth, with no water or atmosphere; the other, never seenfrom the earth, being similar to the earth in constitution.

As specimens of the inaccuracy of M. Kar-lee, he speaks of the Bible asserting the rain of the Noachian deluge as lasting sixty days instead of forty and of history designating Menes, king of Egypt, as living B. C., 1,706, when, in fact, the longer and more accurate chronology places him from 3,500 to 5,000 B. C., and the shorter about 2.700 B. C.

The reputed miracles of Jesus are taken as actual facts instead of myths and legends, including the spurious narratives of John's gospel, and attempted explanations given of them in the light of Spiritism. Some of er, it was his "double," they saw, his material body being elsewhere. When Jesus told the paralytic, "Your sins are forgiven," he meant that the disease was a punishment for the man's misdeeds in previous existences, and having expiated them, his sins (in former lives) were forgiven. The section on the "prophecies" of Jesus gives us no new light on the subject. The three inspirational American works treating of "Genesis" and the origin of things on the earth, Davis's Divine Revelations. Tuttle's Arcanum of Nature, and Mrs. King's Principles of Nature. are all immeasurably superior to Kardee's work.

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# Advice to Consumptives.

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The proud have no friends; not in prosperity, for then they know nobody; and not in adversity, for then nobody knows them.

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Pride is increased by ignorance; those assume the most who know the least.

The balsamic healing and soothing properties of Samaritan Nervine are something marvelous.

He travels safe and not unpleasant who is

#### Magazines for September not Before Mentioned.

DIO LEWIS'S MONTHLY. (DIO LeWIS, New York). Contents: A Genuine Victory; Inventions and Scientic Progress; The Respective Bearings of American and European Education; Victory for both Sides; How one Wife managed; Obesity and Corpulence; Marriage in India; False Morality; The Fashions; The Equitable Distribution of Wealth; A Chat with Workingmen; Window Studies; Postage not stated; Curious Fashions; Exercise with Rings; Hygienic Department; Ventilation; Our Cooking School.

THE ORBIT. (John W. Orr, New York). The initial number of this magazine is to hand, and we find it is an illustrated literary magazine for the people, established to inculcate a knowledge of the principles of the American Benevolent Associations; The Independent Order of Odd Fellows; The Knights of Pythias; The Knights of Honor; The Royal Arcanum and all other Societies having Benevolence, Temperance and Fraternity as their basis. Subscription price \* per year in advance. Single copy, 20 cents.

THE SPIRITUAL RECORD. (Hay Nisbet & Co., Glasgow.) Contents: "Conditional Immortality;" A Scance with Mr. Bastian; Different Forms of Manifestation; Testimony of the Earls of Dunraven, part 2; Direct Writings; Theosophy; "All's Well That End's Well;" S. C. Hall's Testimony; Spirit Teachings through "M. A. (Oxon);" A Spirit Message to William Howitt; A Ghost Story; Editorial

THE MEDICAL TRIBUNE. (Robert A. Guini. M. D., New York.) Contents: New use of Cactus; Cutaneous Diseases; A strange Case; The Science of Man; Vaccination; Psycho-Physiological Notes; Stewed Fruit for the Gouty and Dyspeptic; Some common affec-tions of the annus often neglected; The Mir-

THE COMMERCIAL TRAVELERS MAGAZINE. (Published at No. P Park Place, New York.) The second number of this magazine has come to hand, and is in all respects as interesting to the commercial man as the first one issued.

ST. LOUIS ILLUSTRATED MAGAZINE. (Mag-, all." azine Co., St. Louis, Mo.) This magazine, now in its fourteenth year, is filled with stories, poems, timely reading, a fashion article and illustrations, and has recently added a paragraph department.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A monthly review of Astronomy. The publisher aims to give the latest information on the subject, and each number has a good contents.

THE HOMILETIC MONTHLY, (Funk & Wagnalls, New York.) This issue is as usual filled with sermons and other Homiletic interests and instruction.

THE PANSY. (D. Lothrop & Co., Boston.) A pictorial magazine for young readers, edited by the popular writer "Pansy" (Mrs. Alden.

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DRIFT, FROM THE SHORE OF THE HERE-after, by George Eliot, franscribed by Amaranth. Philadelphia, Pa.: H. B. Cochrane. Price, paper

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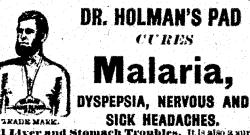
#### ARMY OF THE POTOMAC. On The Chickahominy.

Under date of May 8, 1883, Col. S. F. Tibbirts, of Doyer, N. H., sends us the following: . While on duty in the army of the Potomae in the swamps of the Chickahominy I contract. ed a complication of diseases that culminated in spinal trouble, paralysis on one side, and severe disease of the kidneys and bladder, and great urinal weakness. For a long time I was under the treatment of the best physicians, and tried many of the so-called remedies, but received no permanent benefit. When I was in the drug business in Boston I heard favorable accounts of the efficacy of Hunt's Remedy for diseases of the kidneys and urinary organs, and having decided to give it a trial. I purchased some at Wingate's drug store, Dover, N. H. and have received great reflet from using it. The sovere pains in my back are removed, and I am able to sleep soundly and obtain rest at night—which for so long a time I could not do, and the weakness in the urinary organs has been relieved, and I greatly regret that I did not test the great merits of Hunt's Remedy when I was first taken sick as I am confident it would have saved me from several years of outfering; and I am more strongly convinced of this after hearing of the most remarkable cures effected by Hunt's Remedy in a case of Bright's Disease here in our midst in Dover, after the patient had been pronounced incurable by celebrated physicians."

Mr. Tibbitts is a retired druggist, formerly located in Rob ton, and is a thoroughly reliable citizen,— Con. Eb.

# T. S. POSTAL SERVICE.

H. S. Whitney, assistant postmuster, Patnam, Conn., writes May II, 1881: "I have used Hant's Remedy with the best results. I have unifered untold agony for eighteen months with kidney and liver complaint; my water was very had, at times I actually passed blood. This was followed by general prostration. My business requiring nie to be on my felt most of the time made my case worse. I was advised to use Hunt's Remedy by a friend who had been cured by it, and can truly say that it has benefited me more than all the other medicines I have used. I consider it the best medicine for kidner and fiver troubles, and chrestully recommend it to



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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be return ed unless sufficient postago is sent with the request.

When newspapers or magazines are sent to the Jourwar containing matter for special attention, the sender will please haw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 22. 1883.

#### NOTICE TO SUBSCRIBERS.

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

#### Order of the Battle.

Vacation time is ended: writers are sharpening their peneils and ministers are going into training to be ready to fight flercely for or against anything the apostles did or did not do. The Reformed Presbyterian church le lighting against instrumental music, and the non-contents with the action of the Goneral Assembly permitting use of organs

Resolved, 1. That whether the rule in our directory was repealed or not, we assert that e Church, its Expression of Faith, Cate chism, Testimony, Book of Worship, unwrit-ten law and ancient usage, preclude the use of musical instruments in worship in the United Presbyterian Church, and that they always have been and still are unlawful, and their intrusion on unwilling parties is a violation of personal liberty and the rights of

2. That, standing as we do on the Consti-tution and laws of the United Presbyterian Church, as adopted at the time of the union, we claim for ourselves the liberty of consci ence guaranteed by that solemn compact. and we propose to remain steadfast and main tain our rights and liberties in the Church by all legitimate means.

This claiming "liberty of conscience" to prevent others having organs, the organ lovers being largely in the majority, reads almost like a burlesque. It reminds us of the have all the "liberty" they wanted proposed to stifle the will of the order loving majority.

Of course the Baptists, those Ishmaelites of theology, for their hand is against every man, are spoiling for a fight also, as to the old question of Immersion. The Rev. Mr. Gladden, a Presbyterian, having written in favor of infant baptism, their pet horror, de-

"The doctrine on which the rite of baptism may be most safely rested is contained in the divine pr clamation: "All souls are mine." Every human being, infant or adult, is a child of God and an heir of eternal life. He may forfeit this inheritance; but it is his birthright. Baptism is a solemn declaration of this fact. It cannot of course be adminis tered to an adult except by his own choice When it is so administered it is an affirma tion on the part of the administrator, and a recognition by the candidate, of the fact that he belongs to God. He, is baptized 'into the name of the Father and the Son and the Holy Ghost' Now, by his own confession he is one of the sons of God. The baptism does not create this sonship, but it declares it."

That gentle, loving editor of the Examiner denounces this as a surrender of Calvinism, saying:

"Most Presbyterians, for example, hold to the doctrine and practice of infant baptism with considerable tenacity, but they will give it up before they will consent to found it on a theory that necessitates the repudiation of the entire Calvinistic system, and the adoption of the Pelagian heresy that each infant is born in the same sinless state in which Adam stood before the fall. Nor will the modified Calvinism of the 'New Theology' be likely to respond any more heartily to a doctrine of baptism which begins with the assumption that every human being is born 'an

The Christian at Work declares that "the unbelieving parent can liave no assurance that his child dying in infancy is saved." That is so, Calvinistically; in fact it might have been said that the believing one, who dies after years of faithful service in the church is not sure either. No one knows the | sending us a list of addresses plainly writeternal decrees. Cromwell dying, could get | ten, with a request that a specimen be sent. | satisfied with his report.

comfort only by the recollection that he was "once" in a state of grace. A "hope" is all that is possible. But Calvinism is subsiding and is rarely preached now. It is dying out; the sooner it ceases to be, the better.

The Freeman's Journal has chosen our common schools for attack:—

"Is it practical to fill young people with false ideas of life? Toyovercrowd the cities with young teachers who can never get pu-

"The world with teachers is so covered o'er, There is no room for teachers any more."

"To crowd the streets with youth that can not condescend to mechanical labor; to make clerical work such a drug in the market that the wages of it falls below living rates? To make foolish young people believe that they are too good for the occupations of their fathers, because they can 'bound' Africa on the map and manipulate figures? What are they going to do about it? Conceited ignorance is so common; ignorance upholds the public schools, and they produce conceit and ignorance. It is a vicious circle. For Catholics the church has decided. There is no school question. They know what they ought

Unquestionably, our public schools do need some attention, but it is more than questionable whether the Catholic process would work any improvement. Prayer is good, but a man would not be elevated much by a persistent habit of "saying prayers." "Ave Maria" had a significance once; it has none, when repeated a hundred or a thousand times at one ses-

Jews are not strong on theology generally. This does not mean that they have no theology, but that it is so settled, so generally understood, so little debated, that it seldom comes prominently to the front. Hence they, being relieved from abstractions, measurably tend to the practical. The Jewish Messenger closes an attack on Wall street speculations and methods thus:

"What is the remedy? Some would take comfort in the thought that they who rise by speculation finally fall by speculation. But the rogues are too astute; they 'sell out!' or divide after 'watering their stocks,' and even if some lose their fine feathers, their places are soon filled by others of the same ilk. There must be a sterner, a more wholesome lesson taught these men; let society and the church refuse their bribes, let their money offerings' be spurned as unclean. The young American craves and needs a purer atmosphere, if the principles of our republican commonwealth, our boast and pride, are to be written on the soul of the nation, as well as on its statute books. It is the duty of our religious leaders to arouse the public, without undue vehemence and hateful cant, to the lesson of the hour, and educate the people until they shall demand and enforce a complete change.'

Something here worth thinking of. A gigantic evil needs at least regulation, if suppression he impossible. The man who can devise a plan, even only to curtail this evil will deserve well of his country.

#### Onset upon Onset.

"What," asked an Onset Bay property owner, "will be the effect of the action taken at Lake Pleasant?" To which L. L. Whitlock is reported to have replied: "Oh! we shall all come to Onset next year." "God forbid," ejaculated the inquirer, "that the filth and scum of Lake Pleasant should come to Onset; we have had enough of it this year." The scheme to place Lake Pleasant in the hands of the frauds and free-lovers had its active agents at Onset this Summer, and they swarmed up from Buzzard's Bay confident that victory was theirs. But they found the N. E. S. Camp altogether too healthy and alivé for such unclean birds; "conditions" were not favorable; the failure of anticipated supplies at Lake Pleasant starved these foul birds, and so the head buzzards left. But from their experience at Onset this year they feel certain the feast will be plentiful vagaries of the little faction at Lake Pleasant and ready for them there another season, this summer who, in order that they might and the chorus of their song now is: "We shall all come to Onset next year." While this will be sweet music to the ears of the Lake Pleasant Management and the thousands of reputable people who visit that camp, how will it suit about one-half the land holders and a majority of the visitors at Ouset?

Unless the moral, reputable, honest people whose interests are at Onset shall at once take steps to place that lovely spot beyond the control of the faction which has dominated this year, the place is doomed. Unless the administration is changed, it will another summer be the rendezvous for all the "free and easy" who can raise money enough to get there. Let the proposed onset unit this beautiful, restful place be checked his winter, at whatever cost. Let Onset Bay Grove Camp stand side by side with Lake Pleasant on the great issues! Let these, the two oldest camps, fly the same banner, Good Morals and Honest Mediums! The good work was begun this year at Lake Pleasant; all the imps of darkness in this world and the next cannot stay its progress; those who cannot conform to its standard, must go.

Esoteric Buddhism. The very able article under this title, by Gerald Massey, which we republish this week from Light, is worthy the careful attention of all interested. Mr. Massey incidentally touches on the origin of several vagaries which idiotic persons in some cases, and designing adventurers in others have attempted to foist upon the American public. Mr. Massey is soon to appear upon the rostrum in this country. He is a keen, cultured thinker, and on his former visit was very successful.

Subscribers who would like to have their friends see a specimen copy of the Journal. can have their wish gratified at any time by

#### The "Liberal" League.

On Friday evening of last week about twenty-five persons met in Milwaukee to hear the report of the committee to consider arrangements for the affinual meeting of the National Liberal League in Milwaukee, Sept. 20th, 21st and 22nd. Theodore Fritz, chairman of the committee, stated that so far as the feeling of Liberals in the city had been ascertained, it showed lack of confidence in the National Liberal League, and hence a disinclination to recognize or co-operate with it. The use of Freie Gemeinde Hall was secured for the meeting of the League. Prof. R. C. Spencer, a leading liberal and an influential citizen, introduced the following preamble and resolutions, and urged their adoption:

WHEREAS, The National Liberal League which is about to meet in Milwaukee, has at previous meetings, by its action on that subject, committed itself unqualifiedly to the repeal of the laws of Congress excluding from the mails obscene publications and mer chandise, and

WHEREAS, Such action is repugnant to the moral sense of the great mass of Liberals of this country, and has alienated them from the Liberal League, and

WHEREAS, The Liberal League has been greatly divided and weakened by introducing into its platform various things not connected with its original design, namely, "The complete secularization of the State," there-

1. Resolved, That the mass of Liberals of Milwaukee disclaim all responsibility for the National Liberal League about to meet in this city.
2. Resolved, That while we accord to the

National Liberal League the right to be heard at its meeting in Milwaukee, Sept. 20, 21 and 22, we emphatically declare that, as at present constituted and conducted, it represents neither the character, opinions, intelligence or numerical strength of American Liberal-

3. Resolved, That the action and general management of the National Liberal League during the past few years have resulted in injury to the noble cause of Liberalism in this country by improperly associating it with questions justly obnoxious to the moral

sense of the community. 4. Resolved, That in tendering the National Liberal League the use of Freie Gemeinde Hall free of charge, and in paying for light ing and care of same during its meeting in Milwaukee, we do so on the same principle we would do it for any other organization coming to our city and wishing to be heard from a free platform.

5. Resolved, That a copy of these resolutions be transmitted to the officers of the Naional Liberal League.

The first resolution was adopted. The representatives of the Milwaukee Liberals thus tell their fellow citizens: That while as a matter of courtesy they cannot decline to accord the N. L. L, a chance to hold its pow wow in their hospitable city, yet they give warning that whatever of nastiness, vulgarity and crankiness the meeting may generate they are in no way responsible for. The ghost of D. M. Bennett may hover over the head of the Severance and fill her soul with a fresh supply of nitroglycerine and gall, but the Liberals of Milwaukee will not father it; Brother Green may introduce his well worn act of passing the hat for nickels, but Milwaukee liberals are not expected to respond; the "monument fund" and other appliances for squeezing the dear "liberal" people may be applied, but the Milwaukee committee will not weep if its constituency fails to contribute. From what the JOURNAL knows of the sentiments of a majority of Milwaukee free thinkers, they would, however, be quite willing to pay for carting the N. L. L. to some rendering establishment where it could be converted into a useful, though humble, article of merchandize.

#### Second Edition of the Old Salem Witchcraft.

It appears from the Philadelphia Record that a capias has been issued to the Sheriff of Montgomery county, for the arrest of Charles Clark of Pottstown, upon a charge made by Mrs. Mary A. Bowman, who at present resides at No. 1603 Summer street, Philadelphia, that he has cast a spell over her and bewitched her, so that she has suffered both great mental and bodily injury. The complainant states that she has been married for thirteen years, and until three years ago lived a happy and contented life. One night, as her narrative runs, while she was preparing her children for bed, she heard one or two male voices, which at first she supposed to come from the next room, but she soon satisfied-herself that this supposition was not correct. One of the voices said: "She is George Davis's daughter; I know she is, for she got the money." From this mention of her-for she is a daughter of George Davisthe voices proceeded to talk about her in a shocking manner. Such remarks were made as to cause her to hide her face in shame and confusion. She rushed up stairs to the bedroom with the children, very much frightened. It appeared to her that the men were looking right at her all the time. From that time, she says, she has had no peace of mind, and misfortune has followed her constantly. Day after day she would hear the voices of these men, and from what was said to her, the persons to whom they belonged appeared to contemplate her ruin and disgrace.

Owing to the dearth of sensations where with to fill up space, some of the Chicago papers endeavored to work up a boom last week over a very simple affair. A Mrs. R. L. Nichols, who was a Spiritualist, called at the office of Dr. C. R. Sykes, a reputable physician and citizen; she was taken ill and died of heart disease and congestion of the lungs. Dr. Sykes did all in his power to aid the patient, and acted like a considerate; humane, gentleman throughout; the health department and the friends of the deceased were

#### A Veteran Recruit.

The name of Joel Tiffany is remembered with affection and respect by many who heard his eloquent lectures long years ago. He was a Spiritualist before the raps at Hydesville, and hailed the manifestations with pleasure when they came; but in time he saw that people were prostituting the sacred thing, that it did not work out the immediate results he had anticipated, owing to the lack of preparation in the minds of those who received it. He raised his voice and plied his pen in efforts to point the way to the legitimate uses of spirit communion; but he was in advance of his day and could effect little; seeing this he retired in 1860 from the public work. But he has never lost his interest, nor has he been idle; continuously in rapport with the Spirit-world he has sat at the feet of his angelic teachers, recorded the inspirations from heaven, and patiently awaited the day when the call would come for him to once more appeal to Spiritualists. The work done by the Journal and other agencies in sympathy therewith, has prepared the way for such workers as Judge Tiffany, and he with hundreds of others will ere long add their active efforts to the movement looking toward organization and permanent methods of reform and progress. In an interesting conversation with Judge Tiffany last week, at his office, room 22, number 115 Dearborn St. in this city, he expressed the liveliest interest in the work now inaugurated and promised aid in every way. He is regarded by those competent to speak as one of the very ablest teachers and one of the most thoroughly inspired advocates of the new dispensa-

The Journal has aided in preparing the ground, and while the harvest was coming forward gloriously, many good friends have cried in despair: "Where are the reapers, how can the tares be separated from the wheat, where are those who will combine in a co-operative work to preserve the glorious fruits?" To which our reply has been: "Never fear, go ahead and do your duty, perform your share of the work! At the proper time you will see everything is prepared; there are elements of strength not seen by the superficial or casual observer; strong men will be ready to take up the work, noble women are waiting their opportunity. Keep straight ahead and have faith in man and the Spirit world, even though you may not now see the end clearly!" Some of these faint-hearted friends already begin to see light and gather courage, and others will soon follow, and before very long all will forget that they over were in doubt of the result.

#### GENERAL NOTES.

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

E. P. McKitrick, an old and appreciative subscriber, has removed from Pennsylvania to Wilson, Kansas, and likes the new country very much.

Mrs. E.S. Silverston has an office at No. 116 East Washington street, room 63. She will hold a circle for tests each Wednesday evening.

Two thousand clergymen were in Wittenberg, Germany, September 13th, at the Luther celebration. The Crown Prince represents the aged Emperor William.

The best way to show you appreciate the Journal, is to send in the name of one or more new subscribers and promptly renew your own subscription.

B. F. Underwood, of The Index, is suffering severely with hay fever. Editors of some other "liberal" sheets would do well to lay in a supply of h. f. if it will enable them to make as good a paper as does Underwood.

Mrs. Av Martin of Cairo, Illinois, would like to have a good test or slate writing medium visit that city. Only those of good character and well developed medial powers will find employment.

J. Clegg Wright's lectures were greatly liked at Neshaminy; he is engaged for Philadelphia in November, and all his Sundays are filled for the remainder of the year. His permanent address is Greenfield. Mass.

General E. W. Bullard of Saratoga, dined with the editor of the Journal on Sunday and continued his journey eastward on the New York limited express. The General is much interested in Organization, and will do his part in the work.

The new postal note does not prove to be the great boon anticipated by its projectors. It is a convenience in sending fractions of a dollar; but it is no safer in the mail than currency and postage stamps, as it is payable to bearers It will be improved in time. Mai. J. B. Young of Marion, Iowa, passed through the city last Sunday on his way home. He spent an hour with us in the interests of Organization; his whole soul is enlisted in the work and within a few weeks he hopes to be able to devote considerable time to the matter.

W. Harry Powell, slate-writing medium of Philadelphia, desires the Journal to say that he will visit Springfield, Ill., Sept. 21st; St. Louis, Oct. 1st, and Kansas City, Oct. 14th. Friends desiring to make arrangements with him to stop off between St. Louis and Kansas City, can address him at St.

J. W. Kenyon's engagements are as follows: At Rushville, Vermont, Canton and Peoria, III., during September; at New Boston. Ill., during October; at Geneseo, Ill., in November; Union City in December; Memphis in January. He is open for engagements for week evenings in the vicinity of these places, at the times mentioned.

The whole amount annually contributed by the churches of this country for benevolent and congregational purposes, is \$106,962,000. Of this large sum the amount collected for purely benevolent purposes, is \$31,339,141. The amount contributed for church purposes, meaning thereby the maintenance of the church, sustaining the ministry, etc., is \$75,-

The Clyde, Ohio, Enterprise speaks in high terms of A. B. French's lecture on "Prehistoric America, or Thirty Days among the Mounds of a Vanished Race." delivered there a few days ago. The Enterprise says: "The lecture was exceedingly instructive and eloquent." Mr. French will probably fill a series of engagements to lecture, secured by the Slayton Literary Bureau of this city.

The Capture of Jefferson Davis will be fully treated by Mr. Burton N. Harrison in a paper to be published in an early number of The Century. It is a narrative of personal experience, describing the retreat of Mr. Davis and party from Richmond at the close of the Rebellion, and is said to be of decisive historical importance with regard to the event of which there has been so much dis-

The engineer of an express train on the Hudson River Railroad had peculiar experience with lightning lately. At New Hamburg he encountered a heavy rain storm, and as he pulled his head into the cab, lightning struck the track, and for several seconds the lightning revolved on the driving wheels on both sides of the engine. At every revolution the fluid would burst with a crack, sending out a shower of sparks. For over half an hour he felt a stinging, burning sensation on the

According to the American Newspaper Catalogue of Edwin Alden & Bro., Cincinnati. Ohio, just published, containing over 800 pages, the total number of newspapers and magazines published in the United States and Canadas is 13,186; (showing an increase over last year of 1.028.) Total in the United States 12,179; Canadas 1,007. Published as follows: Dailies, 1,227; Tri-Weeklies, 71; Semi-Weeklies, 151; Weeklies, 9,955; Bi-Weeklies, 23; Semi-Monthlies, 237; Monthlies, 1,384; Bi-Monthlies, 12.

The Herald of Progress published in England says: "Australia is evidently in favor with Spiritualists, for we now hear that Miss Samuels-who is so well known as the Cardiff medium-sailed for that country in company with her parents lately. Unfortunately, deprived of sight, Miss Samuels is, nevertheless, an able speaker and an accomplished lady, being an excellent musician, linguist and physiologist. We wish her God-speed and angel-guidance."

A touching story of a mother's devotion comes from Relgium. Says the London Gagelte: " A few days ago the wife of a gateman on the line between Sottegem and Alost was attending to her husband's duty, when her little boy strayed in front of a fast train. Without a moment's hesitation the mother sprang across the rails, and seizing her child, tossed it onto the bank the very second before she was caught by the locomotive and killed-It is well to know that this brave woman did not die in vain; the child escaped with a few

One who was present writes: "The meetings at the West End Opera House, conducted by Mrs. S. E. Bromwell, of 433 West Madison St., have been held each Sunday for five months with growing interest. Last Sunday short addresses were made by Messrs. Blair, Field, Merton and others. Judge Holbrook gave a poem and made a few remarks. The control of Mrs. Pet Anderson and of Mr. James spoke acceptably. The music consisted of a solo, "The Dying Soldier," by Mr. Wm. Brannan, and singing by Mrs. Bromwell's guides. All seekers after truth are cordially invited and all good mediums welcome. Come and help us."

The English papers speak of an extraordinary discovery which Dr. Brown-Sequard claims to have made. It is an anesthetic which suspends sensation without affecting either consciousness or activity, and may be used for a day, or for a longer period with impunity. In other words, he had "invented" a drug which will enable a sick person to perform all the natural functions and assist in his own cure without enduring any pain. The exhaustion which comes of intense suffering, will be put an end to; but there will be no suspension of those activities the exercise of which are necessary to recovery.

Messrs. Fowler & Wells have in press, to be published soon, a new book of about 150 pp. called "Horses: Their Feed and their Feet." constituting a manual of horse hygiene, written by C. E. Page, M. D. The book discusses the matter of feeding horses, from a somewhat new stand-point, taking the ground that the life and service of borses can be very much increased by a better method of feeding and care. Sir George Cox's article on horses and their feet is published, with a chapter of experience with bare-foot horses, by Col. M. C. Weld. Also an illustrated chapter on the "Signs of Character" of horses and their training.

The region around Elkhorn Grove, Iowa, where the Polk county murderers. Crawford and Hardy, were captured, and where one of them was shot, is settled principally by Danes. It is claimed that the ghosts of the murderers play pranks there nightly. Two farmers were walking by night recently near a wood. They cut short their stroll to hasten back to the homes of their neighbors and proclaim that the ghosts of Crawford and Hardy had appeared to them. The neighbors turned out, and all of them now profess to have seen the spooks plainly and unmistakably. It is said that some of the settlers are so troubled that they are preparing to quit the region.

The Reason For It.

Since we began to offer a premium to new yearly subscribers, an occasional complaint comes in from some old reader of the Jour-NAL who thinks an unfair discrimination is made. A moment's reflection would seem to be enough to show how erroneous is the idea. Every person familiar with commercial transactions, knows that what is called "new business" is usually gained at large cost; life insurance companies, for instance, pay very handsomely for new risks, but on renewals the commission is scarcely more than the expense of collection. Mercantile houses employ travelers at large expense to "work' new territory, content even if it costs more than the returns at first. The farmer seldom expects to get his money back from the crop on the "new breaking." The publisher of a newspaper, having a circulation large enough to meet current office expenses and desiring to increase his circulation, can afford to send his paper the first year to new subscribers at the bare cost of the white paper, press work and postage, and rely upon the certainty that most of the new readers will renew at the regular price. By purchasing the premiums offered in large quantities and for cash. the publisher is able to supply his patrons with useful articles at far less than retail price; for instance, the Dictionary now offered with the Journal to new subscribers, cannot be bought at retail for less than one dollar and we are selling them over our counter at that price.

Every old subscriber has the opportunity of getting the Dictionary, by sending in with his own renewal the name of a new subscriber who also gets the book. The JOURNAL at \$2.50 per year is as low as it can possibly be afforded to regular subscribers; and when we ask them to aid in extending its circulation and offer to pay for doing this, it seems to us we are offering all and more than can in justice be asked. We are laying up no money out of the paper and never expect to, however large its circulation may grow, for in reform and educational work there are always more demands for money to carry forward the movement than can be met. We want subscribers to realize that the Journal is in reality a co-operative enterprise in which each has a personal interest and the publisher the financial responsibility; and that the work is their work as much as ours, if they have the best good of Spiritualism truly at heart.

Dr. T. Cummings, of Denver, Colorado, is spending a few days in the city.

Now that the evenings are growing long, more time will be given to reading. Let the friends of the Journal urge its merits in their public and private gatherings and help to swell the list.

Henry Slade having made the rounds of the New England Camp Meetings with credit to his profession, has returned to New York City and may be found at 202 West 36th

Mrs. Andrews a medium and healer for the past thirty years, and a resident of Joliet spent last Sunday in the city; she attended one of the several medium's meetings and gave a number of excellent tests, it is said.

C. E. Winans, medium, is now traveling westward from Stone Bluff, Ind. He has been commended by several experienced investigators and Spiritualists; should be visit this city we shall be glad to witness an exhibition of his medial powers.

It is said that a New Orléans neighborhood is alarmed by a ghostly drama performed every evening at 11:30. At that hour a headless horseman dashes up to a deserted house, enters, and conversation is dimly heard. Then the horseman dashes away, and immediately there appears at an upper story window, surrounded by weird light, the figure of a beautiful girl, with a dagger in her breast, who gazes beseechingly after the headless horse-

J. Madison Allen kindly sends the JOURNAL the following personal item: "J. Madison Allen has reëntered the lecture field and is busily engaged in the South. He has recently delivered a course of ten lectures in Knoxville, Tenn.; he gave also several public séances, numerous private sittings, etc. His platform tests and musical improvisations attract much attention in connection with his eloquent inspirational discourses. Hé is now lecturing in Maryville, Tenn., but will soon resume in Knoxville, which will be his address till further notice. He will make further engagements in the South or, perhaps, North."

The English Mechanic has the following explanation of the story of Joshua making the sun stand still: "Joshua had. like some of our recent commanders in our latest wars, different castes of religion in his army. Every regiment was known by its banner in those days-and in ours, too-so that, reading by the light of common sense, we can see that Joshua had two regiments—one having on its banner the 'Sun' and the other the 'Moon.' Joshua saw that he had already won the fight, and so gave orders to the 'Sun and Moon, to stand still. They were not required to finish the work of death any more than the Guards in Egypt."

# A New Departure.

Owing to the unprecedented success attending the sale of Dr. Scott's renowned \$3 Corset, and a very general inquiry for Electric Corsets of less price, but possessing the same therapeutic quality and elegance of shape, the Doctor has decided to place upon the market a full line of these beautiful and invaluable articles, which will now retail at \$1.00. \$1.50, \$2.00 and \$3.00. See adv't.

Miss Regina Anderson, the young girl rescued from the Mormons at New York by her sister, says her home near Stockholm, in Sweden, was visited by a Mormon missionary, who painted to her in the most glowing colors the advantages she would derive from exchanging her humble lot for a home among the Mormons. "He told me," she says, "that the weather in Utah was always pleasant, that every kind of fruit grew in the streets, and that nobody lived there but rich men, a great many of whom were unmarried and wanted wives. He told me that a husband was awaiting me among his people, and said he owned a big coal mine, lived in a palace, and owned a dozen carriages and a great stable full of horses,"

Mr. Joseph Singer, a Chicago musician of more than local fame, was presented last Saturday evening by Mme. Modjeska with a "Life of Mozart" and a beautiful bronze inkstand in recognition of the services he had rendered the great artiste by writing the music to the songs in "Cymbeline" and "Twelfth Night." Mme. Modjeska had the music first written by Mr. George Henschel, but did not like his composition, and after her arrival here in Chicago commissioned Mr. Singer, who had been recommended to her by Mrs. Watson, to write the music.

We offer a valuable premium to all subscribers to the Religio-Philosophical Jour-NAL, The National Standard Dictionary and Encyclopedia of Useful Knowledge, containing 576 pages and about 40,000 words, correctly spelled, properly pronounced and exactly defined, this number being all the needed words found in the English language. It contains illustrations, abbreviations in common use, Synonyms, a Biographical Register, Divisions of Time, Weights and Measures. Historical Chart of the States of the Union, besides a vast amount of other valuable matter. We give it on the following terms: 1st. Each subscriber who sends in with the renewal of yearly subscription, one new yearly subscription with price, \$2.50, will receive a copy and also the new subscriber will receive one. 2nd. Each subscriber who is paid in advance six months or less time, if they renew one year and send in a new yearly subscriber each, will receive a copy. 3rd. Any person not now a subscriber; subscribing to the Journal for one year in advance, will receive a copy. In order to secure this premium, subscriptions must be sent direct to this office and not through an agent or news agency. Remit by postaf order or express money order.

For sufferers Chronic Diseases, 35 pages, symptoms, remedies, helps, advice. Send stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

#### Business Actices.

LADIES and gentlemen of taste, once having en-oyed the sweetness of Dr. Price's Perfumes, can not be induced to use any other.

Hudson Turtle lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. Price's Special Flavoring Extracts have the taste and odor of the fresh fruits from which they are made, strong and pure.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

DR. Price's Cream Baking Powder is not sold in bulk; it is sold in cans, securely labelled.

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

CURES EVERY CASE OF PILES.

# Lassed to Spirit-Life.

Past to spirit-life, September 8th, 1883, Abram. C. Loonis, with heart disease. The oldest son of the medium, Mrs. Ira B. Eddy and the late Orln Loomis, aged 37 years and three months.

He was a firm believer in the spirit faith and looked forward to a happy reunion with his father and many friends.

(Banner of Light please copy)

Passed to spirit-life, Hon. J. H. Watson, of Emporia, Kansas,

August 16th, aged 79 years. Judge Watson, or Emporia, Ransus, August 16th, aged 79 years. Judge Watson has for a number of years been a firm believer and advocate of the truth of the doctrines of Spiritualism and died with an unfaitering trust in that beautiful faith. He has for several years, been a reader of the Journal and one of its most ardent admirers. Emporia, Kansas.

MISS M. J. WATSON.

# Grove Meeting.

The First Spiritual and Liberal Society of Chattanooga. Tennessee, will hold a Grovo Meeting near the city, commencing on the 18th and closing the 28th day of October, 1882. This is an epoch in the Sauth, a grand raily of Spiritualists, the first this side of Mason and Dixon's Line. Some of the most noted speakers and mediums in the country will be present, giving 'an opportunity for full and thorough investigation of Spiritualism. Will you afford us the pleasure of your attendance? Invite your appreciative friends to accompany you and partake of this feast of good things.

J. W. WHITE, President.

J. D. HAGAMAN, Cor. Sec.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, forner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers on sale in the hall, Meetings free.

WM. H. JOHNSON, President.

The Church of the New Spiritual Dispen-THE CHRESH OF THE ACCW SPARTHAR INSPER-sation hold religious services in their church edifice, Clin-ton Avenue, below Myrtle (entrance on Clinton and Waverly Avenues), at 3 and 7:30 p.m. Sunday School for adults and children, 10:30 A.m. Ladles Ald Society meets every Wed-nesday at 2:30 p.m. Church Social meets every Wednesday evening. Psychic Fraternity for classes in Mediumship, Thursday, 7:30 p.m. All meetings free and the public cordi-ally invited.

Annonneements of Speakers...Mrs. Alby N. Burgham.

Announcements of Speakers.—Mrs. Abby N. Burnham, September 23rd and 30th, with public tests from the plat-form. Mrs. F. O. Hyzer, for October and December, J. Frank

A. H. DAILEY, President,

Mediums Meetings, Chicago.

Mrs. S. F. DeWolf, trance speaker, and Mrs. Isa Wilson Porter, test medium, will conduct The Spiritual Light Seek-ers' and Mediums' Meeting, every Sunday at 3 F. M., in Prof. Lester's Academy, 619 Lake Street. Good inusic, good seats, and a light, cool and pleasant hall. Spiritual papers for sale at the hall.

Mrs. S. E. Bromwell conducts the Spiritual Communion Meetings, at the West End Opera House, 433 West Madison Street, every Sunday at 8 P. M. Trance speaking, tests and fine music, All are cordially invited to participate.

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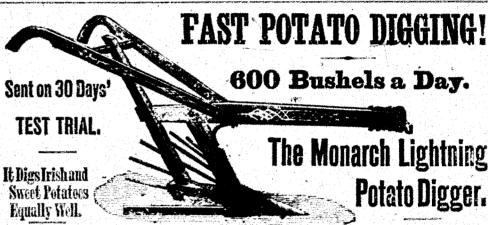
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# Voices from the Zeople,

AND INFORMATION ON VARIOUS SUBJECTS.

#### The Nabob's Double.

Has Man a spirit that's more than breath. A spirit that walks in sleep or in death; Shakes off at will its dust of the earth, And, waking by night, goes wandering forth To work its wish with a noiseless tread, While the body lies bound full-length in bed?

This is the fact, as sure as fate, For Burglar Bill, and his midnight mate, That frightened until it converted him, To join the "Salvation Army" with Jim.

Many a "crib" had the couple "cracked;" Large was their luck with the swag they sacked. Many a time thought Burglar Bill "Old Nabob's looks very lone on the hill!" But, there was the Dog whose infernal bark Could be heard through a mile of solid dark.

One day it was rumored that "Keeper" was dead. To himself Bill knowingly nodded his head, "To-night or never," he simply said.

That night up-hill the couple crept, To rifle his store as the rich man slept. All heaven mirrored with stars aglean, The dazzle of diamonds in their dream

They entered the treasury—struck a light—A tiny light—but it showed a sight
To make the Burgiar's heart turn white: The Nabob sitting alone in his chair, Facing them with his long white hair And eyes wide open with corpse-like stare.

And close by his side, keeping watch and ward The statue as 'twere of a dog on guard, With mouth agape, but never a bark; The dog that was dead and stiff and stark; Throatening them as if in life!

Jim rushed at the old man with his knife, And drove it right through—an empty chair, Instead of the figure sitting there. For the Nabob vanished, dog and all.— And the burglars vanished without their haul.

Meanwhile, at the moment he felt the stroke, Upstairs in hed the Nabob woke, "Oh, wife! are you here? Am I dead? is it night? Oh, wife! I have suffered an awful fright! I dreamed I was dozing below in my chair, When suddenly, helplessly, I was aware, In the dead of the night there was life in the

gloom; Then a light—and two masked men in the room. One of them dealt me a murderous blow, and I woke from my dream in the room below. But this, oh, wife, was the strangest thing. 'Keeper' was with me; I saw him spring, Swift as the flash of the falling knife Ho flew at the thief as he would in life!"

Only a dream; but they went down stair, And there were the burglar's tools, and there, The knife was stuck in its stab of the chair! GERALD MASSEY.

#### A RELIGIOUS ROW.

Ex-Gov. Holley and Others Shocked Over the Erection of a Cross in Lakeville. Conn.

A wooden cross twelve feet high, on which is nailed a life-size figure intending to represent our Savier stands in the front yard of the Catholic church of Lakeville, Ct., and its presence there has almost causand a religious war among the people of the village. The Rev. Father Henry Lynch is paster of the Vatherie church here, and by his energy the parish has lately erceted a handsome new house of worship, and a parachial school and convent are in course of construction. When the cross was first erected last October 11 to 12 to 15 to tober the Protestants of the village denounced the proceeding as sacrilegious. Their wrath slumbered however, until about a month ago, when it broke out, anow. The new cause of trouble was a rumor that Eather Lynch intended to put other Scriptural illus-trations of the same objectionable sort in and alsout his convent and school. They determined to remonstrate, and accordingly an address was drawn up re-presenting that such images were "not in harmony with American ideas and customs, were shocking to the sensibilities of many, and entirely at variance with the sentiments and wishes of a great portion of the people of the community." Therefore, the peti-tioners—seventy-two in number—respectfully requested Father Lynch to use his influence in pro-curing the removal of the image now erected, and in preventing the erection of others of a like character.

Mr. Tupper, a Justice of the Peace, engrossed this petition in a beautiful round hand, and, with ex-tiov, Holley and Mr. Norton—the—Bank Cashier, called on Eather Lynch. Mr. Tupper presented the document and Go7, Holley supplemented it with a speech. Eather Lynch heard the committee to the end, and then, after a little talk about other matters, howed

them from his study.

The committee had the interview Saturday. The following Monday the storekeepers who had signed the manifesto noted with alarm that no Catholics came to trade with them. As the week rolled on they were forced to conclude that they had been boycotted, and they determined to revenge themselves. They held a meeting, at which Father Lynch was denounced as a drunkard and an ignoramus, and each member pledged himself to contribute no more money to Catholic charities.

Father Lynch smiles at these threats and says that politics is at the bottom of the trouble. He has faid the case before Bishop McMahon, and that prelate will investigate it personally.—New York Sun.

# AGLIGION IN SCHOOLS.

Roman Catholic Children of Atlanta Withdrawn from the Public Schools.

A special dispatch from Atlanta, Ga., to the Chicago Tribunesays:

"Yesterday at high mass the itev. Father Helines-sy announced in the Catholic church here that on the morrow male children of Catholic parents should attend a school in the basement of the church,taught by the eisters, and that those who continued to send their children to the public schools should be de prived of the sacraments. In this school, he said, they would be saved from the demoralizing influences of the public schools, 'Know, therefore,' said he, 'that all who shall send their children to other schools shall be forbidden the rites of the church while living, and deprived of Christian burial when lead. This morning tifty pupils hitherto attending the public schools reported at the sister's school There are about 200 such scholars altogether, and it is expected that by the end of the week all will have taken deske in the parochial schools. Hitherto the denominational question has not played an important part in the Georgia schools, due, perhaps, to the fact that in Savannah, Augusta, and other places where the Catholics are strong, by tacit understanding they have been permitted to use the schools and hold religious instruction after legal hours. The Catholics of Atlanta several years ago sought similar privileges, but were balked by the attitude of Senator Brown and Congressman Nathaniel Hammond, members of the Board of Education, who refused to agree to the subterfuge by which the State would be compelled to pay for religious instruction. wound no compensa to pay for rengious instruction.
Last year Bishop Gross issued an order that all girls should leave the public schools in Atlanta, and it was obeyed by all except one family. It is intended to make the breach more complete now, and to insist upon a division of the school fund, which they hope to gain by judicious combinations in local elections."

L. H. Warren, of Madison, Wis., writes: I and my family had the pleasure of attending the wedding of Gec. W. Brooks and Miss Fannie Short at the residence of Mrs. Short of this city, Aug. 14th; it was a very enjoyable affair, and long to be remembered by all present. Mr. Brooks gave two lectures to appreciative audiences at Stoner's Prairie, Wis., Aug. 26th. The lectures were first-class and very interesting. Spiritualists throughout the Northwest would do well to keep such mediums as Mr. Brooks at work, for we consider him a first class medium and a gentleman of integrity and culture.

Mrs. A. L. Davis writes: I am so attached to the Journal that I cannot possibly get along

without it.

#### Home Tests.

BY THOS. HARDING.

Many inexperienced, but naturally thoughtful persons pass through what is called "religious ex-perience," and then, after a while, for the lack of proof sufficient to satisfy their more matured and inquiring minds, they become, point blank, materialists, denying the very existence of the supernatural until the fact is forced upon their acceptance by the most the fact is forced upon their acceptance by the most indubitable proofs, after which their confidence is established and the reliability of their religious character becomes assured. There may be many steps in the spiral stair-case by which people ascend on their way from ignorance to knowledge and from vague supposition to the positive certainty that they are not the mere creatures of a mundane hour-destined to pass away and be forgotten; but that every act and thought is stereotyped upon the immortal plates of memory to be produced and reproduced in higher conditions of life as generation after generation passes up and on. But in general there seems to be: 1. That unhappy mental condition known as

2. The reaction being a supposed sense of sin pardoned, commonly called "conversion" or "getting.

religion."
3. Dissatisfaction caused, perhaps, by repeated disappointments, the unreliability of faith and prayer and the palpable inconsistencies of professed believers as well as by the normal growth of intelligence.
4. The "falling from grace" or relapse into world-liness and "forgetfulness of God."
5. The triumph of "infidelity" wherein the subject throws off religious restraint, and refuses to acknowledge the existence of God and a future state.

edge the existence of God and a future state.

6. The convincement, through positive demonstration, that the human spirit lives after the death

of the physical body.

7. The receptivity of the mind to spiritual instruction and inspiration and the continued increase of wisdom and knowledge through conscious association with invisible beings; and also the ever increas-

ing ability to discern good from evil and hold the an-imal passions subject to an enlightened judgment. These seem to be some of the steps which are usually taken on progression's read. This line of thought was probably suggested through a conversation I recently had with Daniel R. Parker, Esq., of St. Joseph County, Mich., who told me how he had become convinced of the truth of Spiritualism. I was cursus to get the facts for I knew that only the plainest sydance could convince him. Mr. Parker is a est evidence could convince him. Mr. Parker is a practical, matter of fact man of every day business habits; in his whole 200 lbs, avoirdupois I don't think there is a single ounce of romance. He is a considerable landed proprietor and farms his own property, everging the best of good sense in his dealings with exercising the best of good sense in his dealings with the world, and there is probably not one man in the county, who has a better reputation for truth and reliability.

He says that he had been formerly a member of the M. E. Church, but had withdrawn from it and become a skeptic. One day, the very year of the Rochester knockings, a child, named Harriet Ellis, (whose home was in the village of Centreville, Mich.) called in just as the family had arisen from the din-ner-table, and while the little girl was sitting near the table, she was observed to be acting in a very strange and unaccountable manner; the child, barely 13 years old, was never known to be under the influence of spirits and had never been in Mr. Parker's

house before.

With her right hand resting on the table, her head averted and her body partially turned away, she seemed perfectly unconscious of her surroundings. A slate and pencil were procured, and she at once grasped the pencil and without turning her head, wrote the name, "Marian Hewing." Mr. Parker had known a party of that name who was deceased, and he re-quested that the spirit, if such it was, should write her name without the intervention of the medium. Pretty soon the child-medium again wrote on the late: "You will now find my name written on the bureau drawer." Mr. Parker says he went at once of the bureau and found the name, "Marian Hewing," written on one of the drawers, as if it had been cut into the wood with a sharp pointed instrument. Then the medium wrote again on the slate, the

cher head still turned away, seemingly unconscious of what she was doing; wrote on the slate the name "P. E. Grover." That name was also familiar to Mr. Parker, and much interested he exclaimed, "Now, Pierpont Grover, if this is really you. I want you to arms vigorously out in all directions aild stamping arms vigorously out in all directions aild stamping to ground to assert a bimself that it is really blue. write your name yourself, so that we can all see it: do so on something else, without this child having any thing to do with it." Soon the little girl again "My name is now written on the back of the chair. • P. E. Grover." Mr. Parker took hold of the chair next him, and turning it round found the name written on the back of the upper slat, "P. E.

Again the child wrote "T. Paine." Again Mr. Parker made a cimilar request and after another pause, she wrote "Look on the window casing." Mr. Parker went to the window and found the name, "T. Palne," cut into the casing, about five feet from the

The above is, of course, but a small part of Mr. Dan. Parker's experience, but he declares that the evidence was so conclusive to his mind, that he never doubted the existence of a Spirit-world since. Nor do I believe that he has ever "fallen from grace" from that day to this. I may add here that Mr. Parker was elected justice of the peace at the last spring Sturgis, Mich.

The name was Pierpont E. Grover, he was a consin of Mr. Parker.

# Letter from a Veteran Worker

To the Editor of the Religio Philosophical Journal:

It seems that thunder, storm and cyclone are in the spiritual as well as the physical atmosphere, and the shock is sometimes terrible to sensitive nerves; but every tempest has a use and the clear air and sunny skies express the value of the work wrought in the moral laboratory, the crucible of righteousness. I observe decided improvement in the workings of our camp meetings generally, and especially at Cassadaga. The meetings this year have been a grand

success every way and speakers all seemed at their best. Mrs. Lillie, A. B. French and Nellie J. T. Brigham seemed to rival and almost to eclipse all their former brilliancy. Each in his or her sphere was perfect. The power, pathos, logic and spirituality with which they baptized the vast audiences astonished and delighted even the veterans in our cause. Bro. W. W. King, of Chicago, won many laurels and struck strong blows for truth and eclectic Spiritualism. There was one or two little "unpleasantnesses." ism. There was one or two little "unpleasantnesses," but generally a good feeling seemed to prevail and the meetings were very harmonious—so far as could see and feel—and full of life and enthusiasm.

The tendency to jockey in mediumship seems to be waning, and a spirit of just discrimination and honest analysis seems to be growing among believers and investigators, and I think the influence of the Journal is responsible for a liberal per cent of this manifest improvement. If the lovers of truth and honesty are misjudged and maligned for a time, they can bear it and wait; for "ever the truth comes up-permost and ever is justice done." Deal gently with the erring, my brother, but strike down error with the might of thy convictions. "Let Justice reign

though the heavens fall." Fredonia, N. Y. LYMAN C. HOWE.

# A Snake with Two Feet.

Mr. Richard Decker, a resident of Walkill Valley in Ulster County, while working in his oat-field re-cently, was surprised by a black snake which came at him with open mouth, his head elevated from the ground twelve or fourteen inches. He succeeded in killing it with his pitchfork, and in measurement tound it to be five feet seven inches in length, with a diameter of an inch and a half at the largest part. The extraordinary feature of the creature, however, was the presence of two well-formed legs with feet attached to the body at a point about fifteen inches from its tail. The legs were of a light pick or flesh from its tail. The legs were of a light pink or flesh color, without hone, and so elastic that when drawn to their full length they would spring back to their normal position at the reptile's side. The feet were about the size of a hazel-nut, and were hoof-like in appearance and of a darker color than the limbs to which they were attached. Upon each one of these feet or hoofs were sixty-three small claws, white, and of a horny substance. The body of the snake, with the legs attached, was seen by most of the inhabitants of the village before it was put into alcohol and forwarded to the National Museum at Washington.

#### ANOTHER PRAYER CURE.

A Curious Case at Northfield, Minn.-The Work of Faith-A Nut for Medical Experts to Crack.

A letter from Northfield, Minn., to The Minneap-dis Tribune says: A most remarkable case of practically instantaneous recovery from long-standing

tically instantaneous recovery from long-standing disease and intense suffering has just occurred in Northfield and is creating wide interest.

Mr. C. E. Wilcox served in the union army during the war as captain of company E, 92d regiment United States colored infantry, and near its close in 1865, suffered sunstroke. From that time until the present week, more than eighteen years, he has been a confirmed invalid, mostly unable to perform work, and during most of that long period enduring intense suffering. The result of the sunstroke was to develop a condition of the spinal cord and the connected ganglia of nerves closely resembling if not nected ganglia of nerves closely resembling if not constituting what may be called chronic spinal meningitis. About two years ago, while Mr. Wilcox was living in St. Louis, he and his wife were informed of a remarkable case of recovery from paralysis, which recently occurred in Ohio, as the algority result of many. Both Mr. Wilcox. leged result of prayer. Both Mr. and Mrs. Wilcox, being devout persons, were much impressed with the facts given them, and shortly developed a strong confidence in the efficacy of what has come to be known as the prayer cure. St. Louis physicians regarded Mr. Wilcox's case as in all respects hopeless, but as a last resort advised him if possible to try the climate of Minnesota. He did so, spending a year at Lake Minnetonka, and the past twelve months in Northfield, where he has been little known according a gerfaier invalid when fow at known except as a suffering invalld whom few of

our citizens had ever seen.

For the past eleven months Mr. Wilcox has been confined to his bed, from which he could not be removed except as aided by attendants. He has lain most of the time with an ice cap on his head, and in such a c ndition of nervous irritability that all noise of every description had to be carefully suppressed. Even music of any kind was distressing beyond measure, and the simple rattling of dishes in the kitchen, two rooms away, was frequently sufficient to make him almost frantic. Dr. George E Ricker, of Northfield, one of our leading physi-cians, who has been attending upon Mr. Wilcox during his residence here, informs me that he had every reason to believe that the case was absolutely opeless, and had so regarded it, treating him more with the hope of alleviating his suffering than with the slightest expectation of witnessing any perma-nent improvement. Dr. Ricker states that the spinal column along its entire length has been for months as sore to the touch as an ordinary boil, or, as he expresses it, "as sensitive as the eyeball." Of course this long confinement, added to the severe illness, had reduced his strength to the lowest ebb, and he seemed like a child in his physical helplessness.

Tuesday afternoon of this week, at 3 o'clock, without any prementary symptoms of change or grad-

Tuesday atternoon of this week, at 3 o'clock, with-out any premonitory symptoms of change or grad-ual alleviation of suffering, Mr. Wilcox became sud-denly conscious that all pain had left him—a de-lightful novelty in his sad experience. The ques-tion came to his mind: "Why should I not get up?" Promptly, he says, the conviction came like a revelation: "You can—you are cured." And get up he did. He dressed himself with the partial and of his overjoyed wife, and from that hour to the pres-ent writing (Sunday afternoon) he has continued to ent writing (Sunday afternoon) he has continued to feel and act like a well or thoroughly convalescent man. Tuesday evening following his marvellous recovery he walked nearly a mile from his home to the Congregational church and attended prayer-meeting with his wife. After the meeting he was introduced to several persons as Mr. Wilcox, and was at first supposed to be a brother of the invalid from out of town. On the assurance being given that it was in fact the late sick man, the amazement

was unbounded.

Mr. Wilcox fully believes his cure the result of the holy annointing at the time of the glad change.

Several were present on the occasion, and the season of prayer was by appointment. By prearrangement, also, a noted leader in another state and a prayer circle were simultaneously praying for his recovery.

Then the medium wrote again on the slate, the words, "Good-by."

Mr. Parker now became deeply interested and his skepticism was somewhat chaken. Again the child ther head still turned away, seemingly unconscious of what she was doing) wrote on the slate the name. the ground to assure himself that it is really him-

self, and his recovery no delusion.

In. Ricker, in answer to the question whether it might not possibly be a case of deception or self-deception, said no man can at will reduce his own pulse to forty beats per minute and hold it there. Or. Ricker, on being told that his incurable patient was walking about apparently a well man, would not believe it possible. He is among the last per-sons would be likely to believe in supernatural cares of discase, and his astonishment is proportionate. Of course Mr. and Mrs. Wilcox firmly believe it is a distinct case of faith cure, but they are very refuct ant to have any parade made over an event which seems to them and their friends peculiarly sacred. A praise-meeting will be held at the Wilcox residence to-morrow. There is nothing in the hearing or speech of either Mr. or Mrs. Wilcox to suggest fanaticism or insincerity. As they have a small but sufficient income from a Kansas farm, they are not applicated from the conditions of t candidates for charity, and hence no improper motive can be suggested in this direction. As seen this afternoon by *The Tribune* correspondent, his viger

and energy are simply amazing.

This unvarnished statement of facts is given without an attempt to account for them. The case is evidently one which, from a scientific point of view if no other, merits attention and investigation.

#### SOMEBODY WILL HELP US HELP HER.

A Widow who keeps a Toll-gate at Eight Dollars a Month finds the Journal a Source of Comfort.

To the Editor of the Religio-Philosophical Journal:

I received a letter from you, stating that my time had expired to the end of another six months. I knew it very well, but I have not been prepared to renew. Those not acquainted with all the circumstance might any that are applied to the contract of the circumstance. stances might say that any one could raise such a small amount as a six months' subscription; but I have not got the money. I keep a toll gate at low wages (35 per month) and I sometimes am brought to the last extremity. I have been a widow nearly 22 years, and have little help. Now I want you to continue the paper and I will send the money out of my next month's wages as soon as I can collect it. I don't want to miss a single number. I am a true Spiritualist if there is any. The JOURNAL is a source of comfort to me that I can find nowhere else. I will send the money within two weeks, if you can trust me that long. MARGARET PATTY. trust me that long. Windsor, Indiana.

We will send her the JOURNAL six months free of charge; will not some reader send us the money to pay for the paper a year or two after that?

# Miss Howitt and the Roman Church.

Miss Margaret Howitt, the daughter of William and Mary Howitt, has entered the Church of Rome. This step, taken three years ago, is formally acknowledged in a letter which Miss Howitt has just written, contradicting the statement that she was about to enter a convent. On that point she thus writes: "I am a Martha, not a Mary, and my humble round of duties is in the world." From the letter in which these world appear, it seems that a prayer given her these words appear, it seems that a prayer given her by a clergyman of the Church of England, after his by a clergyman of the Church of England, after his elevation to the episcopate, powerfully contributed to create the spiritual feeling which led her to Rome. There was no attempt on the part of the Catholic ecclesiastics with whom Miss Howitt came in contact prior to her joining the Roman Church to hasten that event. The Bible they gave her for preparation was one issued by the British Foreign Bible Society. Her investigations, however, she states, sled her to believe that the character and teachings of Christ were far more reflected in the life and spiritual exercises of Tomating Lovola than in the writings al exercises of Ignatius Loyola than in the writings and utterances of Martin Luther. It is not difficult to understand how a lady of Miss Howitt's tempera-ment might come to think this. But the contrast that so often arises between parent and child has rarely been more distinctly accentuated than by the present action of the daughter of the sturdy individualist who wrote "The History of Priesteraft." - New Castle Chronicle.

#### The Inspiration of Columbus.

To the Editor of the Religio-Philosophical Journal:

Columbus, in making discoveries, claims to have been inspired; and certainly he has as good right to his claim as any one. It is admitted by the most advanced Spiritualists that he was an inspired man. It seems, however, that some of his inspired feelings were quite vague and indistinct. At least his feelings in regard to the Hofy Land were perhaps a little mystical.

After Columbus had made arrangements with the After commons had made arrangements with the sovereigns of Spain for vessels and a crew with which to go on a voyage of discovery, he proposed that the profits that might arise from his discoveries should be consecrated to a crusade for the rescue of the Holy Sepulchre from the infidels. The sovereigns smiled at this sally of the imagination, as they regarded it, and expressed themselves well pleased with the idea; but what they may have considered as a mere momentary thought; was a deep and cherished design of Columbus. It is a curious and characteristic fact which has never been vertically by rediged that fact, which has never been particularly noticed, that the recovery of the Holy Sepulchre was the leading object of his ambition; meditated throughout the remainder of his life, and solemnly provided for in his will, and that he considered his great discovery but as a preparatory dispensation of Providence, to furnish

means for its accomplishment.

If this feeling of Columbus in regard to the Holy Sepulchre was an inspired feeling, then, of course, it means something, and it becomes a duty to ascertain the true meaning. But what advantage can there be in gaining possession of an empty sepulchre?' If, however, by getting possession of the Holy Sepulchre is implied, the possession would amount to Palestine, then the possession would amount to something. Condensing the patient which should something. Concerning the nation which should own the Holy Land, it may be answered that the land which Columbus discovered is the one, and of the various nations of America, the one that has the the various nations of America, the one that has the model government is to purchase Palestine. Such a procedure would be carrying out Columbus's will to all intents and purposes. The tendency of such a procedure would be to promote peace on earth and good will to men, and to bring the various nations of the earth under one government, one language and one religion. It is to be presumed that Columbus wishes to have some one sneak a good woul for bus wishes to have some one speak a good word for him with respect to the purchase, by our govern-ment, of Palestine.

During Hayes's administration the writer proposed to the then President to have our government buy Palestine. He referred it to the Secretary of State, but it does not seem that any thing was done about the affair except that our government offered its friendly services to aid in bringing about a better condition of society in the land where our Savior ived and died. J. B. Pool. West Pittsfield, Mass.

#### Fraudulent Materializations.

To the Editor of the Religio-Philosophical Journal:

The Banner has for some time favored us with marvelous accounts of materializations, but fails to inform us whether they were performed under test conditions. If we are gullible enough to accept anything as true without proper tests, then our city can boast of not less than three most gifted materializing mediums. I will submit to your own judgment my experience with a Mrs. Reynolds, the most impudent of the lot. To commence, let me remark that she has seven public scances every week, besides one or two private daily, and people are ignorant enough to believe that a medium can be strong enough to

sustain such a strain on her system for years. On my first appearance among the faithful at Mrs. R's parlors, I had to be satisfied with a back seat, but by perseverence and judicious applauding, at last advanced to an honored and much coveted front seat, from which I will relate my observations, omitting all dublous or easily explained circumstances. The first spirit appearing is always a little half-breed girl, but curious enough, her head is as large and very much recembles that of the medium. The medium bearing the dubles and the large threships bearing and the large threships bearing and the large threships bearing and the large of the small the dium has large masculize bands, and so have all the spirits I have been able to examine closely. My mother and wife had 2sth a very fair complexion, but as they appeared at Mrs. R.'s they had dark bair and combot exactly as the medium, and both had on as substitutial a corset as any I ever handled. Why this was necessary they did not explain, nor why they now speak very good English, although they did not know one word of it while in the body.

As the cabinel is never properly examined northe medium pul nuder any lest conditions whatever. It is of course, easy to introduce almost anything and anybody; it seems to be a little iso heary a charge on our credulity to introduce every night the same rub-ber doll, which, of course arways is identified by sorzelody, but curiously enough, no matter at what age the darling passed away, it is always of the same size, the same globular slippe and waxen eyes, as you can see in my fancy store. Now, Mr. Editor, I have seen genuine materializations and know that such things can be done, but it surpasses my understanding that any person can be credulous and gullible enough to swallow such clumsy and barefaced impositions as Mrs. R./s; it cannot be denied that she is somewhat of a medium; clairveyant and perhaps is somewhat or a meaning characterist impressional also, but hardly anything F. P.

San Francisco, Val.

# Letter from Sarah Graves.

To the Exitor of the Religio Philosophical Journal:

I have just returned from the eastern part of the State. What a delightful time we had at the crion camp meeting; others have said it was a grand meetall went home ready to work. I think that we will have a number of such meetings next year: Grand Rapids would be a good place. I went to Nemoka, staid one day and lectured one af-ternoon; then went to Bath, and held a meet-ing; the ball was packed full of carnest men and women who came to hear what true Spiritualism is; they had never had any such lectures there be-fore. I shall go there again this fall when I have time. I go this afternoon with Sister Pearsall to Nunica to a tirove meeting, and next Sunday to Sparta Center. The work in Grand Repids goes bravely on. I was out three nights this week to parlor meetings. There is a large half being built here that will be occupied by the Spiritualists, if they are the right kind, this winter, and we hope for a good time coming. God bless the good Journal. Grand Rapids, Mich. Saran Graves.

# In a Chinese Doctor's Office.

Asick Chinaman walked into a Chinese store on Mott street, New York, pressed his hands against his stomach, ran them across his forehead, and in the Celestial tongue informed a wise-looking fat Mongo-lian behind the counter that he was sick. The wise-looking man regarded the sick man through his big, round, horn-rinimed spectacles, inspected his tongue, placed his hands on his head, faced him to the four points of the compass, chanted mysteriously at him, and motioned him to a seat. Then he weighed out in delicate scales a dozen ingredients, wrapped the mass in six little cornucopias, tied them ap with dried grass, pocketed a silver dollar, and dismissed

"What did you give that man?" a reporter asked.
"Man he heap sick," said the doctor, casting a lugubrious glance at his questioner, and jerking his gnorious gance at his questioner, and forking his words out at railroad speed. "Been heap dlunk 'cause he hear him mother-'u-law die in China. Him heap glad. Give um mandlake, give um lu-barb, give um shlimp and little died snake; makee eat plenty glub. Me good doctor. You like some medicine."— New York Sun.

Jer. Miller, Cloverdale, California, an old subscriber to the Journal writes that he is old, and by sickness has been incapacitated for work, and his wife can find no employment. His subscription soon expires, and he asks the question, "Is there a generous heart who will assist me by renewing my subscription another year?"

Dr. A. P. Phillips writes: I have taken the Journal since its first publication and my attachment and love for it increases every year. Those who plot mischief live in fear and die mis-

Honorable industry travels the same road with duty; and providence has closely linked both with

happiness.

He who obeys with modesty, appears worthy of being allowed to command.

# SCROFULA

and all Scrofulous Diseases, Sores, Erysipelas, Eczema, Blotches, Rhigworm, Tumors, Carbuncles, Rolls and Eruptions of the Skin, are the direct result of an impure state of the blood. To cure these diseases the blood must be purified and restored to a healthy and natural condition.

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148 Sullivan St., New York, June 24, 1882.

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ach and digestive organs.

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THE INDEX!

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CONTRIBUTORS:

Moneure D. Conway and George Jacob Holyoake, of London, will write for *The Index* every month during 1882. Among the other contributors are Prof. Fellx Adler, John W. Chadwick, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. D. Chener, Mrs. Anna Garlin Spencer, Caroline H. Dale, Mrs. Sava A. Underwood, Miss M. A. Hardaker.

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#### Oh! Give Us Drink.

BY AMARALA MARTIN.

The mocking-bird called me out of my bed Ere the sun looked forth from his curtains red, And I gladly hurried my flowers to see, But not a "good morning" had they for me. I found them all weeping; their myriad eyes Turned sadly, prayerfully toward the skies; And these words were marmured piteously-"Oh! give us drink ere we perished be!

"When we look for a cloud, the brassy sun Turns his fieriest rays on us every one, Till our leaves are crisped, and our limbs are dry, And athirst and unpitied we all lie, We can searcely breathe through the clouds of

That are making us objects of disgust— Of the charms we've lest 'tis vain to think, We ask but for water, we ask but drink.

"The earth that once nourished us from her breast Gives our roots no moisture, or strength or rest; In her vice-like grasp we must writhe in pain, While we wait each day for the promised rain; And though choked with drought, our odors still All the summer air with sweetness fill; Oh! will heaven ne'er heed our famishing cry? Give us drink, give us drink, or we faint and die." Cairo, Ills.

Science. The Philadelphia R.cond utters a strong plea in favor of the study of science in the public schools. "Were science once properly taught in our schools," it says, "a check could be given to some of the forces which seem to be disintegrating Society. Wealth? with the power and position ac-companying it, is now sought for so anxiously that not only the rights of others but those of the individual self are ignored in the struggle to obtain it. Were men taught from infancy the certainty that punishment will in this life curely follow a sin against nature, and that an outraged society will in various ways revenge an injury done to its members—were these things taught with the same persistency with which the doctrines of Heli and the Devil, and how to cheat the Devil, are inculcated, the millennium would soon commence."

The Origin of Wheat. Wheat ranks by origin as a degenerate and degraded lily. The pedigree of wheat is traced from the time when its ancestors first diverged from the common stock of the illies and the water plantains to the time when the savage man found it growing wild upon the untilled plains of prehistoric Asia and took it under his spe-cial protection in his little garden-plats around his wattled but, whence it was gradually aftered under his constant selection into the golden grain that new covers half the lowland tilth of Europe and America. There is no page in botanical history more full of genuine romance than this; and there is no page in which evidence is clearer or more convincing for those who will take the easy trouble to read it aright.

Deposed. The Rev. J. W. White, pastor of the Presbyterian Church at Milray, Pa., has been deposed from the ministry by the Presbytery of Huntington for heresy. The five charges, in brief, are that he sholds that the sufferings of Christ were in no sense a satisfaction of violated law nor a satisfaction of divine justice; that he denied the personality of the Holy Spirit and the distinct and real personality of the Trinity; that he holds that sin consists in acts only; that he holds that sin consists in Adam's sin; that he teaches that the material body cannot be raised again, and that men can be saved by the obedience to the decalogue. The accused clergyman offered no witnesses and the Presbytery sustained all the

Martha Washington. Just above the plain in the suburbs of Fredericksburg, Va., is the grave of Martha Washington, marked now by an unfinished marble monument. It has been shamefully defaced by the hands of the randal. Its sides have been marred by bullets, and the pretty, smooth face of the monument peppered by the shot of thoughtless sport-ing-men. No railing or inclosure of any sort protects the last resting place of this great and good woman, and the unthinking excursionist hides himself under the shadow of the monument, eats his snack and desecrates the sacred place by leaving the rinds of watermelous and the refuse of the repast lying loose-

**Half and Half.** Louis Bode, of St. Louis, has a feathered biped which is half turkey and half chicken. which he found in a coop of fowls sent in from the country. So far as its physical proportions are concerned it may be said to resemble the mermaid, which is also a half and half concern. Those wh have examined the chicken-turkey say that it has the head and breastbone of a turkey, and the tail, legs, and feathers of a chicken. It walks like a chicken, gobbles like a turkey, wears dominick chicken feathers, and appears to be at home either among chick-

Beecher. A correspondent of the Evangelist "I am happy to say, so far as I can learn, that Western Congregationalists—certainly those in this region, Oberlin included—utterly repudiate the new theology heresy. When in Chicago, Mr. Beecher, as I have been informed by the highest authority was not invited into any Congregational pulpit." He filled a Presbyterian pulpit, however, in Chicago.

Lightning. Dr. Haensel, a German savant has succeeded in photographing several lightning ilashes, and with such success as to enable the length of the course of the electric current to be computed and also the locality where the lightning struck to be estimated with accuracy. Valuable results are expected from further experiments,

The Difference. Wilmington, Del., made a physician her Mayor, and he was called to save the ife of the wife of a policeman who had beaten her The Mayor saw the evidence of the policeman's bru-tality, but he holds that Mayor Wales can have no knowledge of things known by Dr. Wales, and the ruftian still keeps his place on the police.

Sunday. The Christian Union says, upon the effect of opening the public museums and libraries Sunday: "In those communities where the library and museum have been opened they have done neither the ill that was dreaded nor the good that was hoped; they have emptied neither the churches nor

Assest. A conceited young country parson, walking home from church with one of the young ladies of his congregation, said, in allusion to his rustic audience, "I preached this morning to a congregation of asses." "I thought of that," observed the lady, "when you called them beloved brethren." Vaticam. The Vatican authorities have deter

mined to make such concessions to the demands of Bismarck in the matter of the ecclesiastical administration in Prussia as will lead to a resumption of negotiations abruptly interrupted on account of the unvielding attitude of the Papal authorities.

Jonal. Delitzen, the German scholar and the-ologian, sayethat the Prophet Jonah was the first foreign missionary, and that the book which bears his name was the first missionary record.

WOMAN AND HER DISEASES is the title of a large illustrated treatise, by Dr. R. V. Pierce, Buffalo, N. Y., sent to any address for three stamps. It teaches successful self-treatment.

The sublimity of wisdom is to do those things liv-ing which are desired to be done when dying.

For twenty years I was a sufferer during the summer months with Hay-Fever. I procured a bottle of Ely's Cream Balm and was cured before it was used. Charlotte Parker, Waverly, N. Y.

A sweet little girl asked her mother the other day if the dew was not the heart of the rain.

"My brother aged 19, had fits from his infancy, Samaritan Nervine cured him." A. W. Curtis, Osakis, Minn. \$1.50 at Druggists.

It is no vanity for a man to pride himself on what he has honestly got and prudently uses.

"Dr. Benson's Celery and Chamomile Pills cured my severe headache." Mrs. A. Dressler, Milton, Pa.

Face all things; even adversity is polite to a man's

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Man's True Saviors, Benton
Ministry of Angels Realized, A. F. Newton
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Prifesophic lobes: or. The Spiritual Aspect
Nature Presents to J. Wilminurd.
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Philosophy of Greatlon. Thomas Paine.
Humach Horace Wood, medium.
Pentateuch, abstract of Colons.
Page Palnobie

Proof Palpable
Perfort Memorial Hall Lectures, J. M. Prebles
Parlosophy of special Providences, A. J. Davis
Report on the Health of Children in the Oneida Community. T. R. Noyes
Peylew of Clarke on Emerson. Lizzie Hoten,
Rules and Advice for Circles. J. Young.
Religion of Spritualism. E. Crowell.
Salvation from Sin. J. H. Noyes.
Spiritual framponies. J. M. Peebles. Board.
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M. Faraday
Totacca and its Effects. H. Gibbons.
The Temple; or, Diseases of the Brain and
Nerves. A. J. Davis.
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Three Plans of Silvation.
True Spicitialism True Spicitualism
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The Better Way; an Appeal to Men in Behalf
of Human Culture. A. E. Newton.
The interpreter and Translator. James Mon-

The Vestai. Mrs. M. J. Alleoxson.
Tale of a Physician. A. J. Davis.
The Spirit-World. Eugene Crowell.
Tipping his Tables.
Unwicome Child. H. C. Wright
Vital Force. How Wasted and How Preserver. E. P. Miller, M. D. A. J. Davis
Vival Magnetism. E. D. Babbitt
View of our Heavenly Home. A. J. Davis Viral Magnetism. E. D. Babbitt.
Views of our Heavenly Home. A. J. Davis.
What was He? W. Benton.
Wones within Worlds. Wonderful Discoveries
in Astronomy. W. B. Fahnestock.
Who are Christians? Denton.
What is Right. Benton.
Why I om a Spiritualist.
Witch Poison. J. M. Peebles.
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What Shall We Do to Be Saved? R. G. Ingersoft.

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Origin of Life. Prof. M. Faraday through a medium.

Spirit Manifestations of Ancient and Modern
Times Compared. Dr J. Beals.
The Development of the Spirit after Transition. Prof. M. Faraday through a medium.
Thoughts from the Spirit-World, Mrs. Y. Smith

The Process of Mental Action or How we Think.

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The Philosophy of Death. Dr. E. Crowell...

The War in Heaven. D. Lott.

The Melodies of Life. Board.

Weather Forecasts and American Almanae. 

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Continued from First Page.

fold character, which began in the elementary phase, and this seven-fold character has been continued and conferred on seven sorts of spirits and seven races of men. This will show why races as well as spirits travel to-gether and inhabit worlds, or obsess women, like Mary Magdalene, in groups of sevens. Such spirits were expressed by Theosophic distillation. Such races are the result of mythology being made mundane. In this way things that are almost unthinkable when divorced from their natural origin have become unfatiomable mysteries in theology and Theosophy. But the myths do not dis-close any deeper meaning by our infusing into them the interpretation of later times; we may be only imposing upon them a sense quite foreign, in consequence of which they will impose on others in return. The esoteric interpretation of ancient writers by the later teachers may be, and is, very different from that of the primitive Gnosis. When the matter enters the doctrinal phase in theology and Theosophy, Esoteric interpretation is too apt to become the secret mode of disguising the original meaning, and the latest signification read into the symbolic types overshadows and obscures their primary import with a factitious importance. The matter has undergone its modernization, and can no longer dergone its modernization, and can no longer be rightly understood except by reverting to first principles. It is fatally misleading for us when the ancient mode of expression has become a modern mould of thought! This is of constant occurrence in western theology and Theosophy, and to me it appears to be the same in Esoteric Buddhism.

The septenary constitution of man is another result of this reckoning. It was once known to all Kabalists, Gnostics, Druids, or Illuminati. It was taught in Britain that man was composed of seven elements—earth, water, air, fire, vapor, blossom (seminal), and the wind of purposes, or intelligent ghost. Hence our seven senses of the vulgar phrase. These are also associated by Taliesin with the seven planets. The seven as ingredients, principles, rudimentaries, or what not, may be found in many forms and in a variety of

I will conclude with a comparison between the Egyptian and Buddhist seven. In one list given by Mr. Sinnet the fifth is the animal soul named Kama Rupa, the sixth is the spiritual soul known as Buddhi, or ascertainment, and the seventh is pure spirit, or Atma. Now, in the Egyptian system of the divine dynasties and series of creations, Seb is fifth (his name signifies No. 5), and he impersonates the animal soul in an ithyphallic form. Patah (or Ptah), whose name denotes "the opener" and whom I have undertaken (in the "Natural Genesis") to identify by name and nature with Buddha the opener-later Enlightener-is No. 6, or lord of a sixth creation. Atum is the seventh, and he represents what is termed the "reserved soul," the soul of souls, the soul that was no mere creation of

Atum or Atmu is also equivalent to Atma by name as in nature. But where the Egyp-tians said Seb the Fifth was the father of Ptah the Sixth, and Ptah the Sixth was the father of Atum, the seventh in the series, the Esoterist says the fifth principal or fundamental is the vehicle of the sixth, and the sixth is the vehicle of the seventh, showing the same order of relationship as that of the gods in Egypt.

The Elementary principles may vary somewhat at different stages of development. The first four, however, can be paralleled thus:--

BUDDHIST. 1 Rupa or Body; the element of Form. 2 Prana or Jiva; Breath of Life. Astral Body.

Manes; Mind or, Intelligence. EGYPTIAN.

Kha, Body. La, the Soul of Breath. Khaba, the Astral-shade.

Akhu, Intelligence. the system now expounded be Esoteric Buddhism, then I think Buddhism has become Esoteric by a subjective interpretation of the ancient symbolism; by taking or mistaking the identifiably celestial fables for pre-historic mundane facts; by converting Kronian evolution into Cosmical, and by extending the drama and doctrine of cycles founded in time to a scale of immensity on the planetary stage. I find the identical matter in Egypt in an indefinitely earlier form or phase, where it is followable, verifiable, and recoverable by means of external phenomena; and for me the natural genesis of these things was physical, and the metaphysical phase is its shadow the returning manes of a once living meaning.-Light, London.

#### Reception to be Given to Mrs. Maud E. Lord.

To the Editor of the Religio Philosophical Journal:

After reading your valuable paper I have learned the fact that you appreciate honest mediums and their work, therefore we wish to show you that the Boston people follow your good example by tendering to one of our justly celebrated mediums, Mrs. Maud E. Lord, a grand reception at Tremont Temple, Saturday afternoon, September 22nd, in honor and approval of her life-long work so conscientiously fulfilled in every department, not only as a medium but as a lady who ranks high in all social circles wherever she is known, for the many virtues of heart and head, in the homes of the affluent and humble alike. Her mediumship has carried con-viction to multitudes of doubting souls. Her kindly spoken words have lifted up maxy poor benighted mortals. Her good works are unceasing and never ending, and to such honest, careful laborers we pay our respect ful tributes of love and appreciation so justly merited.

Mrs. Lord's friends resent with just contempt and indignation the slur thrown upon her fair and honest reputation by that most libelous sheet, called Mind and Matter, whose editor makes a pretense of protecting medi-ums, but in fact blackening the name of all honest workers, protecting as far as such a weak organ can, all-frauds known and proven to be such. It is pretty generally understood that James A. Bliss, that greatest of all mountebanks, sneaks and frauds, wrote the article to which I allude, and when it be-comes a proven fact, he will meet with the just punishment such base cowardice deserves, for Mrs. Lord's host of friends throughout the country resent such insults to her good name and reputation. Her public and private works are too well known and approved of to be marred by such villainous articles; therefore her many friends tender to her this reception in honor and respect of her good and efficient service in the great harmonial philosophy, as a lady and an honest, true, faithful worker in the spiritual vineyard.

It is with great regret we see her about to depart from our city where she has accomplished a great and good work. We all bid her God speed on her Western journey and may she

E. M. Long, one of the Committee.

To Wm. Emmette Coleman.

I have long been an admirer, my dear brother, of your fearless attack of whatever you conceive to be error. No matter if your thunderbolts are discharged against what I conceive to be sacred as well as true, your zeal always evinces your sincerity and I still admire you. Even if you should attack me personally and accuse me of falsehood, I should see in it only an over-wrought earnestness to demolish error, and you would still remain an object of my admiration. With this brief introduction, and hoping that you will be equally charitable towards me if attack as error what you accept as truth. I shall at once enter upon the object of this communication.

In the Religio-Philosophical Journal of July 28th, wherein you criticise the ten works concerning Apollonius, you say: "We have positive proof of the existence of Christianity from the days of Pontius Pilate till now; and that it arose from the life and crucifixion of Jesus of Nazareth is as firmly established a historical fact as the assassination of Julius Cæsar or the conquests of Alexander the Great."

Josephus relates (Ant. b. XVI, ch. vi, 4). that just previous to the death of Herod the Great there was an eclipse of the moon. Astronomers all agree that this eclipse occurred four years before our present era, that is, four years before the birth of Jesus Christ. (Query. Since Herod caused the slaughter of all the male children in Judea of two years old and under four years after his death, does not this establish the truth of Spiritualism beyond all auestion?)

According to Luke, Cyrenius had ordered the taxing of Judea before Jesus Christ was born. Cyrenius was not sent by Cæsar, as judge to Syria, nor did he come to Judea on this taxing expedition, until after Archelaus had been banished to Vienna, a city of Gaul. [Josephus Ant. b. XVII., ch, XIII, also b. XVIII., ch. I.] Archelaus was banished A. D. 11. Now, if there was a Jesus Christ born before the death of Herod, another born four years later, from which we date our present era, and still another eleven years later, and fifteen years after the first, I wish Bro. Coleman would inform me which one of these three originated the "tribe of Christians," as the forger, Eusebius, styles them in the passage he forged into "Antiquities of the Jews," book XVIII, chapter 3, section 3? Or, is this th trinity, the "three in one," that is, was this Christ one and the same, born at three different dates, and therefore "born again" and again? It will not do to say that the authors of the New Testament made mistakes, for they were all divinely inspired and could not have arred over if they had tried not have erred even if they had tried.

It is agreed that Christ was thirty-three years old at his death. Then if born at the time Luke avers, Josephus was seven years old, living at Jerusalem at the time of the crucifixion. Now if there was an earthquake, if the rocks were rent, if the vail of the temple was rent in twain, if there was darkness over all the land from the sixth to the ninth hour (there could not have been an eclipse of the sun, for this was at the feast of the passover, always at the full of the moon) and if the bodies of the saints came out of their graves and went into the holy city, Jesephus must have known it, and I wish the weakly would be wished. you would explain why so impartial a writer as Josephus should have omitted all mention of the most marvellous events? Does it not seem like writing an account of the play of Hamlet, yet omitting all mention of Ham-

Take another view of it. Admitting that Herod, the crucifixion occurred only eight years before the birth of Josephus, and this is having Christ born B. C. 4, rather paradoxical. Yet the father of Josephus, a man of prominence, was living in Jerusalem at the time and must have known of these supernatural events, as recorded by the inspired authors of the New Testament. Now, Bro. Coleman, I wish that you, who have read so extensively, and know so much would inform me why Matthias did not teach his son concerning these matters, or if he did teach him, why a historian so elaborate and particular, so careful and impartial, has suppressed so many of these all-important

events? There is an uncertainty as to the date of the death of Josephus, yet it is known that he survived Agrippa II., who died A. D. 97. He frequently refers to the three sects of his day, Pharisees, Sadduces and Essenes or "Es sens" as he styles them, and also to a fourth sect established by "Judas—the Galilean," of whom he says: "They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations or friends, nor can any such fear make them call any man Lord....and it was in Gessius Florus's time that the nation began to grow mad with this distemper, who was our procurator, and who occasioned the Jews to go wild with it by the abuse of his authority, and to make them revolt from the Romans." [Ant. b. XVIII ch. I, sec. 6.] This revolt imputed to Florus occurred in the twelfth year of the reign of Nero, or A. D. 66, or thirty-three years after the crucifixion. Once more, in my ignorance, must appeal to you for information. Since our historian mentions Florus, the forgoing quotation must have been written after A. D.

66. You quote Tacitus as authority that Nero persecuted the Christians A. D. 64. I am aware of this passage in Tacitus to which you re-fer, but since some of the best scholars of the present century have declared the passage a forgery of the lifteenth century, and since Josephus nowhere mentions a sect of Christians, how is it possible of proof that there was such a sect? I quote from the forged passage of Tacitus, concerning the persecutions of the Christians under Nero:

"Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, and torn to deces by dogs; some were crucified; others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burned to death." Tacitus is also made to say that Nero "inflicted exquisite punishments upon those people who were held in abhorrence for their crimes and were commonly known by

the name of Christians." Now please reflect a moment. Tacitus was a just, impartial writer. If Christianity had been promulgated in his day, including the philosophy of the "Sermon on the Mount," could he possibly have spoken of a sect which taught a morality so pure and sublime as "abhorred for their crimes?" This alone betrays the passage as a forgery by some Christian priest, animated by the sacred teachings of the "church fathers," who held with St 'Paul, that it was commendable to lie to promote the glory of God. Is it not reasonable to conclude that since the forged passage in Josephus had been condemned because so Christian in its sentiment that no Jew could have written it, that some crafty priest forged this passage in the opposite extreme, hoping

thus to gain credence?

who are mentioned by Josephus. One (a sort of lunatic), for seven years and five months went about prophesying, "Woe, woe, to Jeru-salem!" He was beaten daily and scourged until his bones were laid bare, yet he made no complaint. He did not give ill words to those who beat him, nor good words to those who gave him food. [Wars, b. VI, ch. V.] No wonder the rulers thought him possessednot of a devil-but a "divine fury." The Jesus of the Gospels was thought by his friends to be "beside himself." [Mark iii, 21.] The Jesus of Josephus prophesied his own death and was slain on the wall of Jerusa-Iem, A. D. 70, thirty-seven years after the crucifixion. Strange that Josephus should mention this trifling incident and omit all the wonders connected with the crucifixion of the Son of God!

In the Life of Josephus [sec. 12-27], he gives an account of a fighting Jesus who was at the head of a band of robbers. This Jesus sent word to Josephus that he desired to come and salute him, intending to bring his band and kill the great historian. Josephus granted his request. But a follower of Jesus betrayed him. (How much this sounds like the inspired words of the Gospels.) This follow-er who betrayed Jesus hastened to Josephus and told him that Jesus had designs upon his life, whereby Josephus was enabled to thwart the conspiracy and get Jesus into his power. But instead of putting him to death, on Jesus having promised to repent, Josephus allowed him to depart in peace.

Some commentators are of the opinion that the names of Judas and Jesus, like Jesus and Joshua, are so near alike that they stand as synonyms for each other. Judas of Gali-lee established a new sect. His followers were ever ready to die for the truth. Many perished rather than renounce their doctrines. As this is the only new sect mentioned by Josephus, is it not possible that this Galilean, and not the son of Mary, was the one who established this new sect? May it not be possible that Josephus understood this matter just as well as writers who have lived centuries later, and that in his day the only sects known were the Pharisees. Sadducees, Essenes and that of Judas of Galilee? I am ready to admit that this last sect event ually received the name of Christians. In fact I do not doubt it in the least. It is far more consistent than the stories about the Virgin, the angel Gabriel and the Holy Ghost whatever that might have been. But I cannot understand how it was, if, as you declare the New Testament, or any portion of it, had been written in the time of Josephus, and its believers been known as Christians, that Josephus omits all mention of them. I am rather an ignorant man in these mat

ters, and desire information. Therefore I hope you will pardon my presumption, if, for the sake of gaining information, I suggest a theory out of these many difficulties. Please don't get angry with me on account of my stupidity, and if I have fallen into error, don't say I lie, as you did to Bro. Graves, for that would hurt my feelings and do you no good. I am awfully afraid, though hat you will frown upon me with the brows of a Jove, for, in order to save space. I have in some instances, given the substance of what Josephus wrote; as I understood it; but suppose you understand the text differently O dear! what will become of poor little me, for daring to beard the lion in his den! But

It is the opinion of some of our best schol-ars that the authors of the New Testament did not write it until long after the death of Josephus. They then wrote up the popular traditions of their own day and the country in which they hiven, i centuries earlier. I adopt this theory, and hence do not claim to be its author. Let us test it. How easily it accounts for the discrepancies and contradictions which abound in the New Testament. Matthew has Joseph flee into Egypt to escape the vengeance of Herod who sought the life of the young child. Then, for the tradition to be consistent in all its parts, Joseph does not return till Herod is dead and Archelaus reigns in his stead. Archelaus reigned eleven years and was banished. Luke's tradition fixes the birth of Jesus after the banishment of Archelaus and hence there is no necessity for sending Joseph to Egypt in order to save Jesus from Herod, and therefore Luke omits to mention the journey. Viewed in the light of my-adopted theory, this discrepancy is of no manner of importance. So, too, of all other discrepancies, as for instance, no two give precisely the same inscription said to have been put upon the cross, and the events at tending the resurrection, differing as to the angels at the tomb, whether outside or in etc. We all know that it is difficult for two persons, hearing an anecdote, to relate it precisely the same. Then how natural that a tradition, transmitted for generations, to be told differently, especially in different cities and countries. Each wrote the tradi-tion as he had it from others, and probably differed more widely from each other than Bro. Graves and yourself have differed in your understanding of the same authors.

Another thought, and not my own. Per-haps the various men mentioned by Josephus under the name Jesus may have served as models for constructing the character of the Jesus of the Gospels. I find the character of the latter very contradictory. He is all meckness, kindness and non-resistance per sonified, like the Jesus who was scourged till his bones were laid bare. Again, we see him curse a fig tree because it did not bear fruit out of season; taking a scourge and clearing the temple, and declaring that he came not to send-peace but a sword, to set father against son, etc., just as would naturally be expected from the Jesus who was the captain of a band of robbers. This dual character, as though two different persons occurs frequently in the New Testament.

Before closing I desire to call your attention to your remark about "such unreliable writers as Robert Taylor, Dupuis, Volney, Drummond and Higgins, has now almost passed away, having been completely disproved." Pray, who has ever disproved the writings of Dupuis, the great scholar and statesman? You may be amazed at my ignorance, but I confess that I never heard of any one who had even attempted to disprove his Astro-Theological writings. Moreover, I will undertake to cross this continent in order to hold a ten-days' debate with any one who will try to disprove Dupuis, provided my opponent is versed in the natural sciences, and familiar with the mythologies of the various Oriental nations. I am even fool-hardy enough to throw down the gaunt let to you, most noble Brother, for with truth on my side I shrink from no competitor. It is true a man should understand Astrology and be a Free Mason in order to a thoroug understanding of Astro-Theology, but I will not require that an opponent shall be either an Astrologer or a Mason.

And this reminds me—probably you would say that astrology has also been disproved, for I often hear this remark from persons who are very intelligent in all matters save with any one, but am always ready to prove it true by tests, and will then patiently listen to any argument to disprove it, as Prof. Morse told the electrician who proposed a debate in regard to telegraphing. Salem, Oregon. W. H. CHANEY.

Endless Cord Test-A Trial and Failure.

To the Editor of the Religio-Philosophical Journal:

Since forwarding the JOURNAL the result of the séance held at Griffith's Hall, Onset Bay Grove, on the evening of the 26th of August last, it being the regular circle of Mr. Thomas B. Griffith with Mr. Theodore H. Loring medium. I have been favored with a priing medium, I have been favored with a private scance, having first made perfectly satisfactory arrangements between the medium and myself, and also after the medium was entranced, between myself and the controling influence, before any attempt was made for any manifestations, that the scance should be an experiment, the result of which I would be perfectly satisfied with, and they (the medium and controlling influence) should also The conditions of the experiment were to

be simply this: I was to have complete con-trol of the knot in the endless cord during the full scance; they could have the balance the full scance; they could have the balance of the cord to manipulate at their pleasure. At 6:25 o'clock, P. M., Sunday evening, September 9th, at Griffith's Hall, Onset Bay Grove, our scance took place, Mr. Loring occupying the same cabinet that he did on the 26th of August. The only persons present on this occasion were Mr. and Mrs. Thomas B. Griffith, myself and Mrs. Currier, and Mr. Loring, the medium. Mrs. Currier was assigned a seat at my right hand, Mr. Griffith at my left, and Mrs. Griffith sat at Mr. Griffith's left hand. Mr. Loring occupied the fith's left hand. Mr. Loring occupied the cabinet in front of us. The cabinet consisted of a simple black cambric curtain drawn across the corner of the room; both the cabinet and the main hall were dark, and what the curtain was used for in a dark hall I did not ask. At this point we were requested to sing; we complied by singing. "Nearer my Got to Thee," also, "America." The medium entranced took up a basin of

water and requested me to put the cord into it, which I did, holding the knot between the thumb and forefinger of my right hand. Each of us were then requested to wet our fingers in the water. He then sat the basin of water aside and took hold of the main cord, and also my left hand, and put the thumb of my left hand through the cords and requested me to straighten it; this done, he began to manipulate the cord by quite hard blows, which continued, perhaps, thirty seconds. He then requested me to put the cord in my pock-et, and closed the scance by saying that they

had not succeeded in tying the knots. Let me here publicly thank Mr. Loring and his controling influences for their honesty manifested on the above occasion by trying to produce a manifestation that should of it-self be as satisfactory to the investigators in their presence as was the manifestation of knots in the endless cord produced through the mediumship of Henry Stade in the presence of Prof. Zöllner, recorded on page 40 of his "Transcendental Physics." Of course it would have been very pleasing to have received a simple knot at our séance, but an honest failure is of far more value to me than a thousand fraudulent successes. After a pilgrimage of sixty years of faith and hope, I begin to want to know a little something that faith and hope cannot tell me, or at least does not tell me, hence in my spiritual search I want to know what is being done.

Old Pan Cottage, Sept. 10th, 1893.

In Re Colby vs. Mullen.

To the Editor of the Religio-Philosophical Journal: I have noticed the appeal for money-aid for Geo. P. Colby, printed in the RELIGIO-PHIL-OSOPHICAL JOURNAL and other spiritual papers, to enable him to prosecute Dr. Mullen, of Michigan City, Indiana. The circumstances of the case as given to me by Colby were these: At a public meeting, Colby, while in a trance or unconscious condition, said a spirit was present whose name was that she was sent to the Spirit-world before her time by medical ignorance. Persons present reported this statement to Dr. Mullen, who was known to be the attending physician of the spirit named. He naturally became irate at being proclaimed in a public audience virtually guilty of manslaughter, and his first impulse was to thrash the man who had so publicly defamed him.

In this he did not succeed, Colby saying that his spirit friends had warned him not to get in the way of the mad doctor. Colby does not deny his slander against Dr. Mullen, but shifts the responsibility from himself to the spirit and after setting the gossips of the town to work tearing the reputation of Dr. Mullen to tatters, smiles to think how cleverly he can escape the punishment he deserves.

Not to put too fine a point on this affair, I think Colby made himself amenable to punishment, and had Dr. Mullen flogged him, I don't believe the cause of Spiritualism would have suffered in the least. Let not only Colby but every other individual that goes into the trance condition be held responsible for their utterances, especially when such utterances are slander. In this case Dr. Mullen is the party aggrieved; had he taken the law he might have made of it a cause celebre and a martyr of Colby, but this he did not do, and now comes Colby to the front with a cry of persecution against himself. If he has been persecuted I fail to perceive it. It is the other fellow that has just cause to complain.

Colby represented to me his pecuniary condition as being sound. While en route from Florida to Michigan City, Indiana, he stopped at the Palace Hotel, Cincinnati, and while here made a full statement of his case to me. After hearing what he had to say I was convinced that Dr. Mullen was the party aggrieved and should seek his redress in law. He left the impression on my mind that he was more of punishment than public sympathy.

When Mr. and Mrs. Giddings appeal to the Spiritualists for money to defray the expenses of Colby's law suit, they are lending themselves to a fraud and their appeal is too flimsy to conceal the fact by saying Colby is too diffident to authorize such a proceeding. If he does not stop it short, he will be held particeps criminis. N. B. WOLFE.

Cincinnati, Sept. 15th.

The first indiscretion was the utterance by Mr. Colby of what he honestly believed, and what may have been, the assertion of the spirit girl. The next wrong was perpetrated by Dr. Mullen when he attempted to take the law into his own hands; and according to Mr. Colby's story his conduct was an exhibition of dastardly cowardice and brutality. The third mistake was in advising Mr. Colby to appeal to the Spiritualist public. The Spiritualists of Michigan City, and there are sev-There were many persons named Jesus, Astrology. I will not debate this question I eral very wealthy among them, owed it to

themselves and their city to take care of Mr. Colby's interests and retrieve the honor of their city, if in their opinion it had been smirched by Mullen's act. Mr. Colby is a young man whom we highly esteem and for whom we are ready to do all we consistently can. We feel that he would not ask any friend to be drawn into the defense of false issues. The matter between himself and Mullen, so far as the present aspect of the case is concerned and the one to which the attention of the Spiritualist public is invited, stands thus: Mullen attempts what Colby and his witnesses deem a deadly assault, and also libels him in the newspapers; for these offenses Colby seeks redress at law, and by the advice of friends, asks Spiritualists as such to help him bear the expense. Now, if this is asked simply on grounds of friendship, it is only a question of good taste, but if it is intended to imply that a medium is not to be held responsible for utterances involving the good name and reputation of a fellow citizen, it is another and very different matter. Every person of sound mind is responsible, and will be so held, for such utterances, regardless of the impelling cause. Service cannot be had on spirits—they are beyond the jurisdiction of the courts.



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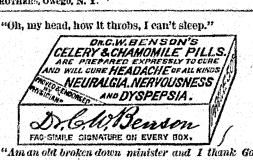
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