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

CONTENTS

First Page.—Jesus,—Mythical or Historical?—Reply to Mr.

W. H. Chaney SECOND PAGE.—Spiritualism in Russia. At the Christian Convention. Letter from Mexico. Tuttle-Coleman-Empty Harangues-Boston Spiritual Paper, etc. Do Your Best. The Vatican-Priests in Rome. Miscellaneous Ad-

THIRD PAGE.-Woman and the Household. Science and Art. Book Reviews. Magazines for October not Before Mentioned. Haverbill and Vicinity. Miscellaneous Advertise-FOURTH PAGE. Special Notices. Notice to Subscribers

Evangelism. A Kind Act. On the Watch. J. Frank Baxter in Trouble. Mr. Geo. P. Colby at Lester's Academy. The Notorious Anna Eva Fay. Death of Prof. Wm. Denton. Cremation. General Notes FIFTH PAGE.—The Congress of Women. The Ethical Society

of Chicago. Camp Ground at Clinton, Iowa. Letter to Geo. P. Colby. Miscellaneous Advertisements.

SEXTH PAGE.-Love's Morning Call. Private Correspondence with a Southern Trath Seeker. A Vigorous Voice from Ohlo. The Father of Fish Culture .- Seth Green's Ideas about the Finny Tribe and Some of His Varied Expertences. Tests of Spirit Presence. The Brooklyn Spiritual Frateruity. In Memoriam. Miscellaneous Advertise

SEVENTH PAGE.—The Beautiful Land of Nod. List of Promment Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.

EIGHTH PAGE.-J. Frank Baxter. Premonitions of Danger. A Railroad Engineer + ives His Experience. Judge Tiffany ... A Reminforence. Miscellaneous Advertisements.

Jesus. Mythical or Historical? Reply to Mr. W. H. Chaney.

Three Jesuses or One-Josephus and the Marvels of the Crucifixion and Infancy of Jesus-Jesus of Nazareth and the Jesuses of Josephus-Judas of Gallilee and Jesus-The Double Character of Jesus-Did Paul Lie for the Glory of God?-Eusebius and the Forged Passage in Josephus-The Passage in Tacitus-Justice to Opponents, etc.

BY WM. EMMETTE COLEMAN.

In the Journal of September 22nd, Mr. W. H. Chaney asks information of me on certain points. So far as lies in my power, I shall comply with his request.

THREE JESUSES OR ONE?

Mr. Chaney speaks of the three different dates assigned to the birth of Jesus and asks me to tell him which of three Jesuses originated the "tribe of Christians" referred to in the spurious passage in Josephus. Such quibbling as this is pointless and irrele-vant, so far as regards the sober discussion of the historical existence of Jesus of Nazareth. No one knows the exact date of Jesus's birth The two New Testament accounts of his birth are legendary and unreliable. The older narrative-that of Matthew-places his birth during the reign of Herod who died B. C. 3 or 4; Luke's story names his birth as occurring at the time of the taxing under Cyrenius (Quirinus) about A. D. 7. Mr. Chaney is mis-taken in stating that the Cyrenian taxation took place eleven years after the supposed birth of Jesus in A. D. 1 (that is A. D. 11), and fifteen years after the birth of Jesus, B. C. 4 It happened A. D. 7, or eleven years (not fif-teen) after the present accepted date of Je-sus's birth in B. C. 4. For these two dates, B. C. 4 and A. D. 7, the New Testament is responsible; but the third, A. D. 1 is due to the carelessness of those who established the chronological era dating from the birth of Jesus. The probability is that the date in Matthew more nearly approximates the truth than the one in Luke, but I think the date A. D. 1 still nearer the truth. Luke tells us that Jesus was thirty years old in the fif-teenth year of the reign of Tiberius Cæsar. Tiberius ascended the throne A. D. 14, hence A. D. 29 was his fifteenth regnal year; and Jesus being thirty in A. D. 29, he must have been born B. C. 1 or thereabouts. Thirty years of age being the time when it was customary among the Jews for rabbis and public teach ers to assume the functions of their posi tions, it is very probable that Jesus began his public ministry at that age, as Luke asserts. The theory that Jesus was thirty-three when crucified is untenable. That Jesus taught three years rests solely upon the untrust-worthy statements of the gospel of John. The first three gospels limit Jesus's labors to but one year, and he probably met an un-timely death in his thirtieth or thirty-first

The gospel narratives of Jesus's birth and infancy arose at a late date in the nascent Christian Church, and were written to round out and supplement the narratives of his manhood labors and teachings. Being an obscure peasant, nothing was known at that date concerning the circumstances of his birth; and myth and legend took the place of historic verity. The three Jesuses are one, the contradiction in date arising simply from the New Testament made mistakes, for they were divinely inspired and could not have erred even if they had tried." "It will not do" for Mr. Chaney to apply such language to me for it is irrelevant and without point; neither does it apply to a large and constantly-increasing number of Christians, both orthodox and liberal. The old theory of ple-nary inspiration is being rapidly abandoned by the Christian world, and that mistakes are found in the Bibie is now candidly admitted by many of the leading Christian scholars. The fact that the exact date of Jesus's birth is unknown in no manner affects his his historic existence. The same is true of thousands of undoubted historic characters, in fact the precise date of birth is known of very few of the eminent men of antiquity. Oriental scholars differ to the extent of nearly two hundred years in the matter of the date of Buddha's birth, while the Chinese assign him various dates of birth five or six hundred years earlier than his true time of birth; yet these do not at all affect the reality or importance of the life-la-bors of Shakyamuni. So of Zoroaster: scholars place his birth from over 3,000 B. C. to 500 B. C.; yet no doubt is felt as to the grandeur of Spitama Zarathushtra's reformatory work in Baktria or Iran.

JOSEPHUS AND THE CRUCIFIXION MARVELS. Mr. Chaney asks why Josephus does not men-tion the wonderful occurrence attending the crucifixion of Jesus. For a very simple reason: they never happened. They are merely mythical adornments of an actual historic event, such being common in antiquity among all peoples. Myths clustered around the births deaths of many of the famed ones of the Orient; all ancient history is incrusted with myth and legend; but the myth and legend do not conceal from us the mighty personalities of Cyrus, Alexander the Great, Xerxes, Rameses the Great, etc., etc. We discard the legend, but we accept the historic fact; and so with Jesus, Paul, the twelve apostles, and early Christianity. I fail to understand why Mr. Chancy should write as if I were a believer in the myths and miracles of the New Testament. As many times as I have freely criticised the gospels and their legendary embellishments, he certainly should know that I accept as probable or as true only that portion of the Bible that will stand the test of the keenest scientific and rational anylitical criticism precisely as in the cases of all other writings of ancient or modern times. The myths and legends, the contradictions and absurdities, the unreasonable and unscientific in that book I reject, just as I do when found in the Vedas, the Avastha-Zand, the Quran, or the Tripi-

JOSEPHUS AND THE STORIES OF JESUS'S BIRTH.

Mr. Chaney says he cannot understand how it was, if, as I declare, the New Testament, or any portion of it, had been written in the time of Josephus, that Josephus omits all mention of the stories of the Virgin Mary, the angel Gabriel and the Holy Ghost. By using the expression "any portion of it." Mr. Chaney implies the whole New Testament is based on the miraculous birth of Jesus devoid of a human father. On the contrary, aside from the narratives of his birth in the earlier chapters of Matthew and Luke no reference is made in the New Testament to his birth of a virgin, but au contraire, Joseph is uniformly spoken of as his father. Omit these chapters, as some Unitarians have done, and Jesus appears as the legitimate son of Joseph and Mary, as he doubtless was. So, almost the whole of the New Testament could have been known to Josephus, and he be in ignorance of the angel Gabriel stories of Jesus's birth. Although a portion of the New Testament was written before Josephus composed his writings, it is unlikely that he ever saw any of them. The Christians were an obscure sect, principally among the common people, and the circumstances of Josephus's life were not such as to bring him in contact with them. There was no printing in those days, and very few copies existed, most likely, of Paul's epistles, Revelation, and the earlier narraives of Jesus's life, now lost, on which the subsequent gospels were largely based; and these were in use only in the small Christian congregations dotting the land, with which Josephus had nothing in common. Besides, no allusions to the Gabriel stories were in existence, then, in the Christian writings, so far as we know. Mr. Chaney talks as if the New Testament was a homogeneous production written at one time, when its composition, in truth, extends from A. D. 56 to A. D. 175 approximately, and its contents are variant and discordant. Mr. Chaney's writings indicate that his knowledge of the true character of the New Testament is exceedingly scanty, but such is usually the case with the school of critics to which he belongs—the crude, flippant, dogmatic, iconoclastic, which violently denounces and ridicules everything connected with Christianity, often in the most unjust and scandalous manner, without any rational judgment or discrimination.

JESUS OF NAZARETH AND THE JESUSES OF JO-SEPHUS.

The theory, not original with Mr. Chaney, that the Christian Jesus was manufactured in after ages from the various Jesuses named by Josephus, is scarcely worthy of serious con sideration, and to broach such a far fetched and foundationless hypothesis as an expla-nation of the origin of Christianity, shows to what a strait the deniers of the historic Jesus of Nazareth are reduced. Jesus's name in

very reasonable, then, that among the multitude of names mentioned by Josephus, there should be several Jesuses or Yeshuas. Being so common a name, why could not Mary of Nazareth have a son called Jesus, who lived his own life independent of the Jesuses named in Josephus? Moreover the incidents in the lives of the Jesuses of Josephus do not at all pertain to that of Jesus of Nazareth: the name is similar, but naught else; one was a lunatic, one a captain of a band of robbers, one a governor of Tiberius, and two were high priests. Jesus the robber, while on his way to capture Josephus, had his plans revealed to Josephus by one of his followers, revealed to Josephus by one of his followers, thus enabling Josephus to capture Jesus instead, who on promise of amendment, was released by Josephus. "How much," says Mr. Chaney, "this sounds like the inspired words of the Gospel." What a lively imagination has Mr. C. to discover a Gospel parallel in this! But were the parallel perfect, we have undoubted historic evidence of the betrayal of Jesus of Nazareth written long. etrayal of Jesus of Nazareth written long before Josephus wrote this story. Josephus published the work in which this narrative is found in A. D. 93. His adventure with Jesus the robber took place about A. D. 64. Luckily we possess an epistle written by Paul about A. D. 57, in which he speaks of Jesus's betrayal (1 Corinth. xi. 23), said betrayal having taken place over twenty years previously (Galatians i, 13, 17, 18; ii. 1). We have the certain testimony of Paul, as to the betrayal written sayar years trayal, written seven years before Josephus saw Jesus the robber, and thirty-six years be-fore Josephus published his narrative of Jesus. And yet we are told that the New Testament Jesus was manufactured from the Jesuses of Josephus. Such manifest absurdity does not merit any refutation; it refutes itself. The undisputed and certainly genuine writings of Paul, Corinthians, Galations, and Romans, prove beyond a reasonable shadow of doubt, that Jesus was a Hebrew, regarded by his followers as the Messiah or Christ; that he was crucified, at the least, some twenty years befor. Paul wrote the time of Pontius Pilate; that he had twelve apostles; that he was betrayed; that he was regarded by his followers as having arisen from the dead and manifested himself to his followers; that his brother James was a leader in the Christian Church at Jerusalem, and that Peter and John were also "pillars" of the church, or chief apostles. Paul tells us that he knew the brother of Jesus, James, and had conversed and counseled with him and with Peter, John, and the other apostles (see Galations i and ii.) Mr. Chaney, Dupius, Robert Taylor, and other uncritical, super ficial opponents of Christianity, tell us that Jesus and the Apostles are all solar myths and never lived on earth, and the accounts we have of them were written centuries after the time they are said to have lived. Paul however, writing A. D. 57-60, tells us that he was acquainted with the apostles; that he had sharp controversies with them, owing to their narrow Judaism: that James, the bother of Jesus, opposed his (Paul's) broader and more liberal gospel, and that in A. D. 57 there were Christian churches in almost all parts of the Roman Empire. Can a solar myth have a brother? If Jesus was not a man, how could James be his brother? If Jesus was not crucified as a man, how could the twelve apos tles first, at Jerusalem, and Paul afterward throughout the Roman Empire, preach and found churches based primarily on the fact of Jesus being a man chosen by God as the Jewish Messiah, and as such had been crucified at Jerusalem? To talk of a myth being regarded as the Messiah is the wildest absurdity. Such a thing could not possibly be The positive testimony of Paul, and the existence of so many Christian churches A. D. 60, proves beyond peradventure that Christianity arose from the life and death of a man called Jesus, whose brother, after his death, became the head of the church.

Mr. Chaney says that some of our best scholars think the New Testament was written long after Josephus's death, or "several centuries" after the time at which the events are said to have occurred; and this outre theory he accepts. Who are these "best scholars?" There is not a sound scholar in the world, orthodox or heterodox, Christian or Rationalist, who is guilty of avowing so preposterous an idea. Such cranks and pseudo-scholars as Robert Taylor may have once voiced such an absurdity, but no scholar, worthy of the name, is so foolish as to advocate such a theory. That Paul's great epistles and the book of Revelation were written in the first century is regarded as demonstrated by all the Rationalistic scholars of the world. This is a fixed fact, with no probability of any serious attempt being made in the future to shake it. So much is beyond controversy. It manifests deplorable ignorance in a public teacher to speak about the New Testament being all written several centuries after Christ. In my articles on Apolionius of Ty ana I gave a list of Christian writers from the time of Paul, in a continuous chain, down to A. D. 223—positive evidence of the existence of Christianity all through that period in a flourishing condition. Still in spite of the overwhelming evidence of such existence, Mr. Chaney so utterly fails to appreciate the "logic of facts" as to ignore all this wealth of positive proof and continue to claim that Christianity was manufactured to order "several centuries" after Christ. When a person deliberately shuts his eyes to the truth, and clings absurdly to exploded funcies and demonstrated falsehoods, he is the lack of knowledge of the real date on the part of the writers. "It will not do," form of Yehoshua (English Joshua), and this be more profitably employed than in trying says Mr. Chaney, "to say that the authors of. was a very common name with the Jews; it is

Mr. Chaney thinks it strange Josephus should mention the death of a lunatic Jesus in A. D. 70 on the wall of Jerusalem, and not mention the wonders attending the crucifixion of the Son of God. Nothing strange about it. Josephus's work contains a detailed account of the incidents attending the siege of Jerusalem, and the death of this Jesus was one of those incidents. Very naturally, then, he narrated it, he himself being a Jowish Gonoral taking part in the candian a Jewish General taking part in the conflict. He did not mention the crucifixion because the marvels attending it are mythical, and it was simply the hurried and quiet execution of an obscure seditionist, leading to no outbreak, and attracting no attention, taking place nearly ten years before Josephus was

JUDAS OF GALILEE AND JESUS. Not content with his several Jesuses, Mr. Chaney lugs in Judas of Galilee as a prototype of Jesus Christ, when no resemblance really obtains between the two. Judas was an armed revolutionist as well as sectarian philosopher. Jesus was a non-resistant, and raised no insurrection. One was executed for claiming the Messiahship, the other for heading a revolt against the Roman taxation. The sect founded by Judas soon died out, and not a particle of evidence exists that they became Christians, as Mr. Chaney asserts. He and his followers are referred to in Acts, v. 37, as something entirely distinct from Christianity. Mr. Chaney also says, that some commentators think that the names of Judas and Jesus, like Jesus and Joshua, are so nearly alike that they stand as synonymes of each other. This merely shows the eulpable ignorance of the commentators, and the same, or something worse, of their quoter. Judas is an Anglicized and Latinwhen the vowel points are added, to the Y and the U. No more connection exists between Judas and Jesus, than between David and Daniel, Solomon and Simeon, William and Walter, John and Joseph, etc., etc.

THE DOUBLE CHARACTER OF JESUS. Because Jesus's teachings were not always consistent, nor his practices always in strict accord with his precepts, it is not necessary to suppose, as does Mr. Chaney, that the lives of two or more Jesuses were brought under contribution in composing the gospels Two indisputable facts sufficiently account for the phenomenon—the imperfection of the record, and the imperfection of human nature. Words and acts are attributed to Jesus to which he was a stranger; the narratives are innaccurate and largely mythical. Besides Jesus, like all other persons, was not at all times consistent, nor did he, any more than any other human being, embody in his daily life the perfect ideal of his teachings.

Precept and practice never wholly agree.

DID PAUL LIE FOR THE GLORY OF GOD? Mr. Chaney repeats the oft exploded mis-statement that Paul held it commendable to lie for the glory of God. Certain ill-formed free thinkers are fond of quoting from Romans iii, 7. For if the truth of God hath Romans iii, 7. For 11 the tisted of the more abounded through my lie unto his glory, why yet am I also judged as a sinner? understand the meaning of a writer, it is incumbent on us to read what he says, in connection with the context or the circumstances attending its utterance. It is very unfair to Paul to pick out a sentence like this, express ed in a doubtful, or interrogative form, de tach it from the context, and then claim that Paul commends the practice of evil in order to accomplish good. For what says the very next verse? In the following verse Paul says he is "slanderously reported" as saying, "Let us do evil that good may come," and he says further that those who lie for the glory of God are justly condemned. Paul wrote these two verses in strong condemnation of the evil principle which it is so often claimed he inculcates; and this is infidel justice. In the first verse Paul asks the question, why is he a sinner if he lies for God's glory? and in the next verse he tells us why-because it is wrong to do evil that good may accrue, and those thus guilty are justly condemned. Paul's system of morality was very stringent and far-reaching; and whatever intel lectual errors may have been his, his morals were pure and exalted, so far as his genuine epistles indicate. He was earnest, honest conscientious, a brave and fearless worker for truth as perceived by him-one of the world's truly great minds, despite his er roneous theology.

EUSEBIUS, AND THE FORGED PASSAGE IN JOSEPHUS.

Mr. Chaney has no legitimate warrant for the unqualified statement that Eusebius forged the spurious passage in Josephus relative to Jesus. This is on a par with his many other reckless assertions. knows when or by whom the passage was interpolated in Josephus—and there is no evidence that Eusebius did it. Eusebius was credulous and careless and not always as scrupulous as he might be, but that he was the wholesale forger certain reckless and not over scrupulous free thinkers assert we have no good reason to believe. As a rule he is as trustworthy as the average ancient historian and his writings are invaluable to the student of primitive Christianity.

THE PASSAGE IN TACITUS. Mr. Chaney says some of the best scholars committed to their trust. - Bacon.

of the present century have declared the pas sage in Tacitus concerning the Neronian persecution of Christians a forgery of the ifteenth century. This is a mistake. A Mr. Ross, a superficial scholar, in 1878, published a book laboring to show that, not this passage only, but the whole of Tacitus's Annals, sage only, but the whole of Tacitus's Annals, was a forgery of the fifteenth century; but his work made no impression in the literary and scientific world. The Edinburgh Review. October, 1878, published a review of Mr. Ross's book by a thoroughly competent scholar, in which he refuted successfully every point advanced by Mr. Ross and done every point advanced by Mr. Ross, and demonstrated that Mr. Ross was lamentably ignorant on many of the subjects he attempted to treat. Mr. Ross's work was full of blunders, historical, philological, etc., and often what he charged on the Annals as a blunder was simply his own blunder. His shallowness and ignorance were fully illustrated by the Edinburgh reviewer, and since then he and his loudiy-vaunted, bombastic book have fallen into merited oblivion. Other high-class literary journals published similarly adverse reviews, such as the Academy, Athenaum, etc. In America a few strongly-prejudiced anti-Christian "cranks," like Anti-Christ and the author of Bible Myths, parties deficient in the first elements of genuine. norant on many of the subjects he attempted ties deficient in the first elements of genuine. scholarship, have sought to galvanize into life the corpse of Mr. Ross's defunct theory, but no intelligent person heeds their futile efforts in that line. On the other hand, Mr. B. F. Underwood, one of the ablest of anti-Christian orators and writers, and a sound scholar, not long since, in the *Index*, of which he is editor, strongly advocated the genuineness of the disputed passage. All impartial scholars and critics are convinced of its genuineness; there is no good reason to doubt it. "The best recent German edi-tors," such as Ritter, Duebner, and Nipper-dey deem it genuine. That it was not writquoter. Judas is an Anglicized and Latinized form of the Hebrew Yehuda, meaning "praise." Jesus or Yehuda, meaning of Jehovah" or "Saviour." The Hebrew orthography of Judas is Yod, He, Van, Daleth. He (YHVDH); of Jesus, it is Yod, Shin, Van, Ain (YSHVH); only two letters in each are the same, the yord and van, corresponding, when the years points are added for the Yenning the Neronian persecution almost erning the Neronian verbatim, showing that it dates back as far certainly as A. D. 400. In the words of Mr. Underwood on this subject, "nothing is gained by employing against Christianity, a method of argumentation, which, if generally adopted, would destroy the value of all historical testimony."

JUSTICE TO OPPONENTS.

Instead of myself calling those liars who differ from me, it is rather the rough, crude free thinkers of Mr. Chaney's school who have a habit of calling those differing from them theologically hypocrites and liars. Such persons seem to think that those who believe certain things that they do not believe are necessarily insincere, and so they loudly denounce nearly all clergymen and leading Christians as hypocrites and deceivers. Some of them deserve this reprobation. but most Christians are as sincere as is Mr. chaney, Mr. Church, or Mr. Ingersoll. It is because I believe in being just to opponents, that I feel called upon to do justice to Jesus, the Bible, and Christianity as against the very unfair attacks of Mr. Graves, Mr. Chaney, et al.; and I am as ready to defend these gentlemen from unjust attacks as I am

esus, A. J. Davis, or the Journal. In re the subjects in controversy between Mr. Graves and myself, in addition to the endorsement of Prof. W. D. Whitney, already published in the Journal, I am in receipt of the following from eminent Sanskritists:

Max Mueller. Oxford University, writes me: I must send a line to say how much I appreciate your love of truth and the honest work you have done, free from all partisan-ship. I should think that your articles would prove very useful published as an independent book.

Monier Williams, Professor of Sanskrit, xford University, writes me: "I have already ooked through your articles. They appear to me to be ably written, and in most points agree with your statements. You are doing a good work in exposing the errors of Mr. Graves and the absurdity of the theory he advocates.'

Dr. C. P. Tiele is Professor of the History f Religions in the University of Leiden, the headquarters, so to speak, of rational theology, and the bete noir of Joseph Cook. Dr. Tiele is not a Christian partisan, but an untrammeled rationalistic scientist. No one living, probably, has more thorough knowledge of ancient religions and mythologies, and of the world's literature thereanent. Dr. Tiele writes me: "Your ably written articles, which I read with great interest and sympathy, prove your sound scholarship and clear udgment, as well as your extensive reading. I need not say that, to the best of my knowing, your conclusions are true, and that you have defeated your adversary totally.

I shall reserve for a future article, owing to the length of this, an exposition of the overwhelming refutation of M. Dupuis's mytho-zodiacal theory of religions, so warmly espoused by Mr. Chaney, as well as a few remarks concerning the delusions of astrolo-

Presidio of San Francisco, Cal.

Men seem neither to understand their ches nor their strength—of the former they believe greater things than they should; of the latter much less. Self-reliance and selfdenial will teach a man to drink out of his own cistern, and eat his own sweet bread. and to learn and labor truly to get his liv-ing, and carefully to expend the good things

Spiritualism in Russia.

The following article is translated from the French of La Revue Spirite, published at Paris for August, 1883, being a communication from the Prince D. K. at R. Petersburg, of June 18th, 1883, by W.W. Theobald, Woodland, Cal.]

Linvite the attention of your readers who are interested in the progress of Spiritualism in Russia, to a work full of interest, that has just appeared at St. Petersburg in Russian, written by the eminent Spiritualist, M. Aksakof (known to you as editor of the German Spiritual Review, issued at Leipsic).
The title of the work is: "Intrigue Unveiled"—History of the Committee of the Natural Philosophy Society of the University of St. Petersburg, for the scientific investigation of maximum in the scientific investigation in the scientific invest tion of mediumistic phenomena.

This altogether remarkable work, of which I shall soon speak to you more fully, is a precious historical-monument for Spiritualism, proving the bad faith and animosity with which certain learned naturalists, such as Mendelef and associates, are animated in their self-styled scientific researches on Spiritualism.

In May, 1875, the Society of Natural Philosophy studies of the University of St. Petersburg, upon the proposal of Prof. Mendelef, nominated a committee of twelve persons: Mendelef, Professor of Chemistry; Petrof, Professor of Mechanics; Petrouchefsky, Professor of Natural Philosophy, etc., to study the facts of Spiritualism. M. Aksakof, well known by his spiritualistic works, whose devotion to the cause in Russia, is above all praise, as well as the University Professors, Bouttlerof and Wagner, were invited to take part with the committee in its scientific researches, and to aid them in their efforts. It was imprudent to accept, since mediumistic phenomena do not always depend on the will of the medium and those present; but they could not foresee in advance the hostility and intrigue that were displayed against Spiritualism from the first sittings. At the session of May 9th; 1875, marked No. 2 in the report of the committee, the following points were agreed upon: 1st, that the mediumistic sittings to be analyzed, should be forty in number and continue until May, 1876; 2nd, all the bulletins, reports and sketches of the sittings and documents relating to the sub-ject, should be communicated to all those taking part; 3rd, each one had the right to make remarks, utter his opinions, before the final drawing up of the bulletin and his all Spiritualists of every shade can gather, signature, as usual in cases of a serious labor in common.

M. Aksakof sent the committee twelve workson Spiritualism in different languages, to give these ignorant learned men some conception of the question they were going to examine. With his customary devotion to the cause, he sought, at his own risks and peril, physical mediums, the only ones admissible, and made several trips to Germany and England, where, thanks to Prof. W Crookes of London, and his friends, he found three mediums, the two Petty brothers, and

M. Clayes, good mediums. The committee, after four sittings with the Petty mediums in November, and four with the medium, M. Clayes, in January, obtained mediumistic phenomena perfectly well proved; but judged proper, March 8th, 1876, to close its sittings, contrary to the programme unanimously agreed on. Still further, according to the documents published by M. Aksakof, several bulletins and reports of the committee were not even communicated to Mesers. Aksakof. Bouttlerof and Wagner, and

tee.
M. Prof. Mendelef deemed himself authorized (in the name of science no doubt) after only four scances with the Petty mediums. to hold, December 15th, 1875, a public con-ference against Spiritualism and medium-ship, and had it signed March 20th, 1876, considerably prior to the term agreed on; although an erroneous report by the thirteen members of the committee, with the exception of Aksakof, Bouttlerof and Wagner, and published it in No. 85 of the journal, The Goloss, a report that aroused general indignation among the public interested in the labors of the committee. But there appeared in the Russian journal, The Monitor, of St. Petersburg, No. 122, a protest signed by one hundred and thirty persons, all belonging to the intelligent society of the capital, against the strange doings of Mendelef.

Finally there appeared a book written by Mendelef, entitled, "Materials from which to Judge what Spiritualism is.'

In this book he affirms magisterially and officially, that "Spiritualism and medium-ship do not exist" as objects worthy of study and serious occupation; that they are only a formidable and stupid humbug; that Spiritualists are fools, and mediums charlatans: such is the conclusion of this amiable and competent judge.

Spiritualism obscures the common sense of the persons who busy themselves with it, confuses their ideas and renders their intellect obtuse, is what I affirm," says Mendelef in his book above named, p. 373.

This verdict, precious document, proving that a famous learned man sometimes lacks good sense, gives M. Aksakof the best reason to declare, in speaking of the members of the committee, "Whom the gods wish to destroy,

they first make mad.' Aksakof wanted to reply to this selfstyled scientific report, this coarse pamphlet against Spiritualism, by publishing the book spoken of above, but has been unavoidably prevented from doing so until now. This volume is full of reality, written with the hand of a master, in an attractive and persuasive style; it combats the spirit fearing Professor with his own weapons, demonstrates logically and courteously, documents in hand, that his mode of acting is neither scientific nor honest and is contrary to the truth. This book is very good for the actual condition of

spiritual literature in Russia. What ought especially to draw the attention of our French, Belgian and Latin brethren, is the profession of faith, as I call it, made by Aksakof in reply to the opinion expressed by the twelve members of the committee and signed by them, to wit: that "Spiritualism is a superstition."

Here is how M. Aksakof, page 226 of his book, expresses his views of the spiritual "Two centuries have pas ed by, since the time when the theologians forbade naturalists, under penalty of death, from spreading among the people the knowledge of the motion of the earth, and declared to the whole world that this doctrine was a dangerous heresy, a superstition. This meddling of the church in the domain of science would appear in our days, a thing impossi-ble, revolting, stupid. Yet the same spectacle is actually presented to us now, but the characters are changed. It is the naturalists who now impose silence on the Spiritualists and proclaim in the face of the universe that religious doctrines are nothing but superstition. Twelve naturalists of the University of St. Petersburg have unanimously resolved the question and proclaimed before the en-

tire world that that philosophico-religious doctrine is only a superstition, which distinguishes itself from other creeds by admitting the following truths, to wit: the co-eternity of mind and matter; an infinite quantity of transformations for beings who belong to our earth and to the worlds, invisible to our eyes, but existing in reality; the continuous and infinite development of organic forms in both worlds; the continual progress of man through the infinite scale of beings; the mutual responsibility of human beings to each other through all the degrees of their progress; the possibility of an objec-tive demonstration of this communion and this reciprocal action; the continuity and universality of divine revelation; a doctrine which proclaims the law of the spirit, the law of love as the supreme law of creation and of life; in a word, the doctrine called Spiritualism is taxed by these gentlemen as superstition.' Thus our natural philosophers of Russia have proclaimed. Alas! they have failed to understand that spiritual facts and religious or philosophical doctrines are beyond their jurisdiction or competence."

This credo, you see, is perfectly in harmony with the principles and tendencies of Franco-Belgian and Latin Spiritualism, based on the free discussion, outside of dogmatism, of

all hypotheses and all theories. M. Aksakof says in his preface that being hostile to all a priori theories, he supports none, but occupies himself only with the proof of facts, leaving to the future, the work of building up theories based on a criterion of facts, gathered in ample numbers and conscientiously studied. The question of re-incarnation, adopted by the Franco-Belgian and Latin, but not yet by the American Spir-itualism, has not been touched on in this book of Aksakof, but in his eredo is found the idea of the evolution of the soul and its progress. Whether a part of this progress is made in this world by re-incarnation, or in other worlds by incarnation, or the ethereal space in the condition of transitoriness (erraticity); these are questions, says M. Aksakof, that remain open, and for the present, opinions may be more or less correct concerning them, but always personal, and not to be proclaimed or denounced by any form of Spiritualism.

For Russian Spiritualists, divided upon questions of detail, M. Aksakof's avowal is of great value, and is a banner around which sire of studying Spiritualism or spiritual psychology and realizing the truths that

flow from it in acts. For my part, though a follower of Kardec and accepting the hypothesis of re-incarnation, as the logical and inevitable consequence of spiritual studies. I am happy to find M. Aksakof, representing Spiritualism in Russia, fully up to the height of his task, without predilection for any system whatever. Men like him, Bouttlerof and Wagner are too honest in a scientific sense, not to accept the

truth, from whatever quarter it may come. Thus philosophic, religious and scientific theories, based upon experience and facts and conformed to reason and logic, will always be duly considered by these gentlemen, as they have been by Allan Kardec. The vicious circle of mysticism and dogmatic sectarianism to which, unhappily, Russian Spiritualists are too much inclined, will be broken. I doubt not, before the learned and persuasive utterances of M. Aksakof. This gentleman has just published in the Moscow this in spite of the conditions that had been fixed and accepted by common consent by all the persons taking part in the committee.

this question, may rest in peace; new religious sects (there are already too many in Russia) will not be formed by true Spiritualists, since Spiritualism is not a religion, with forms of worship and priests and never will be in the sense usually attached to these words. Its philosophy belongs to the faiths of all times—those based on the existence of a spiritual principle and its immortality. Spiritualism in its very essence, is hostile to all constraint and is imposed on nobody. It leaves every one free to raise his soul towards God, to implore the principle that governs all things, in the way best suited to the needs of his heart and the advancement of his intelligence. Therein lies its force and its greatness—that is what puts it above all the systems of philosophy and all religions; its universality forms its power.

PRINCE D. K. St. Petersburg, June 16th, 1883.

The editor of the Revue Spirite expresses his accord with the views of Prince D. K. and his esteem for Messrs. Aksakof, Bouttlerof and Wagner.]

For the Religio-Philosophical Journal. At the Christian Convention.

BY HUDSON-TUTTLE.

The discussion at the Christian Convention, which lately met at Chicago, was about an equal mixture of sense and nonsense, and Mr. Moody, as is his custom, with a great deal of bosh, made some very timely and practical suggestions. One question of profound interest met with unusually lively discussion: "How shall we interest our children in the Gospel?" The Rev. Ray said it was certain that our babies have the same sinful nature as Cain and Abel. He regarded it as an instructive fact that when Jesus was holding little children he spoke most terribly of hell. Every child should be brought to receive Jesus Christ as its Savior.

Children do not desire to attend church. yet it is necessary that they do so, that the ideas of the sects take root in their plastic minds, and the habit of attendance be formed. It is well known that if the child escape this early influence, it will not accept the dogmas of theology when arrived at mature years. Hence one of the most urgent questions before the churches, is how to promote the attendance of the children. The Sunday school is the vestibule and through it some advantage is gained. Even this, however, is not sufficiently attractive of itself, and chromos have been resorted to as a reward for punctuality. In a large and prosperous city, at one school, a suit of clothes was given. after a certain number of Sundays, and a new overcoat promised each scholar if the attendance continued until Christmas. The value of religion gained under such circumstances may not be great, but the clothes are of practical worth, and the overcoats will be

appreciated. After the Rev. Ray had spoken, Mr. Moody hit the nail squarely on the head by saying that the reason why the children, did not come, was because the ministers did not want children in their congregations. This awoke a hornet's nest, and several ministers demanded of him to take back the charge. One said he constantly urged his people to bring their children, for even if they slept through the sermon, the habit of church gotake it back and make another: that in nine one, I will show you ten who drew the capicases out of ten, when they got the children to meeting they gave them nothing! adding,

"Now go on!"

This created more confusion, and he was again ordered to take it back, but he did not, but sustained himself by a speech in which he said that up to the time he was seventeen years of age not a solitary word was addressed to him from the pulpit, so he used to go to sleep and snore so loud the minister had to send some one to wake him!

Mr. Moody shows a thorough understanding of the subject, but he gives no remedy. Talking five minutes to the children," is of no avail, for what shall the preacher talk about, unless he wastes his energies on subjects outside of religion? The themes the pulpit discusses are, by their metaphysical nature, beyond the grasp of their adult hearers, beyond even their own. The wisest and the best men of the past have wasted their intellectual strength in striving to fathom them without success. Ever and ever these dogmas have been explained, yet ever await explanation. The strongest mind soon wearies in the vain attempt to grasp, and is content with the vague and soothing reflection that the mystery of godliness is past understanding. How then can the child become interested in the dry discussion? To become in-terested it must understand, and this is impossible. To interest the children the minister must talk on live subjects, such as appeal to the imagination and satisfy the inquisitive disposition to know the why and wherefore of the world around them. This would open the fields of science, awaken thought and thereby endanger the desired result, of the acceptance of the creeds.

After all, was not the minister right who thought best to have the children attend church though they slept through the sermon, iust to establish the habit of church going? We are creatures of habit, of educational prejudice, and it is as well, rather better to sleep through a sermon we do not understand than to weary ourselves by a vain attempt at understanding.

For the Rengio Philosophical Journal. Letter from Mexico.

HERMOSILLO, Mexico, Sept. 25th, 1883. This city of about ten thousand inhabitants, is the capital of the State of Sonora and is situated about one hundred miles in-land from Guaymas (pronounced Wy-mous), its port, on the Gulf of California. As its name signifies, this is a "little beauty" of a place (pronounced Eer-mo-see-yo); the plaza as in all Mexican cities, the most attractive place within it, is laid out with walks alone which are set orange trees interspersed with flower beds and evergreens, a music stand in the center and rows of seats arranged along the outside walk.

The public buildings are also about the same as in other Mexican States: The Governor's Palace (?), Mint and attendant offices and two churches.

In this State education is compulsory, but the methods of teaching are many genera-tions behind the age, though Don Rudolfo forres, a gentleman very highly educated (in the United States) and speaking fluently several languages, is keenly alive to the necessity of improvement in this direction, but is compelled in this as in every effort to improve his people and State, to be very cautious and patient in urging reforms.

His brother, ex-Governor Don Felizado Torres, is Director of the Mint, and also a thoroughly educated and refined "caballero" (fine entleman), is energetic and earnest in a isting in the general advancement which is taking place in this State. Another brother is about completing his education in a school of Technology in the United States, and will soon be working with his elder brothers in every direction possible to educate and uplift their fellow countrymen who have had fewer or no advantages. This is a remarkable family in many respects; each member is particularly bright, and the sisters vieing with brothers in their efforts to advance the people; they dress plainly though richly, and n excellent taste, and with a view to continued good health (sensible); their example amounts almost to law, and the name of Torres is a tower of strength wherever in Sonora it is heard.

GUAYMAS

has a fine harbor which abounds in fish, in cluding the lobster, crab and shrimp, affording an excellent and cheap item of food to about six thousand people. As a rule these cities are healthy, though recently a fever has prevailed which was thought by some to be yellow fever, and so reported, but was really a fever which sometimes takes hold of persons unacclimated but never affects them when once acclimated. It is expected here that very soon a line of steamers will be put on, plying between this port and Australia, the distance being 1,400 miles shorter from New York than by way of San Francisco, and perhaps another line to China and Japan.

SONORA

being the north-western Mexican State, has been visited heretofore more by Californians than Eastern Americans, but latterly, many from the Eastern States have settled here the coast lands are level and fertile beyond description, though the temperature is high. Wheat, barley, corn, oats, beans, cotton, flax, tobacco, sugar cane, oranges, lemons, citrons peaches, pomegranates, melous, guava and plantain are cultivated with success, and not infrequently a succession of crops is raised on the same ground each year. In some portions of the State the grape vine grows and yields abundantly, and the manufacture of brandy and wine is becoming an item among the industries of the State Peaches, apples, pears, apricots, etc., all do well, and vegetables are raised with little labor and in great quantities. Sonora has also excellent grazing lands, and immense herds of horses, horned cattle, sheep and goats are raised annually. The mountainous egions have a climate about like that of Central Illinois, while as you descend to lower altitudes and toward the coast, the thermometer stands at higher range.

MINES. There has been great quantities of metal xtracted from the mineral regions of this State, and some good mines still exist, but like all Mexico, "it is believed that the best are yet to be found," and again I wish to say to your readers, if you are not a practical miner, have nothing to do with mines, uness you make the venture as a venture knowing that it is more than a thousand to one, that you will never see the return of a cent of your money. It is the most reckless and desperate of all kinds of gambling, and none should indulge in it, who by reason of a lack of skill, knowledge and capital can-not control any enterprise into which they may be invited. Some men make money out of mining, but, dear reader, it is not you. Look about you, and show me one man in a hundred thousand of the "dear people" who ing would become established. | hundred thousand of the "dear people" who | precious mine.—Mr. To this Mr. Moody replied that he would has ever made a penny in mining; for every | St. Louis Magazine.

tal prize in a lottery.

In comparison with the State of Chihuahua. prefer Sonora very decidedly. It has more tine lands, better timber, is better watered, has greater variety of soil and climate, is nearer to market, has cheaper transportation, has coal deposits and the governing class of its people are superior in education and ability, and in no respect, except in area, is there inferiority to be justly charged to Sonora. The area of Sonora is about 125,-000 square miles; its population but about 145,000 or 1 16-100 per square mile. Land of the same quality is cheaper than in California many fold; it is a pity that Sonora was not an American instead of a Mexican State. CAROL.

P. S.-Excuse the invasion of woman's prerogative—a postscript, but by accident my attention has just been called to your leading editorial in the issue of June 24th, 1882, entitled "The Situation." Nearly a year and a half has passed and to my mind, the article can be better appreciated now than then. I wish that all may read it now. CAROL.

Tuttle-Coleman - Empty Harangues-Boston Spiritual Paper, etc.

To the Editor of the Religio Philosophical Journal: Allow me to congratulate you on having on the list of your correspondents, such "level-headed" men as Hudson Tuttle and Wm. E. Coleman. The letters of both those gentlemen in your last paper (Sept. 29th) are worthy the especial thought of your readers.

The position taken by Mr. Tuttle and so ably illustrated, is, of course, not presumed to be a new one; but it is one always important to be kept before the people. It is the very essence of that religion of humanity and that individuality of soul growth and responsibility which reason and experience will ever sanction. His "thus saith the spirits," as Mr. Tuttle holds and as we have heretofore argued in your columns, is but a revised edition of the ancient, "Thus saith the Lord." Neither one should be implicitly relied upon in the conduct of life or the fostering of growth; i.e. (in ancient thought and expressisn) "the working out of the soul's salvation.'

It is true, there will always be leaders of men, gifted with larger knowledge and higher intuitions, whose announcements, both in this life and in or from the next, will command attention and respect, because they are worthy of it. But such announcements should never be bowed to as oracular, or relied upon with unquestioning reverence. Had these simple precepts always been the rule of the world, instead of being the exception. how much of folly, how much of suffering, how much of retarded growth towards perfected conditions might have been saved. Even such minor follies as Mr. Coleman relates, of the Spiritualists of California, beguiled by the tricks and schemes of a somewhat prominent improvisatrice, would have been avoided, had they more wisely watched the indications of her verbose and off-times empty harangues; or had they listened to the more than hints given in your Journal, concerning her unsoundness. We remember once writing of her absurd balderdash in the line of science, about planetary conjunctions and perihelions and the wonderful significance of the star, "Alpha Draconis," in con-nection with the Egyptian Pyramids, which was the merest stuff, no more worthy of scientific notice than the veriest empiricism of the whilem astrologer.

Such nonsense fully satisfied me at the time, what was more than suspected before that her assumed oracular utterances under the equally assumed influences of great names, were as "sounding brass and a tinkl-

ing cymbal."

There are others, prominent in the ranks of Spiritualists, worshipfully looked up to as almost infallible, who have been attempting the same role in scientific fields, and made little out better. Their unreliability will in due time appear, and the ever old les son which mankind are so slow to learn, be again repeated.

Your contemporary and special friend (! the editor of the "Boston spiritual paper, seems to be the standing champion and up bolsterer of all forms of rottenness and deceit. When will the many good people who now-read and value that sheet, have their eyes opened to the weakness (or wickedness? of its principal editor? The more we extend our observations, the better we are satisfied, that amongst the fraudulent and tricky, aided by such papers, will be found the most earnest opponents of the organization of Spiritualists into a body of rational seekers after true growth. J. G. J.

Hockessin, Del., Oct. 1, 1883.

Do Your Best. .

Do not underrate your ability to achieve success in a noble undertaking till you have fully tested your powers of action and endurance.

Pluck is the main spring of human power, and the one quality lacking to success where failure is written on many a well begun

It is strength and determination of spirit more than strength of body, that enables one to carry on to successful completion a noble, though it may be arduous undertak-

A little yielding here and there to disinclination, an unconscious succumbing to flagging energy, spoils more life prospects than real inability to attain some coveted

Indofence is a sort of second nature with many of us, which it takes a great deal of will power to uproot and supplant. Not being compelled by stress of circumstance to do a thing, becomes with us a sufficient reason why we should not do it till we allow necessity to become the only spur that can goad us to action.

Some grow disheartened and relinquish a beloved project, because the heights to which they aspired seem more inaccessible than their first awakened ambition pictured them. Seeing the success but not the struggles of those who have preceded them in their chosen vocation, they think the way is easy, and so being unprepared for 'obstacles, are fain to turn back when they meet with them.

While there is no royal road to success, the way that is, is free to all, and none should deem himself too lowly to attempt the best that his heart desires, and though the scope of his abilities may fall short of what others have attained, he will deserve none the less laudation if by his untiring zeal he wrests from himself the very best that in him is Many possess within themselves rare jewels of precious worth, of which they are quite unconscious till they begin to delve the precious mine.-MRS. HATTIE A. CHUTE, in

The Vatican-Priests in Rome.

ROME, Sept. 26.-Never since 1870 have so many priests been seen in the streets of Rome. More than 2,000, including the Cardinal Archbishop of Turin and the Archbishops of Milan, Florence, Naples, Palermo, Cagliari, Siena, Perugia, Pisa, and Spoleto, have arrived within the last week from Sieily, Sardinia, and all parts of the peninsula, the advance guard of the great Italian pilgrimage of which the lay section is to assemble Monday next. This morning the ecclesiastics were received in audience by Leo XIII. in the great hall of the Canonization above the vestibule of St. Peter's. Including the ecclesiastics of Rome and the district. there were 5,000 present. The Pope received them seated on his throne and surrounded by many Cardinals and members of the Pontifical Court. An address was read by Cardinal Alimonda, Archbishop of Turin, to which the Pope replied at some length.

In the course of his speech he said: "This union is at one and the same time our strength and glory, and fulfills the supreme prayer of the incarnate Word of God, 'Rogo. Pater, ut omnes unum sint.'" He told them that in opposing themselves to the fatal work of those who aimed at the destruction of religious unity, which by the mercy of God Italy had always enjoyed, they would prove that their love for Italy was true. If they were accused of being enemies of their country because they continued faithful to him and to the Apostolic See and desired that its prerogatives should remain intact and even its civil sovereignty be saved, that instead of disturbing should strengthem them. In that way they would show themselves the truest and most faithful friends of their country, for the Roman Pontificate was the most splendid of Italian glories, the richest source of her prosperity and greatness.

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Prof. ADOLPH OTT, New York, says: "I used it for seasickness, during an ocean passage. In most of the cases, the violent symptoms which characterize that disease yielded, and gave way to a healthful action of the func-tions impaired."

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AMERICAN COMMUNITIES.

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"Much of bigotry that now obtains would then be dissipated and a broader, truer view of Christianity would be the result."—National Republican, Washington, D. C.

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Woman and the Household.

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

HOME.

the what is home? that sweet companionship Of life the better part:
The happy smile of welcome on the lip,
Upspringing from the heart.

It is the eager clasp of kindly hands, The long-temembered one; The ready sympathy which understands All feeling by its own.

The rooy cheek of little children pressed To ours in loving glee; The presence of our dearest and our best, No matter where we be.

And, fating this, a prince may homeless live, Though palace walls are nigh: And, having it, a desert shore may give The joy wealth cannot buy.

Far-reaching as the earth's remotest span, Widespread as ocean's form,
One thought is sacred in the breast of man—
It is the thought of home.

That little word his human fate shall bind With destinies above, For there the home of his immortal soul Is in God's wider love.

CLIPPINGS CONCERNING WOMEN.

A Miss Ella Green gets \$1,800 salary as commercial traveler for a St. Louis jobbing house.

Mrs. M. M. Munger is superintendent of public schools in Nebraska. That State has ten women physicians, one woman lawyer, one woman minister, and six women county superintendents.

Helen P. Clark is superintendent of schools for Montana Territory.

Miss Eliza Gordon publishes a successful stock journal at Springer, New Mexico. She has recently been appointed postmaster at that place.

Mrs. Mary Ann Dacomb Scharlieb and Miss Edith Shore are the first two women to se-eure medical and surgical degrees from an English university. Mrs. Scharlieb is to go to Madras, and Miss Shore has been given the medical charge of the women working in the general postoffice.

Mrs. James Brandon who left Edinburgh three years ago, on her appointment as Her Majesty's Inspectress of Schools in Madras, has just passed the examination for "high production in Tamil." This examination entities the successful candidate to a special grant of £100, which has only once before been claimed in the Madras Presidency by an inspector of Schools.

Mrs. Emily V. D. Miller of Vicksburg, Miss., has invented and patented a cotton-picker. It is made of gutta percha, and is expected to be of considerable advantage in the cotton

Three bundred women voted at the school election at Binghamton, N. Y., on September 23th. The first time they had the privi-

back in early days. She resides at Forest Grove, in that State, and is still in good health. The saddle on which she rode across the plains forty-five years ago is still in her possession. Her son, C. H. Walker, the oldest white person born in Oregon, was with her in Portland on the day of the recent railroad parade.

The Tribune has the following: "Carmen Sylva, otherwise the Queen of Roumania, has lately retold the story of the Wandering Jew. She has treated it from a wholly modern point of view. The wanderings of her Ahasuerus are undertaken to find proofs of the existence of a God. Many stages of existence, many metamorphoses of being and mind, has Ahasuerus to go through before he is brought to the knowledge that God is no visible great king, but a spirit and a truth, and a working Power, pervading all things, whose manifestations have been evolved and made evident through the ages in the form best suited to the peoples and the temper wherewith it dealt. Very tender as well as powerful is the scene in which he comprehends that God is the Life of the universe. He falls on his know and eries: 'My God, my God, my God! I sought Thee on the whole earth: I sought Thee in sacrifice and renunciation; in sin and in madness did I seek Thee. I have suffered all wee on earth, have drunk of all grief. Doubt was my food, darkness my But now my eyes see. God is in human life. And having thus spoken, the spell that bound him is broken, and he dies.

" A royal court is commonly supposed to be a centre of luxurious and extravagant influences, but that of Roumania certainly is not. Queen Elizabeth, when first she entered the country as Princess, was struck by the pomp and lavish extravagance of dress that prevailed, and has ever since been energetically working against it, and in favor of simplicity, modesty and economy. For herself she is fond of the plain costume of the Roumanian peasant girls, and habitually wears it at her summer home, among the Carpathians. Her manner of life, too, both there and at Bucharest, is unassuming. She rises early, often at 4 o'clock, even in midwinter, and without disturbing any of the household, lights a lamp and sits down to her work. Her rooms are richly adorned, in great part with her own handiwork, and she welcomes visitors in the most affable and unconventional manner. On State occasions, however, she bears herself with imperial dignity and is every inch a queen."

The Editor's Easy Chair of Harper's Monthly, contains the following pertinent remarks. It cannot be too strongly emphasized that woman's work must be done as well as man's, to be successful:

WOMEN IN JOURNALISM.

"The nature of the work to be done is not changed by the fact that it is a woman who undertakes it. It may be done better, more delicately, more shrewdly, more honestly, but it is the same work and requires the same qualities, whether the worker be a man or a woman. There are, indeed, some special branches of labor upon a newspaper, such as that which relates to the dress of women, to needle and other work of the kind, with which women are naturally more familiar than men, and women will therefore treat them more satisfactorily and intelligently. But 'a woman's duty upon a newspaper' is sub-

nalism was Harriet Martineau. For some years | 430; St. Stephen's at Vienna, 443; and St. she wrote editorially for a London paper. Her | Paul's at London, 384.

articles were upon the current public questions of the hour—the policy of the Government at home and abroad, the characters of eminent public men and the various problems of political economy. There was no editorial contemporary of Miss Martineau's who was more fully equipped for the office of public censor, and the volume of obituary biographies which was collected from her contributions to the paper, are as admirable and vivid as any which appeared in any journal of the time.

The Woman's Club of Richland Center. Wisconsin, held its first annual meeting lately in the Baptist Church of that place, Mrs. Julia A. Bowen, president. From her address of welcome we take the following:

"As a club we have grown in numbers from a membership of twelve to fifty. We have the nucleus of a library—have taken a short course of study in political economy—given four public lectures, and sent petitions to county, congressional and State legislatures for prohibitory and equal suffrage amendments to the State constitution. We hope to go steadily on with our work with the good people of the country to help us, until every man and woman shall feel it both a duty and privilege to join in making the State and Nation a type of the pure, exalted Christian

The objects for which we work are better homes, better laws, and better charities. We do not expect to revolutionize the continent, do not expect to revolutionize the continent, but hopefully and steadily to help each other in the knowledge of the truth of every day life which makes us all free. Truths concerning home and the Nation, the study of which naturally leads us into grave questions of right and wrong. Taking for our essons the pure teachings of heroic women of our time who have made the path so easy of our time, who have made the path so easy

to follow, our way has been pleasant. "God has anchored woman's heart to the cradle by chords of love too strong for custom or law to sever; but while engaged in motherly cares her heart instinctively inquires, what next? When this accident of my being, this son, shall enter the larger home of the State, can I still throw around him the safeguards of my love crystallized into laws? Ah, no, mother! Thus far and no further. Sit here in the vestibule and weep. Thy son is too great to be hampered by womanish whims. A career is before him too grand for thy conception. Henceforth thou art not equal to share with him great thoughts. What wonder, then, if after cen-turies of weeping she brushes away her tears and heroically asserts her womanhood and tries to enter in after him.

Science and Art.

Successful experiments have lately been made at Coblentz in the training of ravens as carrier birds in place of pigeons. The latter are more subject to the attack of birds of prey than ravens. The trained ravens were made to fly a distance of forty miles, and their performances gave much satisfac-

Probably the fastest train in America is the afternoon express on the Canada Atlan-

Selma has the most wonderful artesian well in the world. Two separate streams of Ways to do thing: How success is won; Anna water of entirely different properties flow Maria's Housekeeping; C. Y. F. R. U.; Post water of entirely different properties flow Maria's Housekeel from this well. This effect is produced by Office Department. the insertion of a two inch pipe within a four inch tube. The larger pipe descends four hundred feet; the water has no mineral qualities, and is very cold. The inner pipe descends seven hundred feet; the water is strongly impregnated with sulphur and iron, and compared with the temperature of the twin stream, is quite warm. - Selma (Ala.)

bers, more than 600 egg germs, which develop gradually and are successfully laid. Of these 600 the hen will lay 20 in her first year; 135 in her second, and 111 in the third. In each one of the following four years the number Rev. W. F. Crafts, and "Homiletic of eggs will be diminished by 20, and in her cles," by Dr. Holme, are suggestive. ninth year she will lay at most 10 eggs. In order to obtain from them sufficient product to cover the expense of alimentation, they should not be allowed to live over four years -Annales de la Sociedad Odontologica, Ha-

Mr. Chamberlain, of Saratoga Springs, N. Y., extirpated woodchucks by the following device: After they had refired for winter quarters, and the surface of the ground had been deeply frozen, he chose a cold night and shut up all the holes with earth, pressing it down so that the entrance and exit were hermetically sealed, excluding the air. With all their strength they could not dig out of their prison, and died as in the "black hole of Calcutta;" not one came out alive. This plan is better than a bounty or "drowning

The English sparrow, which has become so prevalent throughout the country, has demonstrated itself to be a first-class nuisance. fighting and squawking continually among themselves, and driving robins and other domestic birds from their usual haunts. How to get rid of the ubiquitous sparrow is now the question. In Germany and England the sparrow is a game bird, and is much sought after for pies, which are highly prized. By all means says one of our contemporaries. put him on the list of game birds in this country, and make the season from January 1 to December 31. In addition to this it would be well, suggests the same authority, to offer rewards for methods of popularizing the sparrow as an article of diet.

The Washington correspondent of the Cleveland *Leader* writes: The Washington monument is the wonder of Washington, and its beauty the admiration of both Americans and foreigners. Already over 350 feet high, it rises from the banks of the Potomac a great white marble shaft, piercing the clouds, and backed against the blue of the sky. It is already the grandest obelisk the world has ever seen, and in the mons of the future, should the nations of the day pass away, leaving no more records of their progres than the mighty ones of the Egyptian past, i will surpass the Pyramids in the wonder of its construction. It is already higher than the Third Pyramid, and within a hundred feet of the size of the second. It is taller than St. Peter's Cathedral, and when finished it will be the highest structure in the world. To-day the Cathedral of Cologne, 512 feet high, is the tailest work in the world. stantially the same with that of a man.

"Perhaps the most conspicuous and noted of women who have been employed in jourthe Second Pyramid, 453; then St. Peter's,

The Presse, of Vienna, lately described an operation, the transfusion of blood, successfully carried out by Professor Nothnagel in conjunction with Herr Ritter von Hacker. On account of the unsatisfactory results recently obtained in several cases by using human and lamb's blood, it was resolved to try a butter with declaration and lamb's blood, it was resolved to try a better method, already suggested by several physiologists. This consisted of a solution of common salt of 0.6 per cent rendered alkaline by two drops of concentrated solution of soda. The patient treated on this occasion was a young man who was in imminent danger from weakness of the heart, con-sequent upon loss of blood by reason of an abscess in the stomach. An incision was made in a vein in the upper part of the arm. and by means of a funnel-shaped receptacle about two pints and three-quarters of the fluid in question were introduced into the system of the patient, who is now expected to recover.

The Wisconsin State Medical Society, durine wisconsin State medical Society, during its recent annual session, passed a resolution virtually declaring consumption to be an infectious disease, and urging the necessity of the proper isolation and disinfection of those suffering from it.

BOOK REVIEWS.

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

SIBYL. A Poem. By George H. Calvert. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. 53 pp. Price, 50 cents.

As there is said to be "nothing new under the sun," Mr. Calvert will probably not con-sider it severe criticism if we question the originality of his "Sibyl." It is a touching little poem embodying much the same thought as Whittier in his "Two Rabbies:"

"Hope not the cure of sin till self is dead." It exemplifies the thought that a great sorrow can be best assuaged by helpfulness to others; that the selfish promptings to escape the pain, no matter at what cost to other, reacts, and only add to the pain we vainly try to ease. Sorrow that is brooded over belittles; that which causes us to feel for others, strengthens and elevates.

The poem breathes a spirit of deep reverence for Nature and her beneficence and ability to draw the thoughts from those

"Self caressings, Unconscious drunk with incense from the *me*, Which dims the higher vision, *the* mind gropes While thinking that it mounts triumphantly." We quote also the following:

"Deep Nature's lifetul voice
Is ever tuneful, ceaseless paran, paid
To the creative Spirit,—a call
On many-tongued creation to rejoice
In being, with cadence musical,
When cataract or lion roars,
Each is in tune with robin's early pipe,
Or the low-nested lark that singing soar

Magazines for October not Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, "You'll be my Grandmamma," I sighed; A Child's Par-ty; The little Gold Miners of the Sierras; The election at Binghamton, N. Y., on September 28th. The first time they had the privilege of voting was three years ago, when they polled only forty-seven votes. The election was very orderly. The voting of women has coused to attract attention. In Boston, Mass., the number of voters has greatly increased. The widow of the Rev. Elkanah Walker is probably the sole survivor of the women who role across the plains to Oregon on horse-Tales of the Pathfinders; In case of Accident;

THE HOMLETIC MONTHLY. (Funk & Wagnalls. New Yorko The new cover and broader margins show it off to advantage, and its contents are fully up to its high standard of excellence. The foreign pulpit is represented by Dr. Parker, Rev. Stopford A. Brooke and Rev. C. H. Spurgeon; while Dr. J. M. Buck-ley, Dr. Buttz, of Drew Seminary, Dr. Dobbs, Dr. Jeffrey and others, sustain the American The hen has in her ovaries, in round num-ers, more than 600 egg germs, which develop gradually and are successfully laid. Of these by's "Light on Important Texts;" and Dr.Curry's "Great Preachers Whom I have Known," are continued. "The Minister's Study," by Rev. W. F. Crafts, and "Homiletic Specta-

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Metaphysical Medicine: Swallowing Batrachians; Saurians and Ophidians; Insanity; Is Disease Hereditary; Timely Catharisis; Cutaneons Diseases; Inertia; The use of Jequerity in Eye diseases; Extremes of Heat and Cold.

THE SIDERAL MESSENGER. (Win. W. Pavne. Northfield, Minn.) A monthly review of Astronomy.

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KEYSER, W. VA.-Dr. W. D. Ewin, Says: Many esteem Brown's Iron Bitters as an excellent tonic.'

TREDELL COUNTY, N. C .- The Ex-Sheriff, Mr. W. F. Wasson, says: "Brown's Iron Bit-ters has improved my digestion and general

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There is no grace to a benefit that sticks to the fingers. Reason should not regulate, but supple

ment virtue. Eczema (Salt Rheum) Humors and Pimples, worst forms cured by Dr. C. W. Benson's Skin Cure.'

Startling Facts in Modern Spiritualism, by the well known writer, Dr. N. B. Wolfe, M. D., price, handsomely bound in cloth,\$2.25. This edition is revised and corrected from the one that had such an enormous sale a few years since, and will be found interesting, as it gives a graphic account of the phases of spirit phenomena that have occurred since the advent of modern Spiritualism to the present time. To be had at this office.

Spiritualism at the Church Congress, by M. A. (Oxon). This pamphlet is sent forth in the belief that it will be welcomed in many thousand homes where Spiritualism is little known, and it is so low that all can buy at least one copy. Price, ten cents. For sale at this office.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal:

During the past few weeks a movement has been made by those having the charge of the spiritual meetings in this place, to find better hall accommodations in which to hold their meetings. Success has seemed to crown the labors of the committee. Upon approaching John C. Tilton, of this city, one of the largest real estate holders, and a gentleman who has real estate holders, and a gentleman who has never allowed a building owned by him to be used for the sale of spirituous liquors in any form, the committee learned that his hall 36 Main Street, known as Tilton Hall, could be leased for a term of years, which has been accomplished, and its interior has been refitted and put in good order, and now presents an inviting appearance for the society and its friends. The name of the hall has been changed from Tilton Hall to Brittan Hall, in honor of our ascended friend and brother. S B. Prittan. The first service was hold in the Hall, Sunday, October 7th, at 2 o'clock, P. M., with one of the Lake Pleasant converts to the spiritual platform, Mr. Anthony Higgins, of New York city, who took for his subject, "Ancient Spiritualism." If Mr. Higgins has really taken a departure from the Woodhull-Severance platform, then will his future labors tell, and applicable of the second of the sec bors tell, and undoubtedly every friend of Spiritualism will bid him good speed. Haverhill, Mass. W. W. CURRIER,

The little volume "Beyond the Sunrise. Observations by Two Travellers," just issued by the John W. Lovell Company, is in many points one of the most notable of the series. Iwo well known American writers, who choose to remain anonymous, give here the choose to remain anonymous, give here the results of long experience in certain phenomena in Psychology, Clairvoyance and Theosophy. The facts embodied suggest Robert Dale Owen's "Footfalls on the Boundaries of Another World," but are of a higher order, passing beyond the mere story of apparitions into the region of causes and effects. The spirit of the little book is peculiarly reverent and quiet. Spiritualism as ordinarily unand quiet. Spiritualism, as ordinarily understood, has no place in its pages, though everyone at all familiar with the best thought of that often deservedly maligned topic will recognize the fact that it harmonizes with it, and is full of hope and promise for a better future. The "Little Pilgim" has done much to familiarize the public with the faith of the higher Spiritualism, and the present volume is in the same line of thought, and will reward even the same line of thought, and will reward even the skeptical and questioning reader. The final chapters, which hold "The Professor's Story," and embody certain thoughts on marriage, are of real power and beauty, and the "Conclusions" can hardly be questioned by any who believe that, in the condict of good and evil good always wine conflict of good and evil, good always wins, though the victory sometimes passes on and is not seen by mortal eyes. (Lovell's Library, paper, 20 cents) .- The Continent.

Oalisne. The New Bible in the words of Jehovih and his Angel Embassadors. It is a history of the Earth and her Heavens for twenty-four thousand years. Bound in sheep

Books Received.

THE SINGER'S WELCOME. By L. O. Emerson. Price 75 cents. Boston: Oliver Ditson & Co. Chicago: Lyon & Healy.

GUY MANNERING, by Sir Walter Scott. Paper cover, 15 cents. Philadelphia: T. B. Peterson &

BEYOND THE SUN RISE, by two Travellors. Price paper cover, 20 cents. New York: John W. Lav-PANIEL WEBSTER, American Statesmen Series,

by H. C. Lodge. Price \$1.25. Boston: Houghton,

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and IN SPIRIT-LIFE: Or Life as He Now Sees it from a Spiritual Standpoint.

CARRIE E. S. TWING, Medium. Pamphlet form, Price, postpaid, 20 cents. For sale, wholesale and retail, by the Religio-Patlosophi-cal Publishing House, Chicago.

GUIDE-POSTS

IMMORTAL ROADS. By MRS. JACOB MARTIN.

The author says: "As a fixelly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, pestage 2 cents extra. For sale, wholesale and retail, by the Religio-Philosophi ML Publishing House, Calendo.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE;

THE LAW OF CONTROL. Two Papers Given in the Interest of Spiritual Science.

By the purported dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chingo.

A SAILOR THIRTY YEARS.

About three months ago I was taken with severe name for the small of my back, in the region of the kidneys, from which I became a terrible sufferer. I consulted with a number of physicians, and finally placed myself under their treatment, they felling me I had the sclutic rheumatism and kidnev complaint.

On examination, my urine was found to be in a very bad condition, of a very dark color, and impregnated with a heavy red brick-dust deposit, and very offensive. I had the most careful and best medical attendance, and trica all the popular remedies without experiencing any relief. Fortunately about this time the virtue of Hunt's Remedy being called to my attention, I bought and used a bottle, with such satisfactory results that I continued on for six weeks, when, having used four bottles. I found I was as well as ever and entirely cured. All pains left me, my water returned to its natural color. I am new in excellent health, and able to attend to my business (grocery).

Whenever an opportunity occurs to recommend your valuable medicine I always du 10, 20 I am confident it will do all you claim for it, and that every time. Yours, with gratitude. CAPT. JOHN KIMBIDALL.

New London, Conn., May 9, 1883.

ALEXANDER'S CASE.

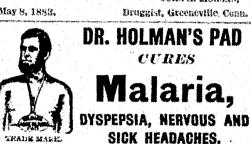
About one year ago I was taken with a severe attack of disease of the kidneys, from which I suffered severely. I applied to our local physician, and not receiving any help I called on Mr John A. Morgan, our druggist, and stated my case. He immediately handed me a bottle of Hunt's Remedy, effering it as the great specific for that complaint. I commoneed using it at once, and from the very start I began to improve, and by the time I had used the bottle was entirely well. I would advise any persons having difficulty with the kidneys to give Hunt's Remedy a trial, I know of one ease besides my own being cured, and would cheerfully recommend it to any

CHARLES H. ALEXANDER. Foreman Dyo House, Shotucket Mills.

Greeneville, Conn.

I certify to the above being a true case, having sold the medicine to Mr. Alexander, and know him to be a gentleman respected highly in the position he helds.

JOHN A. MORGAN,



ngew, Typhold, lillous and Intermittent Freeze and will care Chronic Discribes, Summer Complaints, Children's Discases, and conditions from which many ladies suffer in slience. Beware of Initiations. For further informa-ation send for Pamphilet or write to Dr. Holman personally. If not found at your nearest drugglist, send registered letter direct to this office and get your Pai by return mair Regular Dais2.0m. Special Pad \$2.0m, lost and duty (for Canada), paid. HOLMAN LIVER PAD CO., P. O. Box 2112 93 William St., N. Y.

THE INDEX!

RADICAL WEEKLY JOURNAL PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS.

Editors, (W. J. POFTER:

CONTRIBUTORS:

Moncure B. Conway and George Jacob Holyacke, of London, will write for The Index every month during 1832. Among the other contributors are Prof. Felix Adler, John W. Chadwlek, M. J. Savage, F. M. Holland, W. H. Spencer, Mrs. E. B. Cheney, Mrs. Anna Garlin Spencer, Caroline H. Date, Mrs. Sars A. Underwood, Miss M. A. Hardaker.

The aim of The Index 18—

To increase general intelligence with respect to religion: To faster a nobler spirit and quicken a higher purpose, both in the society and in the individual;

In the society and it the individual;
To substitute knowledge for ignorance, right for wrong, truth for superstition, freedom for slavery, character for crood, catholicity for higotry, love for hate, humanitanianism for secturianism, devoltion to universal ends for absorption in selfish schemes.

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Exchanges and individuals in quoting from the RE LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

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

CHICAGO, ILL., Saturday, October 20, 1883.

NOTICE TO SUBSCRIBERS.

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

Evangelism.

It takes a great variety of people to make a world, as has been often said, and the oldest and most observing man is in a state of chronic surprise at discovering new species of the genus homo, and the odd freaks they indulge in. Not the newest revelation of this sort, but a very prominent one in some places, is the Evangelist and the system on which he works. Evangelists are in season in the same months with oysters. What is the precise relation of these two species o "hard-shells" is unknown; but it is certainly true that the average evangelist finds his season begins in September and ends in April. and is best in coldest months. Whether the external cold suggests the need of internal warmth, or the kindred suggestion of prayer that "the fire may descend," would seem somewhat superfluous when the thermometer is in the nineties; whatever the reason, the result is the same, evangelists and oysters are tabooed in the months that have no R in them. Circumstances must be exceptional, indeed, that would make a church organize a revival in the summer time.

Revivals times when old trutha blaze forth in men's minds with new light-are not new in the history of the world: but the professional Evangelist is. John the Baptist is said to have gotten up a very respectable revival, but he did not hunt for engagements. nor bargain for so much pay for his services sub rosa. The evangelist, from Moody down, always professes supreme indifference to money, but is particular as to his board and lodging. Perhaps because of this affectation of indifference, the getter-up of revivals gets well-paid generally; and as the same sermons will serve in a hundred places, the work is much easier than that of a stated pastor; so the crop of evangelists is larger every year.

Of course, as Evangelism comes to be a recognized industry, a host of new appliances, unknown in immature ages of the world, are pressed into the service. Mr. Moody, who stirred our city slightly a short time ago, is having two immense iron buildings constructed for him in London; but the American genius is ahead of the British, as might be expected. The following item has appeared in some papers:

"The Fallroad car fever has struck a missionary, named E. A. Harris, who has been so excited by the spectacle of the ease and comfort with which Mrs. Langtry, Boucleault and Modleska have traveled over the country in special cars that he is trying to raise \$16,000 by subscription, in order to build a 'mission car,' upon which he can go scooting across the surface of the North American continent saving souls at the rate of stay miles an hour."

Ordinarily, when a minister in any church has preached his old sermons with as many new texts as could be made to fit them with a little stretching, when the people have got tired of listening or sleeping, and begin noticeably to stay away from church, making the pastor feel lonely and impecunious, then the church officers begin to mourn the "deadness in Zion"-perhaps to hint the sermons are not so good as they used to be. For self-preservation the pastor bestirs himself, perhaps invites a "satisfying preacher" for a few weeks. The people crowd to hear the new speaker, but find him so utterly bad, that faith in their old preacher revives, and they are content to hear with satisfaction the sermons they had scorned. But mostly, a revival is sought for. The evangelists

sure to receive applications-urgent ones-'guaranteeing conversions" for low pay, so soon as it is suspected there is a chance of engagement. Then meetings are held night and day, for two or three weeks, or until the interest seems to flag; then the revival ends, and the evangelist carries to another church his sensational sermons, his frantic exhortations perhaps, with some of them, acrobatic displays, not dangerous, nor yet very amusing, though sometimes startling.

What is the result? What the effect on individuals and community? Much less than is claimed. Many are brought into the church in a hurry, who would have otherwise come in deliberately. Some "hard cases" are saved. they say; but unless they, too, become revivalists, they are apt to turn to the old excitements, and, after a time of seeming prosperity, another revival is needed.

Religion becomes a series of spasms-not a life, and the church is really weaker after each convulsion. What is the effect on community? If any, not good-let our daily papers testify. Crime rife as ever, apparently. A few liquor-stores closed temporarily. but the sale of opium and chloral largely in-

Dr. Talmage, of Brooklyn, is quoted as saying that out of 600,000 population, not more than 100,000 go to church, and not over 20,000 get any good by going. These last figures are probably exaggerated. Another preacher, in a recent sermon, declares the young men persistently ignore the morning services, at least. Perhaps it is only social reasons which draw them to the church in the evening. This feverish religion, this flush and chill, this grotesque life, this seeming death. is probably only an exaggerated illustration of the alternation which is the law of life, the "mild dissipation" of the church; but it is impossible to avoid a suspicion that if a more reasonable theology were taught, and men urged to avoid sin rather than to evade the suffering it causes, there would be less need of excitement; the world might miss some amusement, but it would have a quieter,

and, on the whole, a truer life. And right here comes in the Spiritualist' philosophy as a solvent. Let preachers of every sect study it more and they will profit thereby. Let people come to realize that they should act right because it is right so to act, and not because of rewards or avoidance of punishment. Impress upon the mind until it shall take root and become a part of the individual, that the other side of the grave is but a continuation of life and not a new one: that spirit friends quite like those left behind, will at once surround the individual there, and that his situation, prospects and progress depend as much upon individual effort as when here; that there is no free ticket to Paradise; no royal road to bliss; no advancement even in spirit-life except by exertion.

We are glad to learn from the current news of the day that Secretary Folger has a kind heart. It appears that John Carroll, for ten years a watchman at the Treasury Department, has been going down to the grave during the last year with consumption. One hundred and eighty days ago he grew so weak that he could not leave his home and report for duty. He has been carried on the rolls of the department, however, and by his salary has been enabled to liquidate the usual heavy expenses needed to a long illness without becoming a burden to any one. Finally he was dropped from the pay-roll and he was notified of the fact at once. He did not sleep the following night, and in the morning a carriage conveyed him to the treasury department. His weight was fifty pounds. He entered a room occupied by the watchman and requested a talk with the Secretary. A messenger announced to Secretary Folger that Carroll was in the room of the watch, and asked that he be granted the privilege to see the Secretary at his room. The messenger added:

"Carroll is a mere skeleton, poor fellow, and cannot live many weeks. Shall we carry him up to see you? He says he would bore you but a moment?" Secretary Folger replied: "No, do not ask him to stand that ordeal. Poor fellow, he ought not to be out such a day as this. No, I will go down-stairs and see him." The old watchman whispered but a few words to the Secretary (he was too weak to speak aloud) when Mr. Folger admonished him not to talk further, saying: "Go to your home and have no more care for your position. Your dismissal shall be revoked this day and you shall never want." Those who saw the meeting or learned the facts are lauding the kind-hearted Secretary of the Treasury to the very skies.

On the Watch.

To the Editor of the Religio-Philosophical Journal:

I see in the Journal an advertised watch called the New American Lever Watch and a recommend to the readers of the JOURNAL to buy the watch as a good time-keeper. Please let me know if you recommend the watch.

Kokomo, Indiana. GEO. W. PEARCE. We know nothing of the watch beyond the information contained in the advertisement which comes to the Journal through a reputable advertising agency. We exercise as close a supervision as possible over our advertising columns, but cannot in the very nature of things be expected to hold oursolves responsible for the bona fide character of the goods advertised.

Mr. Geo. P. Colby, Mrs. Simpson and others addressed the Spiritual Communion Meeting last Sunday, conducted by Mrs. S. E. Brom well, at the West End Opera House. Miss watch the market, of course, and a church is | Williams furnished the music.

J. Frank Baxter in Trouble.

On another page will be found an account which places Mr. J. Frank Baxter in a most unpleasant predicament. We publish the statement of a correspondent of the Syracuse (N. Y.) Journal and follow it with Mr. Baxter's explanation. Immediately after the occurrence we were flooded with letters calling attention to the matter, also with numerous papers containing severe denunciations of Mr. Baxter in particular and mediums and Spiritualism in general. As is our rule in all such cases, we took prompt measures te learn the bottom facts in the case. The result of our efforts is a mass of testimony, which Mr. Baxter's communication renders unnecessary to publish, as his statement agrees substantially with the account in the Syracuse Journal so far as the contents of the envelope are concerned.

To continuous readers of the Journal is goes without saying that in considering cases involving the honesty of a medium no sectarian or party feeling, no personal friendship, no fear of "hurting the cause," no false interpretation of charity has the slightest weight with our judgment or colors our criticism; the sole object of our endeavor is to do strict justice, regardless of commendation on the one hand or denunciation on the other. No pecuniary incentive and no ties, social or consanguineous will ever sway us from this course. Our secular contemporaries and casual readers are referred to the files of this paper for proof of our assertion. and we desire to impress this strongly upon every reader before expressing our convictions in the case under consideration.

The circumstances of the case are briefly these: A lecturer on Spiritualism who also claims to be clairvoyant and clairaudient, offers his services to the public; the most interesting feature in his platform work is the séance at the close of his lecture, during which he describes, personates and gives names of those who have died, with dates and, sometimes, striking incidents connected with their lives. This lecturer goes to a little town, lectures, gives the usual scance and departs; following his departure an envelope is found in his room containing data which might have been for use, at least some of it, to make success certain at the customary seance; material which every opponent of Spiritualism will eagerly declare, and with apparently good reason, shows incontrovertible evidence of fraudulent practices; material which even the average Spiritualist will be disturbed to hear of, and whose suspicions can only be removed or confirmed by further explanation. The circumstantial evidence against the accused is fearfully strong, as conclusive as would have been the discovery in like manner of counterfeit money in the possession of a travelling live-stock buyer in a community which had suffered from counterfeiters; possession would be seemingly

evidence of a guilty intention to utter it. In his dilemma, what is Mr. Baxter's salvation? CHARACTER! and this alone. He makes a plausible explanation, but of itself alone without the moral support of character to re-inforce it, this would not be accepted by the great majority of Spiritualists. In this trying ordeal Mr. Baxter can proudly point to his life's history, to his reputation for truth, to his upright life in corroboration and support of the truthfulness of his statement. He has a right to ask, ave! to demand! that Spiritualists at least, shall accept his statement. He has earned this right by an honorable career: Spiritualists can do no less than to believe he tells the truth, and the rest of the public should certainly give him the full benefit of his record.

We make it a part of our business to study the character and history of every medium. lecturer and writer who comes in any way prominently before the public, so that when occasion arises we may not act hastily nor unjustly. We have studied Mr. Baxter; we have followed him from his boyhood days in old Plymouth up through his youth and mature manhood; we are familiar with the history of his development as a medium; we have had him in our own home for a month at a time, where we watched his every expression of word or countenance; we know his weak as well as his strong points. We believe we know him well enough to give a verdict as to the truthfulness of his explanation of the Georgetown affair; our verdict

is that he tells the truth. It may be superfluous to continue; but to more completely inform the reader of the impartial character of our judgment, we will add: Mr. Baxter is not, and never has been, we think, a subscriber to, or regular reader of, the JOURNAL, neither has he ever done us or the JOURNAL a personal favor that has come to our knowledge. We have not always approved of his views on moot questions which have come up in the past, and probably shall not in the future. But on this point, the clear, emphatic language embodied in the platform of the American Spiritualist Association expresses our view:-"Character is the supreme consideration not the belief so much as what we are." We believe he will even now see more clearly than ever before the wisdom of the Journal's course in discriminating between mediums and mediums and giving the public the benefit of the classification.

So long as Spiritualists, as a body or in any considerable number, lump mediums. honest and tricky, together and demand equal consideration for each, regardless of their respective merits, just so long must Mr. drunken rowdy, Charles E. Watkins.

Mr. Geo. P. Colby at Lester's Academy.

On Sunday evening last, George P. Colby, trance speaker, delivered an excellent address at No. 619 West Lake Street, taking for his subject: "The Needs of the Hour." The controlling influence carefully and critically analyzed the present status of Spiritualism, pointing out the many defects that exist and which are obstructions in the road of progress, and which must be removed by systematic culture on the part of mediums and Spiritualists generally. The mediums who have been selected, in a great many instances, by those in spirit-life for the transmission of their thoughts, have been uncultured, and hence illy adapted to give expression to exalted ideas, and therefore the progress they have made in enlightening the world has been comparatively slow. This course, pursued by advanced spirits in selecting their mediumistic instruments heretofore, has been absolutely necessary on account of the religious and intellectual bias of those who have been systematically educated in the schools of earth, rendering them so unpliable that they are illy adapted to receive an influx of light from the supernal realms. As Spiritualism advances, making ling reading matter upon Oriental philosophy, converts in the domain of literature and science, this condition will gradually change, and instruments adapted for the expression of a higher order of thought, can be more easily obtained.

The controlling influence impressed upon the minds of those present the necessity of more thorough culture, and a more complete understanding of the philosophy of our glorious cause, on the part of mediums as well as others in our ranks. He deplored the existence of fraud in our midst, but claimed that it would gradually give way under the influence of an enlightened public sentiment which would in the course of time, take full possession of the minds of the people. Our halls should be larger; they should be made so attractive by systematic adornment, that people would naturally gravitate to them for spiritual instruction, and the world be made gradually better thereby. The lecturer closed with an earnest appeal for Spiritualists to be more active and liberal in the work of disseminating the grand truths of Spiritualism. The address throughout was listened to with close attention. Mr. Colby will lecture again at the same place next Sunday evening.

The Notorious Anna Eva Fay.

The Portage Democrat facetiously states that Spiritualism took a "great boom" "last Sunday night," when 500 people forsook their church duties and went to hear Anna Eva Fay's "religious illustrated lecture," claiming that if the "fool killer, had stood at the door when the audience came out, he couldn't have found a victim in the crowd." Commenting on the above The Radical, of Randolph, Iowa, says:

"We do not know that the general public of Portage are to be blamed for being humagged by this Annie Eva Fay Combination. but there are very many intelligent Spiritu-alists in that city who certainly are blameworthy for not exposing the real character of this notorious spiritual fraud. The woman Annie Eva Fay, and her assistants, Melville H. Fay and, we presume, Charles C. Braddon have have been known for years as spiritual impostors, and have been repeatedly de nounced as such by the Religio-Philosoph-ICAL JOURNAL, Chicago, and other spiritual papers of the country. And were not this the case, every intelligent person at all familiar with the phenomena of Spiritualism, would know from reading their advertisements that they were frauds.

Death of Prof. Wm. Denton.

Just as we were going to press this week, we received the following note from Mrs. E. M. F. Denton:

"I just received a cablegram from the East Indies, announcing that Mr. Denton is dead. My sons are coming home."

With deep regrets we read the announce ment of the transition from earth to spirit life of Prof. Denton. Eminent as a geologist. eloquent as a speaker, widely known as an author and profound thinker, and universally esteemed for his many sterling qualities his premature demise is a great loss to Spiritualism and the world. No man in the whole ranks of Spiritualism can fully supply his place: In our next issue we shall allude more fully to his life and incidents connected therewith.

Cremation.

When the Belgian chemist M. Creteur was charged with the purification of the battlefield of Sedan, he was compelled to resort to cremation in order to dispose of the heaps of half-covered bodies. Not one case of illness occurred among his 250 workmen, though they were at work under a blazing sun. After the battle of Worth and Gravelotte and the two sieges of Paris the bodies of the slain were cremated, and none of the usual contagious disorders occurred. In Russia, after the retreat of the grand army, corpses were burned wholesale, and later, before Paris, 4,000 were cremated with a similar avoidance of bad effect. It is said if a similar method had been adopted in Egypt the cholera would not have broken out at Damietta.

The Denver (Col.) Republican publishes a lengthy article upon cremation, giving the views of physicians and others of that city upon it as a sanitary measure. Dr. Bateman said that he was thoroughly convinced that if cremation was the custom, instead of burial, epidemics would cease."Decaying bodies." said Dr.B.. "emit gases so subtle that they | pin finding-one unsuccessful and the other Baxter, a temperate, virtuous, honest man, a | can peretrate anywhere and everywhere. The gentleman, remain on practically the same | air becomes inoculated, and human beings in footing as the hoodlum, Jas. A. Bliss, or the | turn become touched with the virus, and disease ensues."

GENERAL NOTES.

Notices of Meetings, movements of Lecturers and Mediums, and other Items of Interest, for this column are solicited, but as the paper goes to press Tuesday M., such notices must reach this office on Monday.

Dr. E. D. Babbitt has removed to 143 Cutter St., Cincinnati, Ohio.

Macon, Georgia, has a somnambulist who is only two and a half years old.

English church dignitaries are interested just now in the work of evangelizing the people of Terra del Fuego. Mr. John McDongal of New Orleans, passed

through Chicago last week on his way home. having spent the summer in the North. A lady in Augusta, Me., possesses four kit-

tens, a few days old, which are connected together in somewhat the same manner as were the Siamese twins. G. B. Stebbins spoke at Whittier Grange Hall, near Gurnee, Ill., on Sunday last at 11

o'clock, to a good audience, notwithstanding the storm and bad roads. On Monday he left the city for Detroit, to reach home after a busy month in Iowa. The Theosophist for September is to hand and contains the usual amount of interest-

art, literature and occultism, mesmerism and other sciences. Price. 50 cents a copy; for sale at this office.

Mrs. O. E. Turner is the name of the author of the "Sturla-Stiles Tragedy," instead of Mrs. O. G. Turner, as announced in the Jour-NAL. The book can be obtained by addressing the author at Fredonia, N. Y. Price \$1.00: postage 9 cents.

The Rainbow is the name of a paper just started at Sydney, New South Wales, and devoted exclusively to the interests of the Children's Progressive Lyceum. It is neatly printed and will, no doubt, be instrumental in doing great good.

A social meeting was held under the auspices of the Glasgow Spiritualists' Association. on the evening of the 11th of September, on the occasion of presenting Mr. David Duguid with a testimonial, in acknowledgment of his long and valuable services on behalf of Spiritualism.

The Liberal says: "The progress being made by the Australian Secular Association is of the most gratifying nature. Although not yet a year old, its member roll now numbers 500, and fresh candidates for membership are constantly coming forward. At the present rate of increase we fully expect to see the association at no distant date, become a very strong body."

Wm. C. Bowen will lecture for the Brooklyn Spiritual Fraternity in the Church of the New Spiritual Dispensation, Clinton Avenue below Myrtle, Friday evening, Oct. 19th, at 7:30 P. M. Subject: "Spirit Mediumship." Hon. Wm. Coit will lecture in the same place Oct. 26th. Subject: "Humanity's Search after God and a Future Life." Scats free and all are welcome.

On Saturday evening of last week, Mr. Geo. P. Colby gave a scance in the editor's library. Mrs. L. B. Sayles being present. Three spirits controlled, gave their names, fully identified themselves and spoke at considerable length. The first was Dr. Samuel Maxwell, the second, Mr. Shepard, the husband of Mrs. Ophelia T. Shepard, the lecturer, and the third, Malcolm Campbell. an acquaintance of our boybood whom we had not thought of in many years.

Apropos of Matthew Arnold's visit to America, Professor Beers, of Yale, will discuss, in "Open Letters" of the November Century. Matthew Arnold's curious criticism on American civilization, published nearly two years ago. In a humorous, yet appreciative vein, he will point out the value, to America, of the gospel of "sweetness and light," and the peculiarities of the American Philistines.

The Edmunds plan of putting an end to polygamy by disfranchising those who are guilty of it has not proved a success, and is doomed to further failure. The evidence of polygamy is in the hands of those to be punished, and they will not furnish it against themselves. Gentiles cannot penetrate into the recesses of Mormon homes to find out what are the real relations existing between those who say that they are living together as brothers and sisters. The church solemnizes all marriages in secret, and gives no certificates and furnishes no record of any kind. W. S. Pettit. of Alliance. Ohio, writes: "Ly-

man C. Howe at Alliance, Ohio, was greeted to a grand surprise Sunday morning, 7th inst. Our janitor, Mr. Jos. Osterstock, sur prised every one by his beautiful decorations of the platform at Independent Church. On one corner stood several sheaves of wheat; on the other several of oats, with flowers, ferns. fruits, etc., etc., between. Also on the speaker's stand stood the beautiful "Gates Ajar." covered with white carnations, roses and tube roses, supported by a base of smilax. Subject for lecture, 'The Summer is ended, the Harvest is passed; and for poem. 'The Beautiful Gates Ajar.' Everybody was satisfied and happy."

Mr. Irving Bishop, September 15th, gave his farewell performance in Liverpool, Eng., which consisted, says the Post of that city. of some conjuring experiments, a little thoughtreading, and a superabundance of egotistical description and wholesale vituperation anent the recent Labouchere challenge. Though a high price of admission was charged, and the experiments, etc., lasted for three hours, all that was attempted was the exposition of Psycho, the cabinet trick, two attempts at prevented—and the reading of a bank note after three distinct attempts. Taken as a whole, the exhibition was pronounced a failcall last week.

Mr. A. Boggs of Indiana spent several days in the city last week.

Our valued contributor, C. W. Cook, gave us a call last week while on his way to Neonah, Wisconsin, where he will make his home hereafter.

Mrs. Lita Barney Sayles, one of the directors of the Association for the Advancement of Women, and a contributor to the JOURNAL. the Index and other papers, is this week the guest of Mrs. J. C. Bundy.

Giles B. Stabbins is not a very warlike man, but as he affective service in the late Iowa campaign, the republican papers of that State insist on calling him "General" Stebbins. He no doubt did much good in a general as well a generous way-because he is one of the Journal's trusted correspond-

The November number of the North American Review will contain a contribution from Dr. Norvin Green, president of the Western Union company, in opposition to the proposed Osawatomie.

sall are likely to secure the permanent services of Mr. E. W. Wallis as their resident lecturer. Mr. Wallis will, it is expected, shortly remove to the above town, and there is no doubt that his able services will prove commend him to the friends as an earnest, upright and able worker in the vineyard."

Mr. S. J. Dickson, whose consultation and operating parlors are at 266 Wabash Avenue. is making some cures by the simple process of "laying on of hands" so astounding as to contracted limbs, spinal trouble, nervous prostration, cancer-so-called, tumor, etc., etc., have yielded to his magical touch. Mr. gentleman. He can be trusted to deal honorably with all who may need his services.

Mr. and Mrs. Simpkins of Grant's Pass, Oregon, who have been readers of the Jour-NAL for ten years, are to celebrate their golden wedding on the 24th, and have kindly sent an invitation to the editor and his wife to be present. As cold weather is coming on and the walking is getting bad, we fear the distance will be too great; but, if we cannot be present in person, our kindest wishes will go out to this worthy couple. May they have a golden time, and ere long when called to "climb the golden stair" may they not be separated, but hand in hand make the ascent to that glorious land where their life-long the Red Cross; Mrs. H. L. T. Wolcott, the business, and be more useful to mankind by hopes shall end in sweet fruition.

Last week the leading merchant of Onawa, guished herself anew by her successful engi-Iowa, having bought an immense fall stock, took his grip-sack and overcoat and hurried to the train; he felt in duty bound to get home to vote. Depositing his luggage in the sleeping car, he went in pursuit of a basket of peaches and on his return found his train had left. It took all the psychological power in the JOURNAL office to reconcile him to the situation, but by devouring his peaches and promising to youch for him to his wife and the Republican party he was at last calmed down. What would have been the result had he not been a subscriber to the JOURNAL. is painful to contemplate.

The new movement in India in social, edneational, and religious thought strikingly manifested itself a few weeks ago. At a meeting of the official board of Bombay University, an influential Brahmin member proposed that henceforth in all the laws and regulations of the university the pronoun "he" and its derivatives be deemed to denote. either sex. The motion, after being seconded by an English member, was adopted without a dissenting vote. Thus quietly but emphatically were the two sexes written down equals in the rights of intellect by probably the most important learned organization in the land. In the natural sequence of affairs, the body following the head, this action should be imitated elsewhere, and finally incorporated in the Constitution of the Empire. Such a revolution may not soon, if ever, be wrought.

The Chicago Tribune sets forth that a "study of the doctrines of the Mormons shows that the principal difference between them and other Christians is, that they claim that they are not so much citizens of the United States as citizens of the kingdom of God. Their doctrines, considered apart from the assertion that they are on conversational terms with Divinity and that they derived thence a guarantee for their conduct, which is, of course, of a higher authority than any thing that Congress or the police may say, are about such as the average Christian would easily assent to. They believe in God, the divinity of Christ, the punishment of sins, the life everlasting, and so forth. Their point of divergence is, that they insist that in consequence of their peculiar relations with God they are the only people who are always right, and that the revelations of their priests are the only laws really binding on their consciences, though for politic reasons they are permitted to bow to human authority when it gets them into a tight place."

Camp Ground at Clinton, Iowa.

To the Editor of the Religio-Philosophical Journal:

Being in Clinton, Iowa, some three weeks since, I met Mr. Skinner, the veteran and devoted Spiritualist who owns the grounds used for a camp meeting of Iowa Spiritualists last summer. We went to the place and over the enclosed space of 20 acres together. It is a | ed themselves brothers to every man in need

a good road to the heart of the town of some 12,000 people, and is on the hill sides and high ground some sixty feet above the plain below, with a beautiful prospect of town and prairie, of the broad Mississippi, and the hills on the Illinois and Wisconsin side of the

A large plain hall, in which 1,600 can be seated, some other buildings, wells for water and convenient, airy, dry places for camp tents were seen, and all showed it to be an excellent place—healthful, accessible by railroads from all points, near good hotels and a fit centre for a goodly host of Spiritualists and inquirers from Iowa and adjoining States

to meet. The Iowa State Conference of Spiritualists have lately chosen new officers for the coming year, and have made changes which indicate an aim for a clean and well conducted camp meeting next summer. Their good aim deserves encouragement. G. B. STEBBINS. Detroit, Mich., Oct. 15th., 1883.

The Congress of Women.

The Women's Congress, which is holding its eleventh annual session in this city as we go to press, is composed of representative government management of the telegraph; women from twenty-six States of the Union. also, an article on John Brown, by the Rev. | Among their number will be found physici-David N. Utter, which is calculated seriously ans, teachers, ministers, lawyers, farmers, to affect the popular estimate of the hero of bee-culturists, professors, astronomers, editors, authors, and practical philanthropists. The Herald-of Progress of England, says: They are mostly women who have conquered "We learn that our esteemed friends in Wal- | their own place in the world, and are therefore and thereby qualified to advise and assist other women to fit themselves properly to fill whatever place they, also, may be inclined to work for in the great market of the world. For it is in many cases, the great necessities of very great value to the cause in his im- of the world as much as the demands of their pending new sphere of labor. We heartily own growing natures, that has urged these women out of the old-time seclusion of their homes, and brong t them to take prominent positions among workers of the opposite sex. So many respected names are connected

with this Association, that a selection from them may seem invidious. Yet we may venbe almost unbelievable, were not the patients | ture to quote Mrs. Charlotte B. Wilbour, at living witnesses of the facts. Many cases of | whose move the Association for the Advancement of Women came into existence, and of whom we will speak further, in a future JOURNAL: Prof. Maria Mitchell, LL. D., of Dickson is not only a successful bealer but a | Vassar Observatory for many years; Mrs. Hester M. Poole, the able editor of the woman's column of this Journal; Mrs. Mary F. Davis the lovely and beloved wife of A. J. Davis, well known in our ranks; Mrs. Hester Pendleton, President Free Medical College for Women, New York City; Rachel Bodley, Dean of the "Harmonial Philosophy" to do with your private quarrel? They have nothing at is-Prof. Frances E. Willard, former President of Woman's College of University of Illinois, Evanston, III.; Mary Livermore, the successful lecturer; Mrs. Julia Ward Howe, the present President of the Association, who has just added to her previous writings the "Margaret Fuller" of the Famous Women Series, being published by Roberts & Co; Clara Barton, of white-haired lady who takes care of the trea. | following secular occupations. Don't be led from your path by peaches: I sure of the Congress and who has just distinneering of the Woman's Department of American Industrial Exhibition now in progress in Boston, where she has filled a whole acre of space with woman's work and inventions; none being displayed that do not merit investigation and patronage. These good women were among the one hundred and fifty who signed the Call for the 1st Congress in New York City in 1873:

> We only add Art. II. of the Constitution of A. A. W.:

"OBJECT: Its object shall be to consider and present practical methods for securing to Women higher intellectual, moral, and physical conditions, with a view to the improvement of all domestic and social rela-

The Ethical Society of Chicago.

We desire to call the special attention of our city readers to the Ethical Society which, under the supervision of the talented and devoted laborer. Mr. W. M. Salter, is doing work right in the line of the highest spiritual thought. Mr. Salter lectures every Sunday morning in Weber Music Hall, southwest corner of Wabash Avenue and Jackson Streets, and deserves to have an overflowing house. We listened to him last Sundaymorning and thought it the finest thing we had heard in a long time. We have only space to publish an abstract of his remarks on Char-

He severely criticised the motives of various public and private charitable systems as being merely to get rid of an annoyance. He wanted the old impulse of charity; the Christian impulse—for nothing had so powerfully acted on the Western world in this respect as Christianity—the burning, zealous love of human beings, the pity, the quickness and tenderness of the heart at the sight of want and suffering. Such springs of action would go on moving the world when every meaner motive had spent its force and been long forgotten. In the line of such deeper charity was industrial education—the putting of boys and girls in possession of themselves so that the body should be the ready servant of

the mind. Another public question frequently regarded from a deplorably low point was that of proper dwellings for the poor. He had seen crowded, filthy tenements in New York City, but did not suppose that in this young and ambitious City of Chicago with its ample territory there would be any such. It was as bad here, however. He quoted the public press to show the horribly overcrowded state of several parts of this city, and also to show the public sentiment on the question. The hardness of heart, the absolute contempt of human beings was painful to contemplate. The newspapers discussed it from a business standpoint; the churches let it alone. Churches were not a proof of religion; zeal in paying off debts and mortgages was no proof of religion. Better sell the mortgaged churches and turn them into tenement-houses [applause] if they were not too gorgeous for plain people; after they had prov-

Augustus Day of Detroit made a fraternal mile west of Clinton, with good walking and and made a community from which human misery and wrong were banished, then might they turn to the unseen Power in glad thoughtfulness. The speaker concluded with a brilliant peroration on the higher standpoint of morality; the putting self out of sight in aiming for the universal elevation of mankind in a common sphere of brother

For the Religio-Philosophical Journal Letter to Geo. P. Colby.

DEAR SIR:-"For justice and truth," I am yours, amen! Bad counselors have advised you to go to law with Dr. Mullen. If he has ommitted a "breach of the peace" you have yourself to blame, for you provoked him to do it. If you attempt to injure a man that has done you no wrong and he hurts you while defending himself, you have no legal or moral right to redress. You attacked Dr. Mullen as I understand it, without provocation. He is not a Spiritualist and was not present at the meeting where you defamed his character, but is nevertheless held in good repute in the city of Michigan. I hold that it is possible to be a good citizen with out attending either platform or pulpit meet-

ings.
Now then, you follow lecturing for a live lihood just as other public speakers do, and gather shekels as a reward for your talk. Any man of ability may do the same thing, if he is so inclined, and especially if he likes chicken pie, flannel cakes and sympathetic flat-

While speaking to an intelligent audience in Michigan City, Indiana, you named a spirit well known to your hearers, as being present. Of course they were on the qui vive at once and became curious to learn what the spirit maiden had to communicate. Well! her object seems to have been if we'understand it, to get even with her doctor, against whom she implied the charge that he had sent her to the Spirit-world before her proper time, which in plain English means manslaughter. But you say, "I hold myself re-sponsible to the law for every word I utter while entranced, believing it to be a dangerous precedent to establish the irresponsibiliy of mediums for their utterances, with the present stage of human development.

I thank you, Brother Colby, in the name of justice and truth for your fearlessness in writing such a noble sentiment. It should be printed and prominently displayed in every spiritual publication in the land. You and I think exactly alike on this subject. We have no differences to settle on that point, between us. Let every man of a sound mind be held responsible for what he utters, no matter whether he speaks with his eyes open

With this understanding of your individual responsibility, why should your friends appeal to Spiritualists throughout the country to send you money to carry on a lawsuit with Dr. Mullen? What have believers in sue. There is no principle involved unless it be to hold mediums harmless after they have poisoned the minds of a community with slander, and smirched the reputation of its individual members with implied crime; but this you disclaim!

For one, I will not give money to fee lawyers to persecute or prosecute people who have been publicly defamed by trance mediums. I'd rather contribute to drive them from the platform. They can get in better

Spiritualism is an exact science, governed by laws which are not influenced by our private affairs. It does not require any special pleading to place it "among the immortal things that are not born to die!" It is there, Brother Colby, and neither you nor I are absolutely necessary to the final success of its great mission on earth. We do not add to, but borrow lustre from it, even when we do our best. Let us do no wrong to any man. Cincinnati, O. N. B. WOLFE.

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<u>Passed to Spirit-Life.</u>

Charles Mier departed this life last month at Cliffdale, III He was a German, upwards of 60 years of age, and a Spiritu alist in bollef and fact. He met the change cheerfully and peacefully. May he rest in peace. WM. H. REED.

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, corner of Fulton and Bedford Avenues. J. Wm. Fletcher, speaker. All spiritual papers, on sale in the hall, Meetings free.

WM. H. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 188 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:80 p. M.
Lyceum for young and old, Sundays at 10:30 A. M. Abraham J. Kipp, Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday, at Church Social every second and fourth Wednesday, in each month, at 8 p. m.

Mutual Improvement Fraternity every first and third Wednesday evening in each month, at 8 o'clock. Daniel Coons,

President.

Psychic Fraternity for development of mediums, every Toursday evening, at 8 o'clock, sharp. Col. John D. Graham, President.

Brooklyn Spiritual Fraternity every Friday evening at 7:80.

S. B. Nichols, President.

Brooklyn, Sept. 24, 1888. (P. O'address 16 Court St.)

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

Mediums Meetings, Chicago.

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

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



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DR. BARRITT: DEAR SIR:-I have examined with some caryour Mealth Guide, Jetc., I and cament refrain from expres-ing to you my conviction of the inestimable value of these works. They must form the text books of the new school of Therapeuties which physical science is sure to evolve and should be studied in every family.—A. E. Newton.

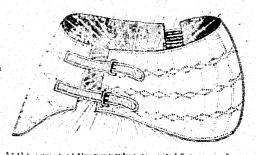
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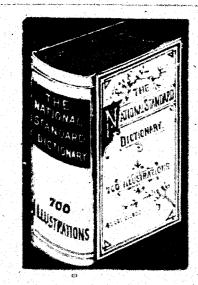
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Love's Morning Call.

DE JAMES 4. ULARS.

Come ever the valley, my darling, my own.

The flowers are waking in gladness and dew,
The spirit of night has deserted its throne.

Thereby a blush of delight on the mountain's

dark blue: The acrows of morning are winging their way
From a puver of gold on the billow's broad

heeds.

The lales of the seems are purpling with day.

The mean les geleep at the gates of the west. I've seen the wild waters encompass your form A4 you reached in the darkness for comfort and light.

I've hear's your low call in the din of the storm, And fels your soft touch in the stillness of might:

Your life shall forget all the anywich it bore Whon adult and alone on a desolate deep; The phantom of corrow shall haunt son no more Mid the cares of the day nor in visions of sleep.

(th, love to of being the glory and grace.

The conver, the impulse, the voice and the breath! It can test at the light of a dearly loved face,

Yet is stronger than edicts, and ruler o'er death;
If planets and systems between us should roll,
And our paths by the spaces be sundered apart,
I should know when a shadow swept over your and, And in syngel by the innermest pulse of your

Come out from the lowlands, my beautiful one, I've crossed the dark mountains that hid you erom mo: The young worning's hugh ripples up from the

And dimples with smiles the sad face of the From the highlands of gold to the valleys of green The voices of summer are singing in tune. And roses are waiting to welcome the queen

With their red lips unturned for the kisses of June, -Abbo"a U. S. Monthly.

Private Correspondence With a Southern Truth Seeker.

The following letters were not written for publication, but it has occurred to us that they might be of some use to other readers, as Mr. Champlin is not alone in the ideas expressed in his first letter concerning the duty of mediums .- Er. JOURNAL. Dear Ser:

A friend of mine intends visiting the exposition at Louisville, Ky.; and I am trying to persuade him to continue on to Chicago and see something of "spirit phenomena" that we of the South read so much about, but never see. Would be be likely to find good "Bundy proof" mediums there during the month of tutcher? As there any metablishing mediums of betober? Are there any materializing mediums in licago? His visit, if satisfactory, would add to your subscription list many new subscribers. When we ask a person here to subscribe, the question invariably ie, do you of your own experience know spirit return to be a fact? We then must candidly answer, "No!" What we read in spiritual papers is all we know, and that is only hearsay evidence, although we of ourselves feel that there must be sometime in the North Section 1. The South is sadly behind on this one oct, whether it is our own fault or not, I caunet I wrote to Thomas Hazard over two years ago calling his attention to our want of mediums. He re-ferred my letter to the Ranner of Light and the Burner referred it to the waste basket I suppose; at any rate I have not heard from it. I knew when he referred the same to the Hanner of Light that nothing would be the result, for I asked him to please explain why the guides of Mrs. Richmond. Slade and Colville, called them North, East, West and even across the wide Atlantic and failed to send them South where their services are so much needed; we would welcome them and treat them kindly.

I should long ago have written to you on the same subject, but noted your reply to a Texas correspondent, somewhere about a year or so ago, where he wrote you, asking how mediums could be induced to

Come South, and you very kindly informed him to come South, and you very kindly informed him to raise his own mediums, or something to that effect. Woll, we shall patiently wait and, perhaps some one may come to our relief, but I do not look for much until a good spiritual paper is published here in our midst, or until the Journal, or some other spiritual paper induces such mediums as Slade to come South. Truly yours, Chas. C. Champlin. Pass Christian, Miss., Sept. 11th, 1883.

CHAS. C. CHAMPIIN, Esq.—Pass Christian, Miss.) Door Byother.—Your breezy letter of the 11th, covering \$5.00 on subscription was duly received.

There is no medium for form materialization in this city whom I can commend to your friend. Indeed there is no public medium for form materializations whom I con, without reservation or norm materializations whom I con, without reservation or explanation, commend. I do not mean by this to say that they all practice fraud. I assure you that the best results of investigation are not to be had by witnessing these public exhibitions. They must be wrought out through study and labor in the home or neighborhood circle. In referring to the fact that prominent medicing have come exercisely and fact the South mediums have gone everywhere but into the South, you seem to convey the idea that they have been shirking duty by not so doing; that in some way they are under obligation to go there. Now, my good friend, when mediumship becomes a matter of mer-chandise it is at once amenable to the laws of trade and goes where most is to be made out of it. If you want Slade or Mrs. Lord or Mrs. Simpson or any other good medium in the South, that is if southern people want them, they can be had by opening negotiations as you would for a lawyer or any other pro-fessional. I sympathize with you all most deeply in your desire for further knowledge on this subject, but the hard facts are just as I have stated them. If you and every other Spiritualist in the South, will go to work determined to develop your mediums, in less than two years you will have as good as any in the world. Should the friend you spoke of, or any other southern friend come to Chicago, I shall be most happy to see them and pay them any attention posilble with a busy life.

Yours very truly, JNO, C. BUNDY.

Dear Sir:

I feel it a duty to acknowledge the receipt of your favor of the 25th ult... and at the same time to state to you that I am convinced that you really are interested in the advancement of the truths of Spiritualism and that your "tirade," as I was wont to call it often to myself, against certain mediums was just-

I care not how exalted the gift of mediumship-if the same be subject to barter and sale to the "highest bidder," then in that event, I take no stock in such mediumship and must acknowledge that your advice to your Texas correspondent was perfectly right when you instructed him to try and develop his own mediums, and I shall try and the by your whole-

some advice.

I shall show your kind lefter to friends, so that they too may be convinced that Jno. C. Bundy is not

I have always thought (up to the receipt of yours of 25th) that the "guides" of such mediums as Mrs. Richmond, Henry Slade, W. J. Colville and others were working incessantly for the good and spread of the truths of Spiritualism, and that naturally they (the guides) would disect their media to go where most needed, or in other words to those in spiritual darkness and under the bondage of orthodoxy. I also thought it the duty of our press to call the attention of those mediums who were not guided (?) to such "fields and pastures new," therefore my breezy letter as you term it. I find (I am sorry to say) that letter as you term it. I find (I am sorry to say) that my opinion of the spirits guiding and controlling these several gifted persons called mediums—(which I now see means "go between" where there is the most money), was too hastly formed. I looked upon them as exalted personages (if I may use this term) wasting through these mediums, solely for the good of humanity spiritually—not solely (as I now see) for their media's pockets. These "guides" certainly must be what are termed in Boston, "earth-bound spirits," and I now see the necessity of an or-

ganization, so broad as to cover North, East, West and South. Then if we are visited by mediums they must bring credentials, showing them to be genuine. We can in that event keep posted as to all who are pure and at the same time those who are addicted to perpetrating frauds.

I can now plainly see why you and your Eastern friend, the Banner of Light, do not agree on all subicets, and from this day, I promise to desist from ex-claiming (after reading an article in the Journal, on fraud) "There's another Bundy 'tirade' on an innocent medium."

I cannot help but feel that you are really trying to I cannot help but feel that you are really trying to purge our ranks of all, save those who are working for the good of their fellow creatures, and the blessed truths of Spiritualism. I am forced to acknowledge that one genuine medium is worth a thousand tinetured with fraud. Then let us know who are pure and the balance let us stamp "oleomargerine," that every seeker after truth may be properly posted, thereby oxidility being imposed man.

thereby avoiding being imposed upon.

Let me stop right here or I shall make this (intended acknowledgement of yours of the 25th) a long letter. With many thanks for your brotherly advice and sympathy, and wishing the Journal, every success, I remain yours truly and fraternally,

Pass Christian, Miss., October 2nd, 1882. All good, honest mediums work for the good of Spiritualism; so far as circumstances will permit. their work is unremitting. But in the very nature of things they must adapt themselves to the circumstances under which they live and work, and cannot be considered derelict in duty if they fail to go forth as pioneers, dependent upon the benevolence of those whom they are trying to enlighten concerning Spiritualism. Latent powers of mediumship exist in every neighborhood; if spirit communion and spiritual culture are desirable and valuable, they are worth working for.

So long as the public expects to buy spiritual knowledge, as it does its groceries, in the open market whenever wanted, rather than to cultivate it at home, just so long will there be a market for inferior and adulterated goods; and in the last analysis it will be found that the moral responsibility for this rests in a general way upon the public to a greater degree than upon the purveyors of these imperfect or spurious spiritual wares.

We believe an honest competent medium whose time is given up to the public should be richly paid, especially in view of the fact that most people prefer to buy their spiritual knowledge with money rather than to work it out for themselves. The possibility of spirit communion being admitted, and that it can be had through persons possessing medium powers, it were far better to go diligently to work to discover and develop this power, than to spend time in bewailing the dishonesty of those who make a business of supplying it, or waiting for the "guides" to guide an honest medium to the door of the seeker. These remarks are in no manner intended to apply personally to our esteemed friend Champlin; they are for the general public or whoever may profit by them.

A Vigorous Voice from Ohio.

To the Editor of the Religio-Philosophical Journal:

I desire to write you a personal letter of thanks for your good fight for decent and rational Spiritualism. I have been grieved at the lack of good sense shown by so many Spiritualists. Look at the absurd and ridiculous claims put forth in the advertisements of nearly every spiritual paper. Your own paper, the Religious Philosophical Journal, is not quite clear of them, still it is less faulty in this direction than any other that I know of. The claims of fortune tellers, astrologists, clairvoyants and of fortune tellers, astrologists, clairvoyants and healers are so nearly the same as to subject all to suspicion. I have paid some money to investigate the claims of these advertised healers, and character readers, and I have found yet nothing but fraul, and I very much question if one in a thousand of them have any ability to do anything like they claim to do. Spiritualism has enough of genuine merit to attract the thinking class, but this absurd kind of claim will drive off every true and honest investiga-tor. Free-love and its kindred vices cannot hurt the cause more than these fraudulent practices. Spiritualism must become rational or it will sink into a worse condition of superstition and terrorism than our orthodoxy of to-day. There are Spiritualists that would crucify me in a modern fashion for finding fault with jugglers, astrologists, healers and fortune-tellers, acting under the guise of mediums and clairvoyants. There has never been any form of religious belief that has attracted more diversified intelligence to itself in the same time than has that of Spiritualism. We find the most eminentscientists believers in its phenomena after due investigation and the most rigorous experimentation. It is truly an experimental religion. Everything can be rigorously tested by experiment, and yet there is no re-ligion worse freighted with error unless we honor the theology founded on the erroneous dogmas of the hurch religion, and there is but little of degree in religious error anyway. The reason that the errors of the Spiritualists are worse than others is because they (the Spiritualists) appeal to reason, while the orthodox ignore reason and appeal to authority.

I want to thank you for the stand you are making for right and reason. All good thinkers must come to your way of viewing these things. No free lust under the guise of personal liberty should be tolerated as a part of Spiritualism. The doctrine of humanity should be engrafted onto our belief. Every believer should be liberal and intelligent in views held by others. No belief should be promulgated not founded on absolute experimentation. Rigid morality as developed in the nineteenth century should be insisted on in the lives of Spiritualists Men in all the walks of life should be just as good as women, and all should be as good as the best in

society anywhere.

Again thanking you for your manly fight for the right, I am, yours truly.

Margaret Patty, of Windsor, Ind., writes: preceived your letter of Sept. 22nd, and it is impossible to express my thanks to you and Mrs. Simpson for your kindness. On last Saturday I received a regist-ered package from some unknown friend containing 10 dollars. I prize such favors more highly, coming unsolicited on my part. I did not expect my letter to appear in the JOURNAL, but it must have been to appear in the JOURNAL, but it must have been right, since so much good has grown out of it to me, and I hope good will result to all concerned. I can't fully express my thanks, there being no language that can express my gratitude. I would say to my unknown friend that no favor was ever received at a better time. Good spirits were surely engaged in it, and I feel then the last and I feel thankful to all.

Mrs. Patty has ere this seen the Journal of last week and knows all we know of the \$10,--ED.]

M. M. Thornburg of Santa Maria, Cal., writes: Spiritualism is neither dead nor slumbering in this place, but slowly and cautiously working up the best material we have. We have here two very reliable test mediums for trumpet manifestations, and although they require darkness as one condi-tion, the minds of the sitters become wonderfully illuminated as they receive the most astounding facts, tests and truths ever heard by mortal man. We would be glad to have a trance speaker come here, one that could assist in enlightening the minds of those who are afraid to investigate in the dark.

Mrs. Julia Jamieson of Kendaliville, Ind. writes! Such scances as were held here appeal to our closest reasoning, and challenge the investiga-tion of those who would contend that intelligence cannot exist outside of matter. The Journal is highly spoken of here, and for, its independent course, is entitled to the support of all persons who desire to elevate the cause of Spiritualism.

Lewis Kirtland, of Minneapolis, Minna writes: Spiritualism seems to be beoming here just now, having three new mediums from abroad to talk and give readings every Sunday: Mrs. L. A. Coffin, Mrs. C. M. Steers and Mrs. Cornelia Gardner. The last is a host and takes us all by storm as a lecturer. Miss. Sunda M. Johnson, however, keeps the fold the same

The Father of Fish-Culture.

Seth Green's Ideas About the Finny Tribe and Sond of His Varied Experiences.

(Tarf, Pivid, and Farm.)
"How did you ever come to devise this scheme?" "I have been working at it ever since I was large enough to bend a pin."

The above remark was addressed to Mr. Seth Green, the veteran fish culturist, who is known to the entire world, and his reply indicates the extent of his labors.

"When I was quite young," he continued, "I would lie on the limbs of trees that reached out over the water entire afternoons watching the movements of the fish and studying their habits. In this way I discovered many characteristics which were before unknown. I saw, as every observer must see, the destructive elements that are warring against fish, and I realized that unless something were done, the life in the streams of this country would become extinct. To counteract this disastrous end became my life work, and I am happy to say I have seen its accomplishment." Were you successful on the start?"

"No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compelled to experiment in an entirely new manner. The work was a careful and tedious one, but I finally succeeded, and to-day I am able to hatch and raise fully seventy-five per cent. of all

"Enormous! Why that is a larger percentage than either the vegetable or animal kingdoms produce in a natural condition."
"I know it, but we exercise the greatest care in

the start, and guard the little fellows until they become able to care for themselves." The foregoing conversation occurred at Caledonia

where the representative of this paper was paying a visit to the state fish hatcheries. It has been his privilege to report very many interesting sights within the past twenty-five years, but the view presented here exceeds in interest anything ever before at-

"How many fish are there in those ponds, Mr.

"As we have never attempted to count them it will be impossible to say. They extend way up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be as many afterward as before. We have nearly every variety of the trout faully and many hybrids."

"You speak of hybrds, Mr. Green. What do you mean by that?"
"I have experimented for years in crossing the breed of the various fish and am still working upon it. We cross the female salmon trout with the male brook trout, and thus produce a hybrid. Then we cross the hybrid with the brook trout, which gives us three-quarter brook trout and one-quarter salmon trout. This makes one of the finest fishes in the He has all the habits of the brook trout, lives in both streams and lakes, develops vermillion spots on his sides, rises readily to a fly, is far more vigorous and fully one-third larger than ordinary brook trout of the same age. The possibilities of development in the fish world are great and we are rapidly ascertaining what they are."
As the man of news watched the countenance of

Mr. Green while he was giving the above account, he could not but feel that he was in the presence of one of the few investigators who, from a rich and life-long experience, bring great benefit to the world. Let the reader imagine a strong and stalwart frame, surmounted by a head strongly resembling that of Socrates, and covered with a white silky beard and luxuriant gray hair. Seth Green, the father of fish culture, is a picture of health, and the reporter could not help remarking so.
"If you had seen me the last winter and spring,

oung man, you might have thought differently, said the veteran.

"How is that. One would think, to look at you, that sickness was something of which you knew nothing" nothing."

"And so it was until last winter. I went down into Florida in the fall to see what kind of fish they had in that State and study their habits, and was attacked with malaria in its severest form, and when I came home I realized for the first time in my life that I was sick. My symptoms were terrible. I had dull, aching pains in my head, limbs and around my back. My appetite was wholly gone, and I felt a lack of energy such as I had often heard described but had never experienced. Any one who has ever had a severe attack of malaria can appresent ciate my condition. I went to bed and remained there all the spring, and if there ever was a sick man was the one.

"It seems hardly possible. How did you come to recover so completely?" "My brother, who had been afflicted by a severe

kidney trouble and threatened with Bright's disease was completely cured by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and am bappy to say I am a well man to-day and through the instrumentality of Warner's Safe Cure, which I believe to be one of the most valuable of medicines. Indeed, I see it is in-dorsed by the United States Medical College of New York, and that Dr. Gunn, dean of that institution, ias written a long article concerning its value."

"And are you now as well as formerly?"
"Apparently so. I keep the remedy on hand all the while though and do not hesitate to recommend

it to others."
"One question more. How many ponds of fish have you here and how are they divided? "Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2 pones of hybrids, 4 of one-quarter salmon and three-quarters brook trout, 2 ponds of gold fish, and 1 pond of Carp. Then we have what we call the centennial pond or happy family, consisting of crosses of different fish, including Kennebec salmon, Land

Locked salmon, California salmon, brook trout, salmon trout and hybrids. These fish range in size from minnows to 18-pounders, and in age from one-and-one-half-months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty well for a community of many millions. Indeed the whole secret of fish culture can be summed up in four things. Impregnation—using no water. Plenty of food. Plenty of pure water and cleanliness."

The numerous fish exhibitions which are taking place in all parts of Furnamend the manual line.

place in all parts of Europe and the unusual inter est which is being manifested in this subject throughout the world all owe their origin to the process above described as originated and conducted by Seth Green. It is certainly cause for congratulation to every American that this country produces so many men whose genius brings value to the world, and it is proof positive of the greatest merit that a remedy even with such high standing as Warner's Safe Cure is known to have, should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

Tests of Spirit Presence.

Yesterday, a lady in deep trouble called to see me. Her name is E. V., residing in the suburbs of the city. She had faithfully attended for several years a very sick man; did all that could be done for him, passing through some trying scenes incident to his troubles. However, the sick man, R., meant to compensate the good family of friends who had faithfully served him, but like many others, he waited until too late. A few days ago the spirit of R. came to me, saying, "Well, Ellen, after all, things are in a dreadful muddle, and I am in deep sorrow and darkness. I find that I still live. E., all the dreadful scenes you passed through with me, are ever before my eyes. I am heartily sick of them; they will not vanish until justice is done. You well know that I meant to do right. My surprise on arriving on this To the Editor of the Religio Philosophical Journal meant to do right. My surprise on arriving on this side was great. There came before me a little glimpes of light, which, I learn, is a small spark of the gimpse of light, which, I learn, is a small spark of the divine life, and that is all the light I have, my physical sight being gone. I am earth-bound, and would be in darkness, but for this faint gleam of the spiritual ray. Who will help me? First I want justice done you. My relatives cared nothing for me, and I did not wish to make a will to have upset by attorneys, and now I very much regret to see things wasted by the selfish and unjust. Take warning, all, upon this subject. There is no pleasure for the debauched and low here." and low here."

The above was fully recognized by the lady. The man was not known to the medium. C. D. man was not known to the medium. Cincinnati, Ohio.

Wallace C. Downs writes: I consider the JOURNAL the best spiritual paper published.

The Brooklyn Spiritual Fraternity.

To the Editor of the Religio Philosophical Journal: An appreciative audience assembled to hear Judge A. H. Dailey's lecture, "Organization for Practical Work." The Judge declared the subject had engaged his attention ever since he had begun to study Spiritualism, for the need of organization was always apparent. The subject could only be spoken of in the most general way. He defined the argument of two or more to do any particular thing as an organ-ization. The conference is an organization, so is the Church of the New Spiritual Dispensation. Objection is often made, "You have too many now; are not able to support what you have." These organizations are small ones, adapted for local work; we have nothing that appeals to the whole country or to other com-

tries.
We hear much of the apparent insignificance of Spiritualism. "It does no great work," they say. This, if true, is caused by want of organization, affecting other than merely local interests. There are three questions needing answer: Is there a need! What shall be the plan? Can it be effected?

In the early days of the spiritualistic revelation, the

In the early days of the spiritualistic revelation, the phenomena chiefly attracted attention, but it was speedily discovered that back of the phenomena was a wide, far reaching philosophy, an evidence of con-tinuity of life beyond the grave. If this discovery bad been in fitting hands the world would have learned it faster; for as soon as it was discovered that it was something greater than more or less amusing phenomena, as soon as it claimed recognition of its thought, of deductions from its facts, they who had hitherto told men what to think, feared and denounc-

Pointing to the Old Testament where they found some similar phenomena, they said it was diabolism. They succeed at our mediums, claiming that this revelation, if genuine, could come only to the high revelation, if genuine, could come only to the high and holy. So the organized teachers of science and religion in their colleges and churches, attacked and denounced Spiritualism—the "high and holy" would have nothing to do with it, because there was no organization—because there was organization most complete and powerful opposed to us. The better class were scared away and the worser element prevailed, capping the climax by raising Victoria Woodhull to prominence, thereby justifying some sharp things said about Spiritualists. There are said to be eleven millions of Spiritualists in the United States, I doubt it; but I am sure that out of the fifty millions of our population, at least forty millions have had of our population, at least forty millions have bad their opinions materially modified by persistent at-tacks of Spiritualism. It is a comfort, too, that conversion with us is permanent. Once a man becomes convinced, he never changes.

We need an organization that shall combine our

We need an organization that shall combine our numerous societies, so as to present an unbroken front to the foe everywhere, that, planting itself firmly on a few basic truths, should defy all attempts to corrupt these. There is no greater enemy to Spiritualism than a medium who is busied in laying before the world teachings that would sap the foundations of all morality. There should be no uncertainty in our utterances about free-love and common honesty. Whatever else may be in our organic law, these points must not be overlooked. Most of the objections to organization, so far, have come from those whose lives were not pure. Organization was forced on us physically and mentally; it was the means of advance for all men and all things. To us have been made the greatest revelations of any age, and it is time we told the story to larger audiences; and waked the echoes of the whole world by procia-mation of these wonders; it is time we devised the system of organization which alone would enable us

The Judge was followed by S. B. Nichols in one of his brief but telling speeches against materialism, atheism, free-love, frauds and other evils. He closed by calling Mr. Albert Smith to the platform, who paid high compliments to Mrs. Hyzer and Mr. French, contrasting them with others who spoke according to previous bias, and taught evil. An organization free from dogmatic certainties but based on mera truths, is needed and in his judgment could be ha l Messrs. Tice, Douglass, Cushing and Cole each mad. short addresses closing a very enjoyable session de short addresses, closing a very enjoyable session de Brooklyn, N. Y., Oct. 5th: D. M. Cole

In Memoriam.

To the Editor of the Religio Philosophical Journal: A brave captain in our midst has fallen! A noble soldier who valiantly fought upon the battle fields of life for the God implanted principles within his soul, has fallen! One who so oft stood in the advance guard, of what almost seemed to be "the forforn hope," and fought against the combined forces of church-craft and ignorance which sought to crush God's truth as revealed to him, has fallen! And a void has been made in our ranks, that none other can fill.

Yesterday, all that was mortal of Uriah Jones was consigned to earth, and his career in this mundane sphere ceased; his life has been tollsome and his struggles have ofttimes been hard, yet he has ever stringgles have outlines been hard, yet he has ever been cheerful, hopeful and submissive. The funeral services at the house were performed by our gifted Sister Hyder, assisted by the choir of the Third Society. Mrs. Hyzer paid a glowing tribute to the worth and merits of our Bro. Jones, in fervid language of rapturous cloquence, that burned itself in upon the hearts of all listeners. The rites at the grave were performed by Rev. Pullman (Universalist) and the choir; the remarks of Mr. Pullman were very happy as well as cloquent.

ist) and the choir; the remarks of Mr. Puliman were very happy as well as eloquent.

My acquaintance with Bro. Jones dates back 25-years or more, and I can say he was a true type of manhood, and faithful in every position of life in which he was placed. In the early part of the late war, I said of hint: "If you want a man that can be trusted, a man that is a gentleman, intelligent, industrious and honest, take him." The next day he was assigned to the place, which was a most inwas assigned to the place, which was a most im-portant one, and most faithfully did he perform every duty required; then neither of us were Spiritualists. I had not at that time given the subject the slightest consideration. I spoke of him purely from the worth I had found in him.

After he accepted the truth of spirit communion, he devoted himself to the cause of Spiritualism, with the same zeal and fidelity that have distinguished his

Ridicule and opposition could reither induce nor force him to lay down the heavy cross he had taken up. He chose to obey the behests of his God and wear the crown of thorns that scoffers placed upon his head, and bear its pangs, rather than deny or forsake the cause he had accepted.

Bro. Jones, like all others who early espoused the cause of Spiritualism, and those who accept it even now, had to bear the pangs of friendship separated, and the contumacy of professed followers of the meek and lowly Nazarene, who assume that all others must think and act as they do, otherwise they cannot be saved by the same grace that saves them nor can they become members of the same fashion-able church or society in which they move; in plain English, they wear the "Livery of Heaven and serve the devil," and would make all men serve as they do: even though their false, guilty, and perjured souls dare not look into the mirror of truth and honesty. Against him they could not prevail; that you all I and others, may resist the wiles, temptations and thrusts of church-craft as he did, is the prayer of Raltimore, Md.

CARROLL. Against him they could not prevail; that you and

Wm. Drury writes: Approving of your methods of handling frauds and dead beats, and your efforts to make Spiritualism respectable, I take pleasure in renewing my subscription to the Journal and paying for two new subscribers for one year each, hoping many of your old subscribers will do likewise. I believe in the ultimate triumph of pure and undefiled Spiritualism.

E. S. Caywood writes: I am one of your oldest subscribers, and I hope to be able to take the Journal as long as I can read it, for it has been of

S. C. Fay writes: I most assuredly wish the JOURNAL continued; it has become a household treasure, and we welcome its coming weekly.

Charles J. Warren writes: I am highly pleased with the able manner in which your paper is conducted, and the fearless manner you attack traud wherever found. Sarah T. H. Pearson writes: The Journal,

as conducted now, I consider the most valuable present I know of for the money.

S. S. Skinner writes: There is nothing that will fill an aching void for me so well as the Bello-10-Philosophical Journal.

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And we will go sailing away from here
To the beautiful Land of Nod.
Away from life's worry and hurry and flurry,
Away from earth's shadows and gloom,
We will float off together to a world of fair weather,
Where blossoms are atways in bloom.

Where blossoms are always in bloom. Just shut up your eyes and fold your hands-Your hands like the leaves of a rose-

And we will go sailing to those fair lands That never an atlas shows? On the north and west they are bounded by rest, On the south and east by dreams, 'Tis the country ideal where nothing is real,

But everything only seems.

Just drop down the curtain of your dear eyes— Your eyes like the bright blue bell— And we will sail out under star-lit skies
To the land where the fairies dwell.

Down the river of sleep our bark shall sweep
Till it regular the progress into Till it reaches the magical isle

Which no man hath seen, but were all have been,
And there we will pause awhile.

I will croon you a song as we float along
To that shore that is blessed of God,
Then, ho! for the fair land, we're off for that rare

land, The beautiful Land of Nod.

-Ella Wheeler.

Prayer for the Queen. An incident which has just occurred at the Roman Catholic chapel at New Brighton, near Birkenhead, has (says the Liverpool Courier) caused a good deal of gossip at that place. The Rev. Canon Frith, who is in charge of the mission, desired that the prayers for the Queen should be used in that chapel, but some of the male members of the choir objected, one of them saying that he would prefer to pray for the Queen's death or for Mr. Parnell. However, the Canon insisted upon the usual offices of the church being gone through, and Sunday week last the choirmen left the building rather then take part in that portion of the service. During the week negotiations appear to have taken place between the clergy and the recalci-trant members of the choir, and the result was that Sunday last the prayers for the Queen were altogether omitted. This concession to disloyalty has offended a considerable section of the congregation, who are loyal Englishmen as well as good Ca holics, and it is understood that the subject has been formally brought under the notice of the Bishop of Shrews-bury, who has jurisdiction at New Brighton.

A Little Mourner. A common-looking dog dead in a gutter is a repulsive object. Past such a one people were hurrying yesterday, when a diminutive boy, thinly clad, and hobbling on a crutch, calls, "Here, Bowser," and then taking in the situation dropped his crutch, and kneeling by the dead dog, cried as if his heart was broken: "Oh, Bowser is you dead, and can't go home with me?" It took but a moment to change the expression on faces from one of contempt to that of pity and sympathy. The boy was but a poor waif, but he kneeled by the side of his best-loved earthly friend, and he was dead. Merchants and well-dressed ladies stopped with kind words and expressions of symbathy for the little words and expressions of sympany for the fittle mourner. One gentleman, appreciating the grief of the boy called an expressman, and told him to take the boy and his dead pet to his home, or to some place where he could be buried, as the boy might direct, and call upon him for his pay. The burying of a dog is not much, but the binding up the wounds the heart of the transfer her has a like with the same of the transfer her has a like with the same of the same in the heart of that poor boy on his crutch was an act worthy of permanent record.

Golden Fish-Hooks. The Tuscan Citizen says: "E. J. Smith, the County Coroner, has four gold fish-hooks that he uncarthed in the South American placers. He was mining in a river-bed near the city of Call, in the State of Cauca, United States of Colombia, in 1866, when he pulled up a small tree by the roots, and there in the sand lay an even baker's dezen of regularly shaped gold fish-hooks of the ordinary size. They are not bent in the Limerick fashion. Without doubt they are the work of prehistoric Indians governed by the Ineas. When Mr. Smith research 18 Sec. They are the work of prehistoric Indians governed by the Ineas. When Mr. Smith research 18 Sec. They are the work of prehistoric Indians governed by the Ineas. turned to San Francisco be gave some away, lost others, and now he has only four left. He has been re-peatedly asked to put his price on these, but refuses to do so. The other day he refused an offer of \$20 for one. It was such trifles as these that excited the avarice of Pizarro and other vandals, who tore down better governments than have ever occupied the same

Three Subbaths in a Week. In the city of Jerusalem three Sundays are observed in every week. The Mohammedaus observe Friday, not by closing their shops and resting but by going to the mosque at certain hours and reciting prayers. The Jews observe Saturday, being very strict as to their conformity to ancient custom and ordinance. They close their shops and are not often seen on the street until after noon. Then they appear in their best clothes. Sunday is observed by the Christians of various denominations. On that day the flags fly from the Consulates of the Christian nations.

The Table Turned. Certain zealous Scotch The Table Turned. Certain zealous Scotch Sabbatarians, outraged at the lauding of some fish recently on the Lord's day, set upon the impious fishermen with sticks and stones. For this breach of law they were arrested, tried, and sentenced to six months imprisonment. Mr. Spurgeon now writes demanding their release, and expressing a hearty wish that "we had a people in Eugland good enough to be capable of this Scotch crime—the crime of fearing God so much as to use violence for the preserve. ing God so much as to use violence for the preserva tion of the l)ay of Rest."

Brought Back to Life. Mr. Tibbals a farmer of Montgomery County, thio, has a Bartlett pear tree which three years ago was to all appearances dead. He had heard that salt was good for ear trees, so he spaded half a peck of common bar-rel salt into the ground close to the tree. The next year, to his astonishment, it leaved out and bore a few pears. The tree improved steadily the second and third years, and was lately in a healthy and flourishing condition, fairly weighted with delicious fruit.

Slavery in Cubit. Three fugitive slaves who arrived in Boston last week from Cuba say that they were held on a plantation ten miles east of Santiago called Atiko, and owned by Mariano Valanti, who has about 155 slaves, thirty-five of whom are women. They till the soil, pick fruit, and make sugar, and are obliged to labor from 4 o'clock in the morning until 8 o'clock in the evening, their meals meantime being ning bananas each.

Walked Two Miles in Her Sleep. The Providence Journal says: "A remarkable case of sleep-walking occurred in Woonsocket early on Wedneeday morning, a young woman of that section leaving her home at 2 o'clock, and walking two miles into the country. Being missed a search was made, when she was found and returned home by a friend at whose house she had stopped. She did not awake until arriving there.

Catholic Cometery Quarrel. Father O'Sullivan, of Salem, Washington County, N. Y., refused the key of the Catholic cometery, which William Conner, of Amsterdam, demanded to inter the remains of his brother. William broke open the gate
and buried the body. The deceased is said to have been a Catholic in good standing.

Mrs. M. A. Jackson, of Portsmouth, N. H. "I had Catarrh for three years! Two or three times a week my nose would bleed. I thought the sores would never heal. Your Balm has cured me."

A Boston letter-writer says that Whittier received \$100 for his latest sonnet, and that the publishers of the Youth's Companion are to pay Tennyson \$1,000 for a poem which they will publish in that paper

For sufferers Chronic Diseases, 36 pages, symptoms remedies, helps, advice. Send stamp—Dr. Whittier St. Louis, Mo. (oldest office.) State case your way.

An immovation. The Roman Catholic churches of Michigan have been forbidden by their Bishop to raise money by raffles, fairs, excursions or balls.

"For 9 years my daughter had epileptic fits," writes J. N. Marshall, of Granby. Mo., "Samaritan Nervine cured her." At Druggists.

Two Millions. The American Bible Society is making arrangements for issuing 2,000,000 copies next year, and even with such an enormous distribution the supply will fall far short of the demand.

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is a salvatory agent "upon which we can east the burden of our shest it only enlightens our minds, makes even our duty, and points us to the way in which we can extract correlates, and it, with this, knowledge we first to walk registerously, the greater is our condomnation."

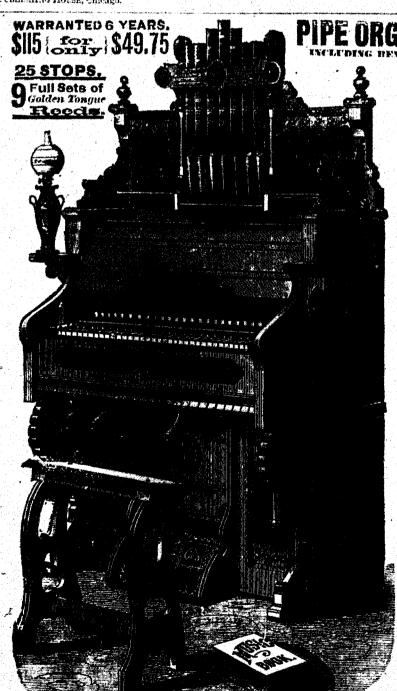
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J. Frank Baxter.

He Gets into Trouble at Georgetown, N. Y., by Leaving in His Room an Envelope which Creates Grounds for Suspicion and Causes him to be Denounced as a Fraud. He offers a Full Explanation of the Mat-

(Syracuse, N. Y., Journal.)

GEORGETOWN, Madison County, October 1 .-We give for the benefit of the readers of The Journal, the following explanation of the method employed by Frank Baxter, of Boston, to bring manifestations from the spirits of

departed friends to a mixed audience:

The Central New York Association of modern Spiritualists held their annual convention at Brown's Half in this village, and had for their chief speaker, Frank Baxter, of Boston, whose sole occupation is to go from place to place to lecture and give these wonderful communications. While stopping here Mr. Baxter had rooms at a private house, and after his departure the lady of the house found in the bed in the room Mr. Baxter had occupied an envelope containing printed and written obituary notices of the people who had spiritually manifested themselves(?) to him while he was here, and twenty-five obitnary notices of people who had lived in and about Saratoga Springs, where he was going to lecture the coming week; and also many more miscellaneous ones, some from Norwich N. Y., and vicinity, where he lectured before

Mr. Baxter told us he was going with a party direct to Freeville, N. Y., via De Ruyter, on Monday; then via U., I. & E. R. R. to Canastota to take the Central Read on Tuesday.

These notices were found Monday forenoon and caused considerable excitement in our quiet village, gratifying to the opposers of Spiritualism and surprising to its devotees, one of whom, Dr. Beals, of West Winfield, on examination of the notices pronounced them to be a "clumsy fraud," that the writing was not like Mr. Baxter's and that Mr. Baxter did not leave them there, but that they had been put there by some unknown person to injure

Mr. Baxter and the cause generally. Monday, between 9 and 10 P. M., Mr. Baxter returned to the house where he had stopped In Georgetown and said he had lost either there or at the hall a package, some money, part silver and part bills, and two lectures. and asked the man of the house if he had found an envelope containing some slips. On being given these he accompanied the man of the house upstairs and while the man turned to examine the bed to find the money, Mr. Baxter spoke, "Ah, I remember! I pinned the money to the end of this bureau," and further remarked he would go to the hall to find his lectures. Tuesday forenoon, the people where he stopped, deeming the evidence of Mr. Baxter's having called for these slips which he would so much need at Saratoga as sufficiently proving that these notices were left by axter, gave the proof to their neighbors. Dr. Beals called, still claiming it was a fraud and that Mr. Baxter had not left them there, that this centleman and his wife who saw Mr. Baxter at their home both times were mistaken in the person the last time; but I have

are true, if it should be necessary.
FRANK E. WHITMORE.

To the Editor of the Religio-Philosophical Journal:

Your telegram received, and I haste at once to mail you a statement of the New York affair. I know not what you may have received or what special points should be met, but I do implore that nothing be hastily or-need-

On Saturday and Sunday, Sept. 22nd and 23rd, I lectured on the afternoon of each day in Georgetown, N. Y., and in accordance with my usual custom, supplemented my addresses with spirit delineations. At any leisure moments after the exercises are through, oftener while quiet and alone in my room, and yet sometimes while in an audience listening to exercises from others. I write off in very brief form on such paper as may be at hand, leaves from blocks or diary, sometimes on newspaper margins, etc., a memorandum of each of such descriptions as I may recall. While doing this frequently spirits have come to me and I have been compelled to write their names and such data and circumstances as they gave me. An instance of such coming you may recall while in Chicago. was that of your son announcing many things concerning himself and compelling me to draw as I did, all in private in my room, and previous to its final development in the hall on Ada St.; or that of the spirit whose influence for days I felt whenever I would pass the door of a neighboring house to your own, and which eventually found open expression in name and circumstances a Sunday or two later in the same hall. These things often have occurred, and nearly as often have I noted them on paper at the time, keeping the memoranda of spirits visiting me both in public and private, and generally till such a time as I could transfer them for future reference or pleasure, put them into an envel-

ope or my diary. Of late, particularly since the Lake Pleasant meetings, I have rarely had a quiet moment that some spirit or spirits have not been attracted to me, and many of them distinctly stating that their object was the better accomplishment of communication through me when I should have reached their old home to give an anticipated lecture. When I expected to go to Norwich, Georgetown, Granville and Saratoga, I was scarcely ever free from spirit influences. A few purporting to once live in Norwich, two only, I think, in Georgetown, some in neighboring places and many in Baratoga, visited me. What could it mean? Why must I constantly devote my time? I was informed by spirit communication that my mediumship was undergoing a change whereby a greater good would come to humanity—that sooner or later I would be forced to sit wholly in private, not to receive inquiries and investigators, but to allow various spirits an opportunity of expression through me, and I to forward whatever it might be, as directed to parties all over the land. But be that as it may, whatever the outgrowth, the fact is that I am more than ever in my life importuned by spirits. As to my experience since August, of so many spirits announcing pleasure that I was to visit their homes, and giving me certain circumstances relative to their life and passing on, so many indicating Saratoga, that I felt to recognize them, if possible on their reappearance there, and so I put the memoranda of such so far as I could on a sheet by themselves. In Saratoga on Tuesday evening, Sept. 25th, I told the audience composed of some two or three hundred, of this strange experience, of innumerable ones coming in spirit purporting to belong in Saratoga, of of the loose bits, and then noted, for the first

before. Some of the Spiritualists thought I bught not to have mentioned such an experience, but I differ. Whether those manifesting on the three evenings following had pre viously visited me or been recorded, I cannot say, save in one or two cases where I knew they had. Some spirits came to me at night while on the cars going to Norwich, and I made a minute as best I could, on the outside of an envelope and of two on the margin of a newspaper. Since last August, some of these, I myself have found corroborated by newspaporial items—but a very few. I had, however, cut these, or torn them, from the paper and put them with all this other data into an envelope and placed all in my pocket. There was one regular obituary notice, but of no one that manifested, and if the back of the paper had been examined and the folding of the same noted, evidence of its possible, not to say probable utility to me had been discovered, for several passages of scripture were thereon collected, suitable for reading at funerals of Spiritualists, and that was my object in retaining it.

After my lecture of Sunday, Sept. 23rd, a large number of descriptions were given, and I was detained talking them over with many, till a late hour. I did not go away from the building in which was the buil till from the building in which was the hall, till very late, but still conversing, took a lunch with some friends who were eating from their baskets, etc. As late as 5:30 or 6 o'clock, I was about to go to my room in a neighboring house, when a lady came up to me, saying, "Don't you remember when you gave your tests this afternoon, you named a soul child of Otselic and a Beebee woman of Cazenovia? Well, I thought I remembered seeing their obituaries in our Advocate, and knowing a friend who always kept the papers, I've been there and found them. Here they are." She handed me two clippings, one containing a single obituary and the other comprising two, though one was of no moment to either of us. Whether this woman passed these to me because of her suspicion, to see what I would say, or as corroborative evidence, I do not know. If she was a friend and means no insult, she will, it seems to me, come forward, through a card in the paper; but if she meant mischief, why, I hardly expect any word from her. Hundreds come to me from one motive or another and I cannot remember them, for the majority I do not know. However, I always receive them kindly and whatever this lady's motive, I received her clippings as evidence of the truthfulness of my descriptions in these two cases. I placed them in my diary and when got to my room, I put them into my envelope, recorded one or two afternoon descriptions briefly in pencil, but as it was too dark to continue, I put all the various memoranda from séances and private visitations, with the few printed items of corroboration. and the four obituary (per se) notices into the envelope, and as I was to change my white vest of the afternoon for another, I threw the envelope on the bed. In changing my vest I took the contents of the pockets out and placed them on the bureau. While divested of coat, I took from my valise some the attested oath of the De Ruyter livery man | things in order to pack away my vest, some who brought Mr. Baxter to my house which I | music, a lecture and some few stray things, will send together with the affidavits of my-self and my wife, that the above statements to ride over to De Ruyter, eight miles from there, to stop over night with some friends. lars in bills, a part of that paid me that day. and when I was removing a button-hole bouquet, I saw the money had been separat-Ed by the draught and I took the pin which had held the bouquet and stuck it through the bills, after folding them, and pinned upon the end of the bureau, and then went on packing, etc. I saw the man go by to the house, I thought, who was to take me to De Ruyter. It was quite dark now, and in my haste in putting things into the pockets of the other yest, I entirely overlooked the money

and the envelope. I soon was gone. I spent the night in De Ruyter and the next morn went to Freeville, intending to visit with friends till the afternoon, or, possibly, till Tuesday morning. Monday forenoon, however, when I would put with each lecture for Saratoga its, poem and music, I could not find two of the lectures, and one was the very one I wanted on my opening night. Where were they? In Norwich, De Ruyter or Georgetown. Not in Norwich, for I remembered having them in Georgetown. But I looked again through my valise and felt in my coat pockets (for they were on small manuscript, say 6x4 inches), and then for the first time missed my envelope of slips. Where was that? But that I was in no hurry for, but the lectures I must have. I did wonder what any one would think to find it. I telegraphed to De Ruyter. Nothing had been found. There was no telegraph office in Georgetown save that connected with the railroad, some three miles away from the village, and those wires were in use, so I could not telegraph, even though I had known the full address of any one there, which I did not. I must go there. There was no train from Freeville till 5:30 P. M., however, and it was raining. But I took it, thinking, if it clears by 7 o'clock, when I get to De Ruyter, I'll go to Georgetown in the evening; but if still storming, I can stop in De Ruyter and go very early in the morning. On the cars I bethought me to make memorandum of my expenditures and receipts as per custom, and then missed my bills and recalled putting them on the bureau in Georgetown. Then it was I felt I must go. On arrival at De Ruyter the rain had ceased, but the wind had increased. At the livery stable no objection was raised against going and we went, getting there about 9:45 o'clock. I asked upon arrival and entrance to the house, if any lectures, money or envelope of slips had been found. The answer was: "We found no lectures or money, but did find an envelope." At the same time it was voluntarily brought forward and placed before me. I had not even asked for it directly, but, of course, I should have. I subsequently found the lectures and money, though by accident the latter, for noticing my wilted button-hole bouquet on the bureau, reminded me of the use I made of the pin. I returned to De Ruyter that night—starlight and the wind had skewed it out. It was loadall the way—and did so, because I knew I could leave that place in the morning and connect all right for Saratoga, because the connection from Georgetown was uncertain and because my man had had to return alone. It were unnecessary for me to detail this matter of way and time of going to George-town and getting my things, but for the many printed insinuations of an "unexpect-ed," "stealthy" manner of securing my "stock in trade" amid a "fearful gale and

storm" at midnight," etc. Tuesday morning I started for Saratoga, but on the way took the envelope from my pocket, thinking I could copy on to one sheet, some

that I had deemed it best for reasons to destroy the record. Also told them when through that evening, that most of those manifested, though not all, I did recall as visiting me that the state of the occurred to me before what a ground for suspicion the discovery of such matter would afford, especially when accompanied by no explanation. I believed I was suspected, and my heart sank. I then and there tore up every scrap and threw them away, and-although my wife thinks it a rash resolve—l have determined to keep no memoranda fur-

ther at all. If ever a man tried to do right and take an honest course, I certainly have. It is only now, for me to keep and assert my manhood, for little comfort comes from any other source than from the consciousness of right living. Popularity and public opinion frowning upon Spiritualism, mediums all live in an atmosphere of poisonous suspicion. I say to all, and say it truly, were it not for the encouragement of the Spirit-world, and the approval of a clear conscience. I never had withstood nor could I now withstand such opposition and treatment; exposed to the venomous darts of foes and the stinging accusations from hasty-judging and suspicious

Really trusting I may still merit the confidence and esteem of all of those to whom my statement shall be presented, I remain yours, fraternally and truthfully,

Chelsea, Mass. J. FRANK BAXTER.

Premonitions of Danger.

A Railroad Engineer Gives His Experience.

"A fortnight or so ago I was on my way to the far West, travelling on a fast through B. and O. express. On a bright Sunday morning I awoke in my berth and realized that the train was standing still. I raised the curtain and peeped out. The sun was well up in the beavens and the train stood in a days wand heavens, and the train stood in a dense wood away from any living creature. It did not move for some time, and I arose, made my toilet, and went outside. The train stood partially on a long trestle-work or open bridge and I could see smoke rising from the end of the structure furthest from us. I walked out past the locomotive and on the bridge, where met a number of gentlemen talking.

"'What's the matter?' I inquired of one.
"'Oh, a section of the bridge has burned,

replied the gentleman.
"Lucky that the engineer saw the fire in time to save us. I remarked, gazing dc wn into the water below, and shuddering at the thought of being piled up in a sleeping car, in the chasm that yawned for me.

"'But the engineer says he didn't see any fire when he stopped,' exclaimed one.
"'No,' said the engineer, who stood hard by I saw no fire. I had a presentiment as I approached the bridge. Something seemed to warn me that it was not safe to cross the bridge, and it came upon me so strongly that I just stopped the train and got out of the cab, and I hadn't walked twenty steps before I saw that the act had saved many lives, for the whole train would have gone down that hole, although it is but the length of two rails. The fire didn't show up much above the ties as it was confined mostly to the timbers be low. Right there in that little shed a watch man sleeps,' said the engineer, pointing to a diminutive dwelling a half dozen rods away, 'and it was his duty, and it has been for years to be out here, and to pass over the bridge just before and after us; but somehow I felt that he was not faithful, that he might be asleep, and I could see in my mind, as I approached the bridge, the whole train going down to death, and could hear the cries of the dying, and so I just stopped, as I said. The watchman, sure enough, was asleep. Oh, you needn't laugh, for this is not the first time presentiments have saved lives when my hand was at the throttle. No, sir, I've been in just this position before,' said he, blushing to the tips of his fingers, as two or three gentlemen smiled and whistled a bit. "'No,' said he, 'I had a foreboding of danger

stronger than this a few years ago. I was running then on a division of the Sandusky. There is a little station on that road where the passenger trains seldom stop. It has a siding for freights, however, and there was nearly always a freight side-tracked as I pass ed through on the fast express. That little place is on a long stretch of splendid track, and for years the engineers had that as a racing ground, and I tell you some mighty good time has been made there. At the time I had this presentiment the rivalry among the en-gineers on that stretch of track was at its height. It was a sharp winter night that I approached the station, on the down trip. It was foggy, and a fierce wind blew. I hadn't stopped there for three months, and as I went into that good track with a dash, and approached the village at a terrible speed, never thought of stopping. My locomotive was the fleetest on the road, and I was congratulating myself, as the fireman drew his watch, that I was making the best time on record, and was thinking to myself how I would appall the trainmen side-tracked as I dashed through. When a quarter of a mile from the station something whispered to me to stop. I didn't want to stop; and reflecting how chagrined I would be if I would have to stop when in the heat of a successful race, tossed my head, opened the throttle a little more, and oh, how we flew! Seems to me ! never saw a train come so near flying, and yet she just lay as close to and smoothly on the track as could be. Quick as thought I was commanded by an inner being to stop, or it would make a run to death; and, without effort, my hands reversed the engine and applied the air. There was no signal, no whistle nor bell sounded, and the fireman was astounded to see my frantice movements. The train lay still a few feet past the depot, and as l jumped from my engine I felt so embarrassed that I almost burned. I could make no explanation to the conductor or the trainmen who came about me. I looked all over the engine. Everything was all right. I cast my eyes along the train. Nothing appeared wrong. Then I walked down the track in front of the engine. When I had gone less than a hundred feet, and beyond the rays of the headlight I ran against a box car! It stood right out in front of the appine full or stood right out in front of the engine, full on the track. The switch had been left open ed with carbon oil. Had I not seen it, scores of persons would have been killed and burn-

"'I am positive that there is such a thing as being forewarned, continued the old engineer. That warning which had stopped me up on the Sandusky came only a few months after I saved, by a hair's breadth, a whole train from being wrecked in a culvert. I was dashing along one rainy night a few months before that. The country was open and my train was the fast express. I had no reason to suspect any trouble, and didn't; but something told me, as I was approaching a crossing, that I should stop; and that desire to stop the train fastened upon me until I found mymy attempt at keeping a list of the same, and time, that an examination of the contents self, a minute later, standing beside my enthat if I identified any I should so say, but had been made, and that some one had made a gine. It was so dark I could scarcely see my

not have seen them had I not stopped and walked right up on them with a lantern. Did I ever see another engineer who was a believer in presentiments? Lots of them. I know old Jack Crane; and Jack Crane will swear that a foreboding is surer than eyesight itself. I remember of a thrilling story that he told me many years ago, and I have thought of it every time I have been stopped. He was running an express up in northern Ohio several years ago-it may have been on the B. and 0 .- and one night he fell behind time. When he ran into a station he got out to oil his engine, and was doing it in the most mechanical way, totally absorbed in thought, when the conductor came up and remarked that they were very much behind and he hoped they would be able to make up some time before they reached the end of the run. "I shall do my very best," said Jack, "but we will be delayed at the covered bridge." conductor asked how the delay would be caused, and Jack remarked that he didn't know. ed, and Jack remarked that he didn't know, but there was something wrong. He contended that there was trouble ahead, and the conductor couldn't laugh it out of him. Jack said he dashed along over that road with all the speed his engine would give him, and as he neared that bridge he made up his mind not to make a fool of himself by stopping, even if he did meet with an accident. He said even if he did meet with an accident. He said his heart sank within him as he came within sight of the bridge, but he nerved himself, and when within 200 feet of it thought he would go right through, believing his impression that something was wrong—gotten at the station—was but a fancy. When within 100 feet of the Long Bridge, which looked dark and threatening, he was seized with a desire to reverse his engine. A terrible fore-boding of disaster and death took hold of him. He could see the train crashing through the structure and hear the screams of agony as the loads of humanity were hurled to death below. Like a flash of lightning he reversed his engine and screamed down brakes. The train ran 300 feet before it stopped-almost through the bridge. Jack got out and walked ahead of the engine a few steps. There he found that which had caused him to stop. The rails were opened just a few inches on either side, so that the gap could scarcely be detected, and yet so that the train would have been derailed and would have gone through the bridge and into the river. You can't make Jack Crane believe there is nothing in forebodings and premonitions.—Washington

Judge Tiffany-- A Reminiscence.

To the Editor of the Religio-Philosophical Journal: The announcement recently made in the

JOURNAL, that Judge Tiffany was once more to participate in active work in the cause of rational Spiritualism is significant and cheering. I never was personally acquainted with him, would not recognize him if I met him; but a good many years ago, I happened to be one of the witnesses of proceedings in which Mr. Tiffany made a life-long impression upon me. I was a young man then, and took no personal interest in Spiritualism. I was working as compositor in the office of a weekly paper, called The Spiritual Universe, at Cleveland, Ohio. A great contest was being arranged for to take place in that air Spiritual Universe. arranged for, to take place in that city. Spir itualism was to be tried in the ordeal of a regular debate between President Mahan (of Oberlin College, I think) and some noted re presentative of Spiritualism from the city of Brotherly Love. It will be understood that I am only giving some personal impressions. and make no claim to anything like historical accuracy or completeness. Considerable interest was aroused. I remember looking around upon the sea of interested faces nightly assembled in the opera-house-audiences remarkable in numbers as well as for the many prominent people they contained. Of the distinguished auditors present I now remember the name and features of only one: Andrew Jackson Davis, who occupied a seat on the platform. The representative of Spiritualism, the Philadelphia man, opened the debate. He had prepared for the encounter. He commenced by reading a catalogue of the manifold things that the spirits had done, and that could be proven to have been done, in diverse places. As he continued reading and unrolling his register of facts, the paper gradually reached to the floor and the end was not yet. It seemed a fearful array to contend against, but President Mahan made short work of it. With considerable dramatic effect, the ready and able champion of orthodox Christianity at once admitted all the facts the other side had enumerated or might wish to enumerate, but emphatically denied that a single one of those strange phenomena was caused by the spirits of the departed. This position somehow seemed to embarrass the lines of argument planned by the other side, and it soon became apparent that Mahan was the stronger man of the two. After one or two nights, the Philadelphia man was unexpectedly called away. In his place appeared a new man; they said his name was Tiffany. His appearance, voice and treatment of the subject at once showed a man of superior caliber. A firmer grasp of ideas and better resources of argument became at once apparent. Personalities did not enter into the contest-it was the wrestling of cultured intellects. Mahan knew the weak and sore places of Spiritualism. He read extracts from some of its bad books, literary swash and scientific twaddle, attributed by the deluded subjects of a diluted inspiration to various great men, Lord Bacon, Martin Luther, etc.; but Mr. Tiffany met and repulsed every onslaught. He not only had a large share of facts and personal experience to draw from, but knew how to use such material for the construction of an impregnable chain of argument. Although I have long since forgotten most of the details of that memorable encounter, I never can forget the matchless vigor, the consummate skill and evident sincerity with which that man then and there labored to vindicate the claims of Spiritualism to scientific and religious recognition.

Since I have become a Spiritualist myself, and been a careful reader of the better class of its literature. I have often wondered what had become of that man; wondered whether he was yet among the living here below, and if so, why such a cogent thinker, devoted and experienced worker was utterly silent! You can now imagine, Mr. Editor, what a pleasant surprise I experienced in reading your editorial about Judge Tiffany in the Journal of September 22nd. The re-enlistment of such a man I look upon as one of the evidences that the lower elements at work in the great cause shall not triumph.

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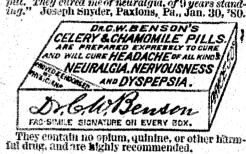
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