

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

VOTED TO
RATIONAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

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

VOL. XXXV.

CHICAGO, OCTOBER 20, 1883.

No. 8

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

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 Advertisements.

THIRD PAGE.—Woman and the Household. Science and Art. Book Reviews. Magazines for October not before mentioned. Hawthell and Vicinity. Miscellaneous Advertisements.

FOURTH PAGE.—Special Notices. Notice to Subscribers. Evangelism. A Kind Act. On the Watch. J. Frank Baxter in Trouble. Mr. Geo. R. Colby at Lester's Academy. The Notorious Anna Eva, Etc. 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.

SIXTH PAGE.—Love's Morning Call. Private Correspondence with a Southern Truth Seeker. A Vigorous Voice from Ohio. The Father of Fish-Culture.—Seth Green's Ideas about the Finny Tribe and Some of His Varied Experiences. Tests of Spirit Presence. The Brooklyn Spiritual Fraternity. In Memoriam. Miscellaneous Advertisements.

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

EIGHTH PAGE.—J. Frank Baxter. Premonitions of Danger.—A Railroad Engineer's Lives His Experience. Judge Tiffany.—A Romantic Adventure. 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 Galilee 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 irrelevant, 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 mistaken 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 fifteen) after the present accepted date of Jesus'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 fifteenth year of the reign of Tiberius Caesar. 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 teachers to assume the functions of their positions, 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 untrustworthy statements of the gospel of John. The first three gospels limit Jesus's labors to but one year, and he probably met an untimely death in his thirtieth or thirty-first year.

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 lack of knowledge of the real date on the part of the writers. "It will not do," says Mr. Chaney, "to say that the authors of

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 plenary inspiration is being rapidly abandoned by the Christian world, and that mistakes are found in the Bible 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 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-labors 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 mention 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 and deaths of many of the famed ones of the Orient; all ancient history is interwoven 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. Chaney 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 analytical 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 Tripitaka.

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 *as contra*, 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 narratives 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 JOSEPHUS.

The theory, not original with Mr. Chaney, that the Christian Jesus was manufactured in after age from the various Jesuses named by Josephus, is scarcely worthy of serious consideration, and to broach such a far fetched and foundationless hypothesis as an explanation of the origin of Christianity, shows to what a strait the deniers of the historic Jesus of Nazareth are reduced. Jesus's name in his own language was Yeshua, a variant form of Yehoshua (English Joshua), and this was a very common name with the Jews; it is

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 might else; one was a lunatic, one a captain of a band of robbers, one a governor of Tiberias, 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, 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 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 seven years before Josephus saw Jesus the robber, and thirty-six years before 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, Galatians, 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 before Paul wrote the epistle to the Galatians, that is, about 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 Galatians i and ii). Mr. Chaney, Dupuis, Robert Taylor, and other unscrupulous, superficial 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 brother of Jesus, opposed his (Paul's) broader and more liberal gospel, and that in A. D. 37 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 apostles 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 *outré* 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 Apollonius of Tyana 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 fancies and demonstrated falsehoods, he is beyond hope, and more rational people can be more profitably employed than in trying to cure him of his wild delusions.

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 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 seditious leader, leading to no outbreak, and attracting no attention, taking place nearly ten years before Josephus was born.

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 synonyms of each other. This merely shows the culpable ignorance of the commentators, and the same, or something worse, of their editor. Judas is an Anglicized and Latinized form of the Hebrew *Yehuda*, meaning "praised" or "Yeshua" signifies "help of Jehovah" or "Savior." The Hebrew orthography of Judas is Yod, He, Van, Daloth, He (YHWH); of Jesus, it is Yod, Shin, Van, Ain (YSHVH); only two letters in each are the same, the *van* and *van*, corresponding; when the vowel points are added, to the *van* and the *van*. 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 inaccurate 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 misstatement 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 more abounded through my lie unto his glory, why yet am I also judged as a sinner? To 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, expressed in a doubtful, or interrogative form, detach 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 "slenderously 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 intellectual 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 erroneous 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. No one 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

of the present century have declared the passage in Tacitus concerning the Neronian persecution of Christians a forgery of the fifteenth 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*, 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 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 loudly-vaunted, bombastic book have fallen into merited oblivion. Other high-class literary journals published similarly adverse reviews, such as the *Academy*, *Athenaeum*, 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 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 editors," such as Ritter, Duclouer, and Nipperdey, deem it genuine. That it was not written in the fifteenth century is evident from the fact that Sulpicius Severus, an ecclesiastical writer of the fifth century, quotes a portion of this passage from Tacitus concerning the Neronian persecution almost 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 Jesus, 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 partisanship. I should think that your articles would prove very useful published as an independent book.'"

Moulier Williams, Professor of Sanskrit, Oxford University, writes me: "I have already looked through your articles. They appear to me to be ably written, and in most points I 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 of 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 untrammelled rationalistic scientist. No one living, probably, has more thorough knowledge of ancient religions and mythologies, and of the world's literature thereabout. Dr. Tiele writes me: "Your ably written articles, which I read with great interest and sympathy, prove your sound scholarship and clear judgment, 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 astrology.

Presidio of San Francisco, Cal.

Men seem neither to understand their riches nor their strength—of the former they believe greater things than they should; of the latter much less. Self-reliance and self-denial 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 living, and carefully to expend the good things committed to their trust.—Bacon.

Spiritualism in Russia.

The following article is translated from the French of Le Reue Spirite, published at Paris for August, 1883, being a communication from the Prince D. K. at St. Petersburg, of June 16th, 1883, by W. W. THORNTON, Woodland, Cal.

I invite 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 Spiritualist, issued at Leipzig). 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 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 Mendeleef 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. Mendeleef, nominated a committee of twelve persons: Mendeleef, Professor of Chemistry; Petrof, Professor of Mechanics; Petrouchevsky, 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, Boutlerof 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 subject, 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 signature, as usual in cases of a serious labor in common.

M. Aksakof sent the committee twelve works on 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. Claves, good mediums.

The committee, after four sittings with the Petty mediums in November, and four with the medium, M. Claves, 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 Messrs. Aksakof, Boutlerof and Wagner, and this in spite of the conditions that had been fixed and accepted by common consent by all the persons taking part in the committee.

M. Prof. Mendeleef deemed himself authorized (in the name of science no doubt) after only four sittings with the Petty mediums, to hold, December 15th, 1875, a public conference against Spiritualism and mediumship, 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, Boutlerof and Wagner, and published it in No. 85 of the journal, The Cosmos, a report that aroused general indignation among the public interested in the labor 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 Mendeleef.

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

In this book he affirms magisterially and officially, that "Spiritualism and mediumship 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 Mendeleef 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."

M. Aksakof wanted to reply to this self-styled 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 doctrine: "Two centuries have passed 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 impossible, 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 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 objective 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 Spiritualism, has not been touched on in this book of Aksakof, but in his credo 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 plane 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 all Spiritualists of every shade can gather, provided they are frankly moved by the desire 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, Boutlerof 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 journal, *Russien*, an article upon Spiritualism, in reply to another of Dr. in Philosophy, Solovief, upon the "Heresies of the great Russian world."

The Holy Synod and all those interested in 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 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, Boutlerof 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 tenderly of hell. Every child should be brought to receive Jesus Christ as his 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 going would become established.

To this Mr. Moody replied that he would take it back and make another: that in nine cases 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 wears 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 interested 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, just 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.

take it back and make another: that in nine cases 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 wears 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 interested 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, just 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 Religio-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 inland 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 along 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 generations behind the age, though Don Rodolfo Torres, 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 Felizardo Torres, is Director of the Mint, and also a thoroughly educated and refined "caballero" (fine gentleman), is energetic and earnest in assisting 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 in 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, including 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, melons, 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 regions 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 extracted 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, unless 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 cannot 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 has ever made a penny in mining; for every

one, I will show you ten who drew the capital prize in a lottery.

In comparison with the State of Chihuahua, I prefer Sonora very decidedly. It has more fine land, 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 1/2 million 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 23rd, 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 expression) "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 oft-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 connection with the Egyptian Pyramids, which was the merest stuff, no more worthy of scientific notice than the veriest empiricism of the whitest 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 tinkling 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 lesson 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 upholder of all forms of rotteness 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 battle.

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 undertaking.

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 prize.

Indolence 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 laurelation 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 *St. Louis Magazine*.

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 Sicily, Sardinia, and all parts of the peninsula, the advance guard of the great Italian pilgrimage of which the last 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 strengthen 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.

Horsford's Acid Phosphate IN SEASICKNESS.

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 functions impaired."

Deference is the most delicate, the most indirect and the most elegant of compliments.

AMERICAN COMMUNITIES, BRIEF SKETCHES

OF Economy, Zear, Bethel, Aurora, Amara, Icaria, The Sisters, Gerida, Wallingford, and the Perfection of the New Era. BY WILLIAM ALFRED HINES. Paper cover, 174 pp. Price, 60 cents; postage 5 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

LEAVES FROM MY LIFE: A Narrative of Personal Experiences in the Career of a Student of the Spirit, with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States.

BY J. J. MORSE. Illustrated with two photographs. This work, received from London, furnishes in a compact manner, evidence of the interest of our friends in Spiritualism in this country. It is a full and complete history of the author's life, and is a most interesting and valuable work. Price 50 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

A RATIONAL VIEW OF THE BIBLE! The Truth between the Extremes of Orthodoxy and Infidelity

The Bible—Whence & What? By RICHARD B. WESTBROOK, D. D., LL. D. One Volume. Cloth. Price, \$1.00.

CONTENTS: I.—Foundation of the "Authoritative" Version of the New Testament. II.—The Bible. III.—Cautions of the Scriptures. IV.—Cautions of the Scriptures. V.—Miracle, Prophecy, Martyrdom, and Church Infallibility. VI.—Internal Evidence. VII.—Probable Origin of the Bible. VIII.—The Bible. IX.—Probable Origin of Certain Dogmas found in all Religions. X.—The Bible strictly Historical, or not? XI.—The Bible. XII.—The Bible. XIII.—The Bible. XIV.—The Bible. XV.—The Bible.

EXTRACTS FROM THE PREFACE. "This book is not an attack upon what is good and true in the Jewish and Christian Scriptures, much less an attack upon genuine religion. It is not intended to weaken the foundations, but to enlarge and strengthen them. False pretence and imposture must sooner or later fall. Truth does not need falsehood to support it, and God can take care of His cause without the traditions and legends which have been heaped upon it. The truth is self-evident, and the heart cannot be so long in finding the understanding. It is a deliberate judgment that infidelity can only be checked by presenting more rational views of the Bible and of religion."

EXTRACTS FROM NOTICES OF THE PAGES.

"Replete with learning from hundreds of sources, entertaining in style, strong in logic, and a remarkable specimen of the author's clear and logical mind, this work of research that implies years of conscientious labor."—Daily Register, Newburgh, N. Y.

"Old-fashioned and orthodox Christian people may, perhaps, not be edified by this book, but they will nevertheless find in it a great deal of food for thought and reflection. The book will provoke investigation, even if it meets with sharp criticism and possibly with severe condemnation."—The Times, Philadelphia.

"The method of the writer in discussing ceremonies and roots of religion as far back as we can trace the history of man. The historical method is employed with no trace of spirit in it. The result is an extremely interesting book."—Public Ledger, Philadelphia.

"It is a work for every student's and reader's library."—Philadelphia Register.

"A frank acknowledgment that the age of mysticism and scholastic subtleties is past, and that broad common sense must be applied. His conclusions regarding the Bible are such as to please, surprise, and enlighten the intellect."—Home Journal, New York.

"This book will without doubt call forth much adverse criticism, yet it must be commended only by those who fear to let the light of truth upon the dark places of their understandings. The book is clearly, forcibly, and ably written. The style is lively and calculated to interest all who have any taste for the subjects here discussed. It is scarcely necessary to say that it is logical."—The Journal (Friends), Philadelphia.

"All interested in theological research will find this volume both valuable and interesting. It is fearless, sensible, and outspoken."—Chronicle-Herald, Philadelphia.

"And now comes a Doctor of Divinity, with his reason, logic, and learning, and tells us what the Bible is and whence it came. This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known."—The Republican, St. Louis.

"The book is very ably written, and in that fearless and independent manner which indicates that the author had not the fear of the church before his eyes."—Boston Independent.

"It is a man who has not only read the Bible, but has looked beyond it, and learned about it. He knows of other bibles, other religions, and of the natural life of the human race from the time anything was known of the race."—The Enterprise, Westport, Pa.

"Much of bigotry that now obtains would be dissipated and a broader, truer view of Christianity would be the result."—National Register, Philadelphia, Pa.

"The work is a valuable contribution to the history of the Bible."—Boston Post.

"There is the fruit of much reading, study, and thought in its pages; it is thoroughly independent in its tone, and as an outcome of the views which its author holds is much to be commended for its compact and clear method."—Boston Saturday Evening Gazette.

WHO WROTE THE NEW TESTAMENT? The Authors discovered. The writings of Daniel used as a basis for the composition of the early Christian Scriptures. Extract from Jesus Christ a Fiction. Transcribed by Prof. M. Faraday. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Woman and the Household.

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

HOME.

Oh! what is home? that sweet companionship of life the better part; The happy smile of welcome on the lip, Inspiring from the heart.

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.

Perhaps the most conspicuous and noted of women who have been employed in journalism was Harriet Martineau. For some years she wrote editorially for a London paper. Her

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.

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.

The objects for which we work are better homes, better laws, and better charities. We do not expect to revolutionize the continent, but hope fully and steadily to help each other in the knowledge of the truth of every day life which makes us all free.

Science and Art. Successful experiments have lately been made at Coblenz in the training of ravens as carrier birds in place of pigeons.

Probably the fastest train in America is the afternoon express on the Canada Atlantic Railway, which leaves Coteau Station at 5:35 and reaches Ottawa, distant 784 miles, at 7:40, having made one stop of three minutes at Alexandria.

The hen has in her ovaries, in round numbers, more than 600 egg germs, which develop gradually and are successfully laid.

Magazines for October not Before Mentioned. WIDE AWAKE. (D. Lathrop & Co., Boston, Mass.) Contents: Frothingpiece, "You'll be my Grandmamma," I sighed; A Child's Party; The Little Gold Miners of the Sierras; The Queen of Toledo; The Blind children; Kindergarten; Autumn Gold; Caequo John; The boy to the Schoolmaster; Descriptive Plaque; To-day; The Brook; Buttered Crusts; The three Margery Daws; The Ginger-pop Company; The Basket Business; The John Spicer Lectures; A Risky Favor; On Indiana Roads; Teddy and the Echo; Child Marion has a Party; Cookery for Beginners; Tangles; Music; Tales of the Pathfinders; In case of Accident; Ways to do things; How success is won; Anna Maria's Housekeeping; C. Y. F. R. C.; Post Office Department.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York) The new cover and broader margins show it off to advantage, and its contents are fully up to its high standard of excellence.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York) Contents: Metaphysical Medicine; Swallowing Bacteria; Saurians and Ophidiomans; Insanity; Is Disease Hereditary; Timely Cathartics; Cutaneous Diseases; Inertia; The use of Jequery in Eye diseases; Extremes of Heat and Cold.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A monthly review of Astronomy.

An enricher of the blood and purifier of the system; cures lassitude and lack of energy; such is Brown's Iron Bitters.

REBEL COUNTY, N. C.—The Ex-Sheriff, Mr. W. F. Wasson, says: "Brown's Iron Bitters has improved my digestion and general health."

The trust mark of being born with great qualities is being born without envy.

Justice without power is impotent. Power without justice is tyrannical.

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

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

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

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

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

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.

The 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-PHILOSOPHICAL JOURNAL.] SIBYL. A Poem. By George H. Calvert. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. 33 pp. Price, 50 cents.

As there is said to be "nothing new under the sun," Mr. Calvert will probably not consider 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 Rabbits";

"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.

The poem breathes a spirit of deep reverence for Nature and her beneficence and ability to draw the thoughts from those "Self carestings, Unconscious drunk with incense from the tree, Which dims the higher vision, the mind gropes While thinking that it mounts triumphantly."

We quote also the following: "Deep Nature's Hateful voice Is ever faint, ceases to speak, and To the creative Spirit, a dull On many-tongued creation to rejoice In being with cadence musical. When earnest or lean tears, Each is in tune with John's early pipe, Or the low-voiced lark that sings soars."

Magazines for October not Before Mentioned. WIDE AWAKE. (D. Lathrop & Co., Boston, Mass.) Contents: Frothingpiece, "You'll be my Grandmamma," I sighed; A Child's Party; The Little Gold Miners of the Sierras; The Queen of Toledo; The Blind children; Kindergarten; Autumn Gold; Caequo John; The boy to the Schoolmaster; Descriptive Plaque; To-day; The Brook; Buttered Crusts; The three Margery Daws; The Ginger-pop Company; The Basket Business; The John Spicer Lectures; A Risky Favor; On Indiana Roads; Teddy and the Echo; Child Marion has a Party; Cookery for Beginners; Tangles; Music; Tales of the Pathfinders; In case of Accident; Ways to do things; How success is won; Anna Maria's Housekeeping; C. Y. F. R. C.; Post Office Department.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York) The new cover and broader margins show it off to advantage, and its contents are fully up to its high standard of excellence.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York) Contents: Metaphysical Medicine; Swallowing Bacteria; Saurians and Ophidiomans; Insanity; Is Disease Hereditary; Timely Cathartics; Cutaneous Diseases; Inertia; The use of Jequery in Eye diseases; Extremes of Heat and Cold.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A monthly review of Astronomy.

An enricher of the blood and purifier of the system; cures lassitude and lack of energy; such is Brown's Iron Bitters.

REBEL COUNTY, N. C.—The Ex-Sheriff, Mr. W. F. Wasson, says: "Brown's Iron Bitters has improved my digestion and general health."

The trust mark of being born with great qualities is being born without envy.

Justice without power is impotent. Power without justice is tyrannical.

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

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

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

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

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

Haverhill and Vicinity.

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.

The 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-PHILOSOPHICAL JOURNAL.] SIBYL. A Poem. By George H. Calvert. Boston: Lee & Shepard. Chicago: Jansen, McClurg & Co. 33 pp. Price, 50 cents.

As there is said to be "nothing new under the sun," Mr. Calvert will probably not consider 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 Rabbits";

"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.

The poem breathes a spirit of deep reverence for Nature and her beneficence and ability to draw the thoughts from those "Self carestings, Unconscious drunk with incense from the tree, Which dims the higher vision, the mind gropes While thinking that it mounts triumphantly."

We quote also the following: "Deep Nature's Hateful voice Is ever faint, ceases to speak, and To the creative Spirit, a dull On many-tongued creation to rejoice In being with cadence musical. When earnest or lean tears, Each is in tune with John's early pipe, Or the low-voiced lark that sings soars."

Magazines for October not Before Mentioned. WIDE AWAKE. (D. Lathrop & Co., Boston, Mass.) Contents: Frothingpiece, "You'll be my Grandmamma," I sighed; A Child's Party; The Little Gold Miners of the Sierras; The Queen of Toledo; The Blind children; Kindergarten; Autumn Gold; Caequo John; The boy to the Schoolmaster; Descriptive Plaque; To-day; The Brook; Buttered Crusts; The three Margery Daws; The Ginger-pop Company; The Basket Business; The John Spicer Lectures; A Risky Favor; On Indiana Roads; Teddy and the Echo; Child Marion has a Party; Cookery for Beginners; Tangles; Music; Tales of the Pathfinders; In case of Accident; Ways to do things; How success is won; Anna Maria's Housekeeping; C. Y. F. R. C.; Post Office Department.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York) The new cover and broader margins show it off to advantage, and its contents are fully up to its high standard of excellence.

THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York) Contents: Metaphysical Medicine; Swallowing Bacteria; Saurians and Ophidiomans; Insanity; Is Disease Hereditary; Timely Cathartics; Cutaneous Diseases; Inertia; The use of Jequery in Eye diseases; Extremes of Heat and Cold.

THE SIDERAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) A monthly review of Astronomy.

An enricher of the blood and purifier of the system; cures lassitude and lack of energy; such is Brown's Iron Bitters.

REBEL COUNTY, N. C.—The Ex-Sheriff, Mr. W. F. Wasson, says: "Brown's Iron Bitters has improved my digestion and general health."

The trust mark of being born with great qualities is being born without envy.

Justice without power is impotent. Power without justice is tyrannical.

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

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

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

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

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

A SAILOR THIRTY YEARS.

About three months ago I was taken with severe pains in 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 telling me I had the classic rheumatism and kidney complaint.

On examination, my urine was found to be in a very bad condition, of a very dark color, and intermixed with a heavy red brick-dust deposit, and very offensive. I had the most careful and best medical attendance, and tried all the popular remedies without experiencing any relief.

Whenever an opportunity occurs to recommend your valuable medicine I always do so, as I am confident it will do all you claim for it, and that every time. Yours, with gratitude, CAPT. JOHN KIRKLAND. New London, Conn., May 9, 1882.

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, but 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, offering it as the great specific for that complaint.

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 holds. JOHN A. MORGAN, Druggist, Greenfield, Conn. May 8, 1882.

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES.

DR. HOLMAN'S PAD CURES Malaria, DYSPEPSIA, NERVOUS AND SICK HEADACHES. All Liver and Stomach Troubles. It is also a sure PROTECTIVE TONIC against Yellow Fever, Sea-Sickness, Typhoid, Biliousness and Intoxication. For further information send for Pamphlet or write to Dr. Holman personally. If not found at your nearest druggist, send registered letter to this office and get your Pad for return postage. Regular Price \$2.00. Special Pad \$1.00, post and duty for Canada, \$1.25. HOLMAN'S LIVER PAD CO., P. O. Box 2117, 95 William St., N. Y.

THE INDEX!

RADICAL WEEKLY JOURNAL. PUBLISHED AT 3 TREMONT PLACE, BOSTON, MASS. EDITOR: C. W. POTTER. (DR. E. UNDERWOOD.) CONTRIBUTORS: Monmouth D. Conway and George Jacob Holman, of London, will write for THE INDEX every month during 1883. Among the other contributors are: Fred. Felix Adler, John W. Childwick, M. J. Savage, E. M. Holland, W. H. Spencer, Mrs. E. D. Channing, Mrs. Anna Martin Spender, Caroline H. Dale, Mrs. Sara A. Underwood, Mrs. M. A. Hardaker.

FREE—An Unequaled Chance—FREE THE SUNBEAM SOLARGRAPH. This wonderful Scientific Instrument denotes perfect time and seconds. It tells to the readers of this paper. THE SUNBEAM SOLARGRAPH is the latest European work. It will denote the time accurately. A DIAL REVOLVES ON THE END OF A ROD. It costs less than a compass worth about more than 20 cents, and it is not a toy. THE INSTRUMENT BEING PORTABLE, it can be taken to any place. FOR TRAVELERS it is especially useful. FOR THE HOUSEHOLD it is invaluable. It is a valuable addition to their scientific instruments. It is instantly adjusted and will denote the exact time. It is not a toy, but a WONDERFUL INSTRUMENT. THE INSTRUMENT IS HANDSOME, accurate and reliable. THE COMPASS IS ABSOLUTELY CORRECT and is enclosed in a beautiful metal case. We wish to introduce our Illustrated Family Paper, THE HOUSEHOLD AND FARM, an fifty thousand new names, and in order to do this we will send one of these wonderful instruments, and a SIX MONTHS TRIAL SUBSCRIPTION to our paper, provided your order is received on or before JANUARY 1st, 1884, accompanied by ONLY FIFTY CENTS to pay postage and shipping expenses. THE HOUSEHOLD AND FARM (Subscription price only \$1.00 per year) is a sixteen page family paper, illustrated, and published, and some such as Harper's, etc., and contains a wealth of interesting reading for the household. THE HOUSEHOLD AND FARM, and will not be made again. For more information, send for our Illustrated Family Paper, THE HOUSEHOLD AND FARM, 197 Fulton St., New York.

STORIES FOR OUR CHILDREN.

By HUDSON and EMMA TUTTLE. This work is designed especially for children. A popular work for Youngsters. Price 25 cents, postage 2 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

NORA RAY, THE CHILD MEDIUM.

A CAPTIVATING BOOK. This is a story of remarkable Spiritualistic power and beauty, depicting in glowing language the wonderful events in the life of the child Nora, and the phases of mediumship which she manifested. Paper, 170 pages. Price, 50 cents, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

THE RELATION OF THE SPIRITUAL MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science. By the purporting dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

GUIDE-POSTS ON IMMORTAL ROADS.

By MISS JACOB MARTIN. The author says: "As a faithful and true states, as a pilgrim on the ocean, I sent out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

THE RELATION OF THE SPIRITUAL MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science. By the purporting dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

GUIDE-POSTS ON IMMORTAL ROADS.

By MISS JACOB MARTIN. The author says: "As a faithful and true states, as a pilgrim on the ocean, I sent out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

THE RELATION OF THE SPIRITUAL MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science. By the purporting dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

GUIDE-POSTS ON IMMORTAL ROADS.

By MISS JACOB MARTIN. The author says: "As a faithful and true states, as a pilgrim on the ocean, I sent out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

THE RELATION OF THE SPIRITUAL MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two Papers Given in the Interest of Spiritual Science. By the purporting dictation of the late PROF. M. FARADAY. Pamphlet form. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

GUIDE-POSTS ON IMMORTAL ROADS.

By MISS JACOB MARTIN. The author says: "As a faithful and true states, as a pilgrim on the ocean, I sent out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHERS HOUSE, Chicago.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.
 One Copy, one year, \$2.50
 " " 6 months, \$1.25

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

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

SPECIAL NOTICES.

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

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

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

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

CHICAGO, ILL., Saturday, 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 ADVANCE.

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 of "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 truths 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 Falloway 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, Boucault and Modjeska have traveled over the country in special cars that he is trying to raise \$10,000 by subscription, in order to build a 'mission car,' upon which he can go scotching across the surface of the North American continent saving souls at the rate of sixty 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 watch the market, of course, and a church is

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 increased.

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's 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.

A Kind Act.

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 recommendation 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 ourselves 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. Bromwell, at the West End Opera House. Miss 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 to 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 it 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 séance 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 séance; 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 reinforce 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, ay! 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. Baxter, a temperate, virtuous, honest man, a gentleman, remain on practically the same footing as the hoodlum, Jas. A. Bliss, or the 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 unpliant that they are illy adapted to receive an influx of light from the supernal realms. As Spiritualism advances, making 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 humbugged by this Annie Eva Fay Combination, but there are very many intelligent Spiritualists in that city who certainly are blame-worthy 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 been known for years as spiritual impostors, and have been repeatedly denounced as such by the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, and other spiritual papers of the country. And were not this 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 announcement 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 can penetrate anywhere and everywhere. The air becomes inoculated, and human beings in 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 A. 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 McDougal of New Orleans, passed through Chicago last week on his way home, leaving spent the summer in the North.

A lady in Augusta, Me., possesses four kittens, 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 interesting reading matter upon Oriental philosophy, 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 JOURNAL. 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 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." Seats free and all are welcome.

On Saturday evening of last week, Mr. Geo. P. Colby gave a séance 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 boyhood 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. Gentles 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: "Lyman C. Howe at Alliance, Ohio, was greeted to a grand surprise Sunday morning, 7th inst. Our janitor, Mr. Jos. Osterstock, surprised 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 thought-reading, and a superabundance of egotistical description and wholesale vituperation against 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 pin finding—one unsuccessful and the other prevented—and the reading of a bank note after three distinct attempts. Taken as a whole, the exhibition was pronounced a failure.

Augustus Day of Detroit made a fraternal call 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 Neenah, 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. Stebbins is not a very warlike man, but as he is an effective 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 as a generous way—because he is one of the JOURNAL's trusted correspondents.

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 government management of the telegraph; also, an article on John Brown, by the Rev. David N. Utter, which is calculated seriously to affect the popular estimate of the hero of Osawatimie.

The Heralder of Progress of England, says: "We learn that our esteemed friends in Wall-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 of very great value to the cause in his impending new sphere of labor. We heartily 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 be almost unbelievable, were not the patients living witnesses of the facts. Many cases of contracted limbs, spinal trouble, nervous prostration, cancer—so-called, tumor, etc., etc., have yielded to his magical touch. Mr. Dickson is not only a successful healer but a 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 JOURNAL 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 hopes shall end in sweet fruition.

Don't be led from your path by peaches! Last week the leading merchant of Onawa, 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 vouch 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, educational, 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.

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

mile west of Clinton, with good walking and 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 river.

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 women from twenty-six States of the Union. Among their number will be found physicians, teachers, ministers, lawyers, farmers, bee-culturists, professors, astronomers, editors, authors, and practical philanthropists. They are mostly women who have conquered 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 the world as much as the demands of their own growing natures, that has urged these women out of the old-time seclusion of their homes, and brought 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 venture to quote Mrs. Charlotte B. Wilbour, at whose home 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 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 Woman's Medical College, of Philadelphia; Prof. Frances E. Willard, former President of Woman's College of University of Illinois, Evanston, Ill.; 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 the Red Cross; Mrs. H. L. T. Wolcott, the white-haired lady who takes care of the treasure of the Congress and who has just distinguished herself anew by her successful engineering 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 relations."

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 Sunday morning 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 Charity:

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 progressed themselves brothers to every man in need

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 brotherhood.

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 committed 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 without attending either platform or pulpit meetings.

Now then, you follow lecturing for a livelihood 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, fannel cakes and sympathetic flattery.

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 responsible to the law for every word I utter while entranced, believing it to be a dangerous precedent to establish the irresponsibility 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 or shut.

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 the "Harmonial Philosophy" to do with your private quarrel? They have nothing at issue. 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 business, and be more useful to mankind by following secular occupations. 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.

Business Notices.

LADIES of refinement have expressed their delight at finding such delicate, fresh, flower fragrance in Dr. Price's Perfumes.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attendances free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

DR. PRICE'S Flavoring Extracts are as natural as the fruits from which they are made.

SEALED LETTERS answered by R. W. Flint, No. 1527 Broadway, N. Y. Terms: \$2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

If you desire dough-nuts that are the nicest and richest you ever ate, make them from Dr. Price's Cream Baking Powder.

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

Passed to Spirit-Life. Charles Mer departed this life last month at Clinton, Ill. He was a German, upwards of 60 years of age, and a Spiritist in belief 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, 150 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:30 P. M. Lecture for young and old, Sundays at 10:30 A. M. Abraham S. Kipp, Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30. 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 Cook, President.

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

Brooklyn Spiritual Fraternity every Friday evening at 7:30. S. B. Nichols, President. A. H. DALLEY, President. Brooklyn, Sept. 24, 1883. (P. O. Address 16 Court St.)

At Stock Hall, No. 11 East 14th Street, near Fifth 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 Spiritualist Society every Sunday at 10:45 A. M. Lecture at Academy, 619 W. Lake St. Lecture in the evening at 7:45.

Mrs. S. E. Bromwell conducts the Spiritualist Convention Meetings at the West End Opera House, 438 West Madison Street, every Sunday at 8 P. M. Trance speaking, tests and no music. All are cordially invited to participate.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall-st., N. Y.

AGENTS wanted for The History of Christianity, by Abbot. A grand chance. A 32 book of the popular price of \$1.75. Liberal terms. The religious papers mention it as one of the few great religious works of the world. Greater success never known by agents. Terms free. STRONG & CO., Publishers, Portland, Maine.

A NEW ERA. In the Treatment of CANCER, SCROFULA and CATARRH. Only chloroform remedies used. Cures guaranteed. Examination from writing sufficient. Address with 2 cent stamp.

NEW REMEDY COMPANY. 319 W. 4th St., Cincinnati, Ohio. \$66 a week in your own town. Terms and \$5 outfit free. Address H. HALEY & CO., Portland, Me.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

AMERICAN PATENTS NO PATENT. L. BINGHAM & CO., Patent Attys., Washington, D. C.

Curing Disease By Spirit Power. By Letters, or in Copied Cases by Telegraph. Histories of obstacles to cures by this method. Give Symptoms, Age and Sex. Examine Examination Letter of Instructions and Payment. 25 Cents. Continued from week to week \$1.00. Treatment by Telegraph, \$5.00. Patients taken for treatment at our home, special terms. The poor treated free by sending five 2 cent stamps.

MILTON ALLEN. 2411 North College Avenue, Philadelphia, Pa.

THE ORCHESTRION HARMONETTE. The most wonderful Musical Instrument. Musical instrument in the market. Piece of Music, only \$5.00. Special price to those wishing to act as one.

IF, THEN, AND WHEN. FROM THE DOCTRINES OF THE CHURCH. BY WARREN MAYER BARLOW. Author of "The Voice," and other Poems.

WITCHCRAFT OF NEW ENGLAND. EXPLAINED BY MODERN SPIRITUALISM. BY ALLEN PUTNAM. Author of Bible Marvel Workers, etc., etc.

THE HEALTH MANUAL. BY E. D. BARBITT. Devoted to Healing and Human upbuilding by nature's "Health Guide" (etc.), and cannot refrain from expressing to you my conviction of the inestimable value of these works. They must form the text books of the new school of Therapeutics which physical science is sure to evolve as should be studied in every family.—A. E. Newton.

The Silver King, 32 CALIBRE Revolver. SOLID SILVERED HANDLE. Gold Plated CYLINDER AND BASE PIN. MOST BEAUTIFUL REVOLVER IN THE WORLD. ONLY \$2.50.

The Silver King, 32 CALIBRE Revolver. SOLID SILVERED HANDLE. Gold Plated CYLINDER AND BASE PIN. MOST BEAUTIFUL REVOLVER IN THE WORLD. ONLY \$2.50. A \$10 REVOLVER FOR ONLY \$2.50.

The Silver King, 32 CALIBRE Revolver. SOLID SILVERED HANDLE. Gold Plated CYLINDER AND BASE PIN. MOST BEAUTIFUL REVOLVER IN THE WORLD. ONLY \$2.50. A \$10 REVOLVER FOR ONLY \$2.50.

\$72 A WEEK. School Books no longer wanted can be exchanged for desirable ones. SCHOOL BOOKS WANTED. 6 Custom Shirts for \$6.00.

Chicago Magnetic Shield Co. No. 6 Central Music Hall, Chicago, Ill. A VALUABLE PREMIUM SUBSCRIBERS.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

Religio-Philosophical Journal. NATIONAL STANDARD DICTIONARY. NEW PLAIN TYPE, ARTISTIC BINDING. A Universal Hand Book for Ready Reference. 576 PAGES.

The Beautiful Land of Nod.

Come, cuddle your head on my shoulder, dear—
Your head like the golden rod—
And we will go sailing away from here
To the beautiful Land of Nod.

Prayer for the Queen. An incident which
has just occurred at the Roman Catholic chapel at
New Brighton, near Birkenhead, has (says the Liver-
pool Courier) caused a good deal of gossip at that
place.

A Little Mourner. A common-looking dog
dead in a gutter is a repulsive object. But such a
one people were turning yesterday, when a diminutive
boy, thin, and hobbling on a crutch,

Golden Fish-Hooks. The Townsman
says: "E. J. Smith, the County Coroner, has four
gold fish-hooks that he unearthed in the South Ameri-
can placers."

Three Sabbaths in a Week. In the city
of Jerusalem three Sabbaths are observed in every
week. The Mohammedans observe Friday, not by
closing their shops and resting, but by going to the
mosque at certain hours and reciting prayers.

Brought Back to Life. Mr. Tibbals a
farmer of Montgomery County, Ohio, has a Bartlett
pear tree which three years ago was at all appear-
ances dead.

Slavery in Cuba. 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 150 slaves, thirty-five of whom are women.

A God-send is Ely's Cream Balm" writes
Mrs. M. A. Jackson, of Portsmouth, N. H. "I had
Catarh 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 will publish in that paper this year.

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

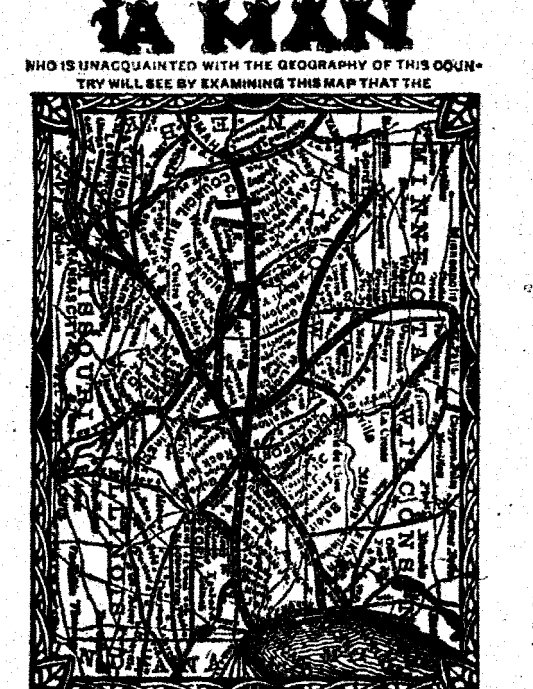
An Innovation. The Roman Catholic church-
es of Michigan have been forbidden their bishop
to raise money by raffles, fairs, excursions or balls.

"For 9 years my daughter had epileptic fits," writes
J. N. Marshall, of Granby, Mo., "Samaritan Nerve
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 distribu-
tion the supply will fall far short of the demand.

"For 50 years, sick headaches," Dr. Benson's Celery
Pills cured me." W. W. Hubbard, Manchester, N. H.

RAILROAD TIME-TABLE.
CHICAGO, ROCK ISLAND AND PACIFIC.
Depot, corner Van Buren and Sherman Streets. City Ticket
Office 56 Clark Street, Sherman House.



CHICAGO, ROCK ISLAND AND PACIFIC RY.
By the central position of its line, connects the
East and the West by the shortest route, and car-
ries passengers without change of cars, between
Chicago and Kansas City, Council Bluffs, Leaven-
worth, Atchison, Minneapolis and St. Paul.

ALBERT LEA ROUTE.
A New and Direct Line, via St. Louis and Kan-
sas City, has recently been opened between Rich-
mond, New York, New Orleans, Atlanta, An-
niston, Mobile, Jacksonville, Pensacola, Panama,
Columbus, Savannah, and other points.

GREAT ROCK ISLAND ROUTE.
At present connects Chicago, or Adams, with
St. Paul, Minneapolis, and other points.

FREE GIFT! A copy of my Medi-
cine Book will be sent to any person afflicted with
Consumption, Bronchitis, Asthma, Sore Throat, or Nasal
Catarrh. It is elegantly printed and contains 124 pages,
12 maps, 1473. It has been the means of saving many valuable
lives. Send name and post-office address, with six cents ad-
vance for mailing. This is the best medicine for persons suffering
with any disease of the Nose, Throat, or Lungs. Address:
DR. N. B. WOLFE, Cincinnati, Ohio.

VITAL MAGNETISM THE LIFE-FOUNTAIN
By E. D. BARBITT.
Being an answer to Dr. Brown-Séquard, the magnetic theory
defended, etc. Price, 25 cents.

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

THE SPIRITUAL HARP.
A MUSIC BOOK.
FOR
Choir, Congregation or Social Circle.
Over one-third of its poetry, and three-quarters of its music
are original. Some of America's most gifted and popular
musicians have written expressly for it.

NEWSPAPERS AND MAGAZINES.
For Sale at the Office of this Paper.
Banner of Light, Boston, weekly..... 5
Medium and Daybreak, London, Eng, weekly..... 8
Light for All, Oakland, Cal, semi-monthly..... 10
Olive Branch, Utica, N. Y., monthly..... 10
The Shaker Manifesto, Shakers, N. Y., monthly..... 10
The Theosophist, Madras, India, monthly..... 50
Light for Thinkers, Atlanta, Ga..... 05

ANTI-SPIRITUAL CHRISTIANITY.
A DIALOGUE.
By "ALIF."
Suitable for distribution among inquirers. Price 10 cents,
postage 2 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

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

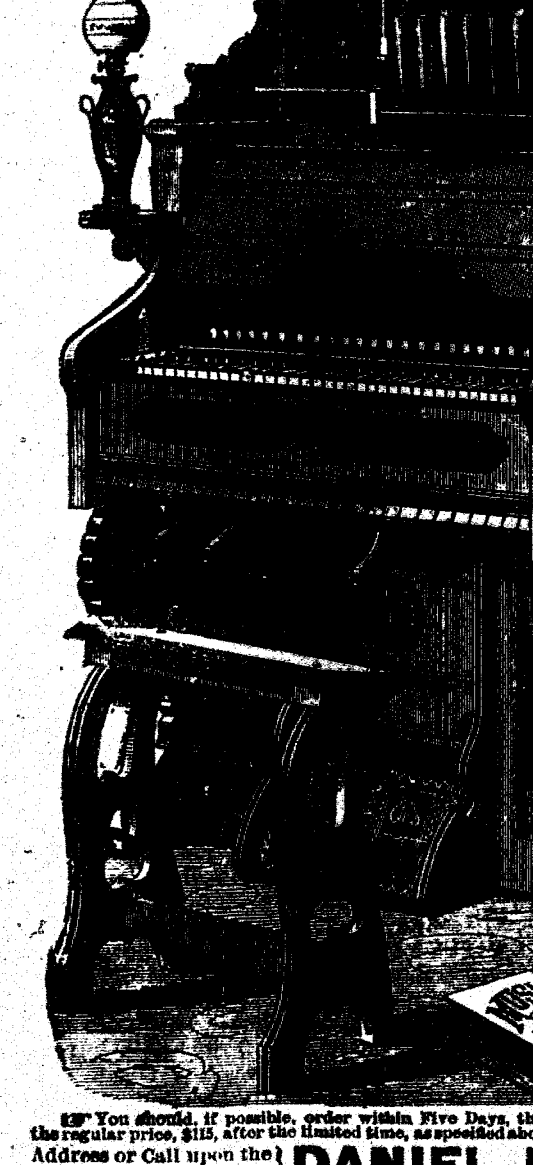
IS DARWIN RIGHT?
OR, THE ORIGIN OF MAN.
BY WILLIAM DENTON.
Author of "Our Planet," "Soul of Things," etc.
This is a cloth bound volume of two hundred pages, 12 mo.,
handsomely illustrated. It shows that man is not of inferior
rank, but of natural origin; that Darwin's theory is really
quite defective, because it leaves out the spiritual cause which
have been the more potent concerned in his production. It is
scientific, plain, elegant and convincing, and probably sheds
more light upon man's origin than all the volumes the press
has given to the public for years.
Price, \$1.00; postage, 10 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

THE BHAGAVAD-GITA;
OR,
A DISCOURSE ON DIVINE MATTERS,
BETWEEN
KRISHNA AND ARJUNA.
A SANSKRIT PHILOSOPHICAL POEM.
Translated, with Copious Notes, an Introduction on Sanskrit
Philosophy, and other Matters, by
J. COLEBURN THOMPSON.
Member of the Asiatic Society of France, and of the Antiquar-
ian Society of Normandy.
The book is in 12mo., 278 pp., and the ornamented part is
bound in a superior quality of paper, and the illustrations are
in color, and are extra heavy cloth with really illuminated
work, hands and side title.
Price \$1.75. Postage Free.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

OASISPE
THE NEW BIBLE.
In the words of
JEHOVIH
and his
Angel Ambassadors.
HISTORY OF THE EARTH AND HER HEAVENS FOR
TWENTY-FOUR THOUSAND YEARS.
Written and compiled through the hand of an elderly man
of New York.
Not to supplant the old Bibles is this. It is a new one, and
relates the heavenly Kingdoms of our forefathers. Nor
does it dole out for command, nay, more, it shows you how
to make Bibles of your own. It teaches you to attain angelic
gifts, reveals the occupations and restrictions of angels in
other worlds, and makes the best history of the earth as an
open book. Quarto, large size, pp. 900; bound in sheepskin,
Library style. Price \$1.50.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

STRANGE VISITORS.
A SERIES OF ORIGINAL PAPERS.
EMBRACING
Philosophy, Science, Government, Religion, Poetry, Art, Elec-
tricity, Astrology, Human Narrative, and Prophecy. By the spirits
of Irving Willis, George Richter, Theodoros, Byron, Ham-
ilton, W. W. W., Hawthorne, Browning, and others.
Now Dwelling in the Spirit-World.
These wonderful articles were dictated through a clairvoy-
ant, with a trance-aid, and are of the most intensely in-
teresting nature.
The cost of this extraordinary work is small and steady.
Price, \$1.50; postage 10
cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

WARRANTED 6 YEARS.
\$115 for only \$49.75
25 STOPS
9 Full Sets of
Golden Tongue
Floodes.



PIPE ORGANS [25 STOPS] ONLY \$49.75
INCLUDING BRASS, IRON AND MUSIC, provided you order
within thirty days from date of this notice. If you order
after that date, the price will be \$59.75. The full price of
this organ is \$115.00. It is a grand reduction.
REGULAR PRICE, \$115.00
25 USEFUL STOPS AS FOLLOWS:
1. Vox Celeste. The sweet, pure, of this stops "Bartley's"
celled tones produced from this stop are
2. French Horn. Imitates a full
orchestra of French Horns.
3. Powerful Box Sub-Bass. New
Golden Tongue Reeds.
4. Double Octave Coupler. A full set of
Double Octave Coupler.
5. Double Bass. A full set of
Double Bass.
6. Vox Humana. A full set of
Vox Humana.
7. Vox Humana. A full set of
Vox Humana.
8. Vox Humana. A full set of
Vox Humana.
9. Vox Humana. A full set of
Vox Humana.

13th IMPORTANT NOTICE. This Special Limited Offer is positively
not good as after the limited time has expired, and to secure the
Special Price the following NOT TO BE ACCOMPANIED BY YOUR ORDER:
Given under My Hand and Seal this
20th day of October,
1883.
Daniel F. Beatty.

BIBLE CRITICISMS.
Being Extracts from the Biography of
Leonard B. Field.
Pamphlet form. Price 10 cents per copy.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

A Thrilling Story for the Times.
CLAIR:
A TALE OF MORMON LIES AND PERFDY.
By HUDSON TUTTLE.
Price 10 cents, postage 2 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

ESSAYS AND LECTURES.
By B. F. UNDERWOOD.
This volume contains some of the author's best Lectures
comprising the following: Influence of "Lithium" on Civil-
ization, Christianity and Materialism, Ideas of Political and
Religious Reform, The Authority of the Bible, etc., etc.
Price, \$1.00; postage, 8 cents.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

THE WONDERS OF LIGHT AND COLOR.
By E. D. BARBITT.
A beautiful pamphlet with heavy illuminated cover illus-
trating Harmony of Color, a Compend of Chromatology or
Color-Healing, a full account of Instruments for color treat-
ment, and contains an Introduction to the theory and prac-
tice of color-therapy, with many illustrations. Price
postpaid, 25 cents.
An extra good gold, for each of 300 departments is also
bound with the 25 cents illustrated. Price, \$1.00.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

PARTURITION WITHOUT PAIN.
A Code of Directions for Escaping from
the Primal Curse.
Edited by M. L. Hollander, M. D., Editor of the "Hospital of
Health," with an Appendix on the care of Children by Dr.
S. L. Luzzati, Dean of the New York Medical College, for Women,
etc.
The difficulty has been not to find what to say, but to decide
what to omit. It is believed that a healthful regimen has been
described, and preventive treatment, rather than a course of remedies,
medications, and drugs.
Price, postage paid, \$1.00.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

CONTRASTS IN SPIRIT-LIFE;
and recent experiences of
SAMUEL BOWLES
Editor of the Spirit-World.
President Garrison's Reception.
In the Spirit-World. Written through the aid of the
S. T. W. W. Price, 20 cents; postage 2 cents extra.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

SEXUAL PHYSIOLOGY.
A Scientific and Popular Exposition of the Fundamental
Principles of Sexuality.
By G. E. TRAVIS, M. D.
Cloth, 12mo., 304 pages, Illustrated. Price, \$1.00; postage,
10 cents.
This highly popular work, conveying such a large amount of
valuable information, has already passed through three edi-
tions, and is becoming an extensive sale.
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL
PUBLISHING HOUSE, Chicago.

THE RELIGION OF SPIRITUALISM.
By LUIGI CROWELL, M. D.
Author of "The Identity of Primitive Christianity and Modern
Spiritualism," etc., etc.
Among the prime points of consideration in this work may
be mentioned: What is Religion? Spiritualism and its
Relation to the Religion of Spiritualism identical with the Religion of
Jesus.
The following excerpt from his pages will give a correct
impression of the whole:
"Spiritualism is the basis of Spiritualism. Through it
the soul is demonstrated, while the body and require-
ments of that life, and our duty to others and ourselves, are
fully made clear to every earnest, intelligent soul. It is the
basis of the heart and the mind, and the source of all
the teachings of Spiritualism. It is the basis of all
Christianity, and the only true religion. It is the basis of
all morality, and the only true religion. It is the basis of
all science, and the only true religion. It is the basis of
all art, and the only true religion. It is the basis of
all philosophy, and the only true religion. It is the basis
of all religion, and the only true religion. It is the basis
of all life, and the only true religion. It is the basis
of all existence, and the only true religion. It is the basis
of all knowledge, and the only true religion. It is the basis
of all wisdom, and the only true religion. It is the basis
of all power, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis
of all temperance, and the only true religion. It is the basis
of all sobriety, and the only true religion. It is the basis
of all chastity, and the only true religion. It is the basis
of all purity, and the only true religion. It is the basis
of all holiness, and the only true religion. It is the basis
of all righteousness, and the only true religion. It is the basis
of all justice, and the only true religion. It is the basis
of all equity, and the only true religion. It is the basis
of all truth, and the only true religion. It is the basis
of all goodness, and the only true religion. It is the basis
of all beauty, and the only true religion. It is the basis
of all grace, and the only true religion. It is the basis
of all glory, and the only true religion. It is the basis
of all honor, and the only true religion. It is the basis
of all fame, and the only true religion. It is the basis
of all wealth, and the only true religion. It is the basis
of all success, and the only true religion. It is the basis
of all happiness, and the only true religion. It is the basis
of all joy, and the only true religion. It is the basis
of all peace, and the only true religion. It is the basis
of all love, and the only true religion. It is the basis
of all mercy, and the only true religion. It is the basis
of all kindness, and the only true religion. It is the basis
of all gentleness, and the only true religion. It is the basis
of all patience, and the only true religion. It is the basis
of all self-control, and the only true religion. It is the basis

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 Matter.

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 Hall 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 obituary 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 coming here.

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 Road 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," and 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 notices to the end of this bureau," and further remarked he would go to the hall to find his lectures. Tuesday forenoon, the people were he stopped, deeming the evidence of Mr. Baxter's having called for these slips which he would so much need at Saratoga as sufficient proof that these notices were left by Baxter, 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 gentleman and his wife who saw Mr. Baxter at their home both times were mistaken in the person the last time; but I have the attested oath of the De Ruyter family who brought Mr. Baxter to my house which I will send together with the affidavits of myself and my wife, that the above statements 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 needlessly done.

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, often 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 books 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 envelope 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 Saratoga, 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 investigations, 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 impurported 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 my attempt at keeping a list of the same, and that if I identified any I should so say, but

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 before. Some of the Spiritualists thought I ought not to have mentioned such an experience, but I differ. Whether those manifesting on the three evenings following had previously visited me or been recorded, I cannot say, save in one or two cases where I might say, "Some spirits came to me at night while on the cars going to Norwich, and I wrote on the cars going to Norwich, 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 newspaper 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 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 Beebe 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 I 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 wrote 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 things in order to pack away my vest, some music, a lecture and some few stray things, for I was to be ready, at the call of a driver, to ride over to De Ruyter, eight miles from there, to stop over night with some friends. Among my pocket contents were sixteen dollars in bills, a part of that paid me that day, and when I was removing a button-hole boutonnet, I saw the money had been separated by the draught and I took the pin which had held the boutonnet 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 vest, 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 fiery 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 boutonnet on the bureau, reminded me of the use I made of the pin. I returned to De Ruyter that night—startling all 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 to return alone. It were unnecessary for me to detail this matter of way and time of going to Georgetown and getting my things, but for the many printed insinuations of an "unexpected," "stealthy" manner of securing my "stock in trade" and 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 of the loose bits, and then noted, for the first time, that an examination of the contents had been made, and that some one had made a

classification by pinning together certain of my memoranda in one series, and certain other in another. In my honesty, earnestness and I must add innocence, it had never 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—I have determined to keep no memoranda further 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 friends.

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,
J. FRANK BAXTER.
Chelsea, Mass.

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 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 I 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 down 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 below. Right there in that little shed a watchman 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 passed 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 felt from some mighty cool time has been made here. At the time I had this presentiment the rivalry among the engineers on that stretch of track was at its height. It was a shary 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, I 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, I tossed my head, opened the throttle a little more, and oh, how we flew! Seems to me I 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 frantic movements. The train lay still a few feet past the depot, and as I 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 engine, full on the track. The switch had been left open and the wind had skewed it out. It was loaded with carbon oil. Had I not seen it, scores of persons would have been killed and burned.

"As I am positive that there is such a thing as being forewarned," continued the old engineer. "That warning which had stopped me upon 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 myself, a minute later, standing beside my engine. It was so dark I could scarcely see my

hand before me. I found the culvert filled with cross ties, wedged down so closely that they would have thrown us flat on our backs, and the work was done so well that I would 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 O.—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." The conductor asked how the delay would be caused, 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 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 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 foreboding 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 screeched 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 Critic.

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 city. Spiritualism was to be tried in the ordeal of a regular debate between President Mahan (of Oberlin College, I think) and some noted representative 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 read 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 points 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.

A welcome to the Veteran Recruit! G. L. Genesee, Ill.

PENSIONS

For any disability; also for Widows, Children, Pension now increased. Charges of Discharge removed; Discharges and Bonny obtained. Home claims new. Send names to New York and Black, Col. L. BINGHAM, Acty since 1865 for Claims and Pensions, Washington, D. C.

SAMARITAN NEVER FAILS THE GREAT NERVE CONQUEROR Epilepsy, Spasms, Convulsions, Stomach, Falling Sickness, S. Vitus Dance, Alcoholism, Optum Eating, Syphilis, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Sick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sores, Biliousness, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1.50. Sample Testimonials: "Samaritan Nerve is doing wonders." Dr. J. O. McLaughlin, Alexandria City, Ala. "I feel it my duty to recommend it." Dr. D. F. Laughlin, Clyde, Kansas. "It cured where physicians failed." Rev. J. Edin, Beaver, Pa. Correspondence freely answered. The Dr. S. A. Richmond Med. Co., St. Joseph, Mo. For testimonials and circulars send stamp. At Druggists, C. N. Crittenden, Agent, N. Y.

CATARRH Prominent Citizens. Ex-Mayor R. W. Townley; Judge T. F. McCormick; E. H. Sherwood, Banker; J. McGuire, Banker; G. S. Davis, Banker; and J. O. Fletcher, Merchant—all of Elizabeth, N. J., earnestly commend Elly's Cream Balm, as a specific for Catarrh of the throat. Elly's Cream Balm When applied by the finger into the nostrils, will be absorbed, effectually cleansing the head of catarrhal virus, causing healthy secretions. It always inflammation, protects the mucous passages from additional colds, completely heals the nose and restores taste and smell. A few applications relieve. A thorough treatment will positively cure. Agreeable to use. Send for circular. Price 50 cents, by mail or at druggists. ELY BROS., Druggists, Orange, N. Y.

DR. G.W. BENSON'S CELESTIAL CHAMOMILE PILLS. PREPARED EXPRESSLY TO CURE ALL CASES OF NEURALGIA, NEURALGIC AFFECTIONS AND DYSPESIA. Dr. G.W. Benson. They contain no opium, quinine, or other harmful drug, and are highly recommended.

"WHEN I GO." Mrs. S. A. Van Buren's beautiful song. A favorite with the spirits, who sing it aloud, and at the same time recite their own words, play it upon the guitar, show bright lights, white robes and spirit faces, as can be testified to by persons in almost every State in the Union. Is a fine circle and family song, quartette with piano or organ accompaniment. Price 30 cents. For sale at the office of the Religio-Philosophical Journal.

CATARRH To any suffering with Catarrh or Bronchitis who can't find relief, learn how to furnish a means of Permanent, Positive Cure. A Home Treatment. No charge for consultation by mail. Valuable Treatise Free. Certificates from Doctors, Lawyers, Ministers, Business-men. Address Rev. T. P. CHILDS, Troy, Ohio.

PILURES CURED. Medical Compound and Rubbing. For Rheumatism, Gout, Neuralgia, Sciatica, etc. Send stamp for circular. Address: Dr. J. W. B. CHILDS, Troy, Ohio.

\$5 to \$20 per day at home. Samples worth \$5 free. Address: Mrs. C. M. Morrison, No. 205 West Baltimore Street, Baltimore, Md.

PATENTS BOUGHT SOLD OR PREPARED. Books free. Circulars sent with the diagrams. Address: Patent Attorneys and Brokers, Washington, D. C.

EXAMINATIONS BY Mrs. C. M. Morrison's MEDICAL HAND AS FORMERLY. For medical diagnosis by letter, enclose lock of hair and 1 one dollar. Give the age and sex. Terms for magnet and remedies sent with the diagrams. Address: P. O. Box 2519, Boston, Mass. H. B. WILCOX, Sec.

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

KNABE PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO. Nos. 204 and 205 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y.

Third Edition—Revised, Enlarged, Profusely Illustrated, Red Edges, and Elegantly Bound.

STARTLING FACTS

Modern Spiritualism.

BEING A GRAPHIC ACCOUNT OF Witches, Wizards, and Witchcraft; Table-Tipping, Spirit Tapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America Since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

N. B. WOLFE, M. D. The book makes a large 12 mo. of over 600 pages. It is printed on fine, calendered paper and bound in extra heavy English cloth, with back and front beautifully illuminated in gold. After comprehensively epitomizing the "Startling Facts" contained in his book comprising original investigations made under the most favorable auspices, the work says: "With these avowals of its teachings the book stands before the world, asking no favor but a reading—no consideration but the fair judgment of enlightened men and women. As death is a language common alike to King, Pope, Priest, and People, all should be interested in knowing what it portends—of what becomes of us after we die. Those who have tasted death, our spirit friends, answer this great problem in this book of 600 pages." Price \$2.25. Postage Free. Mailed in a fine box so as to reach the buyer in perfect order. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.