

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

CHICAGO, OCTOBER 20, 1883.

# VOL. XXXV.

Readers of the JOURNAL are especially requested to end 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 organtration of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incldents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Jesus,-Mythical or Historical! Reply to Mr. W. H. Chaney.

Three Jesuses or One-Josephus and the Marvels of the Crucifizion and Infancy of Jesus-Jesus of Nazareth and the Jesuses of Josephus-Judas of Gallilee and Jesus-The Double Character of Jesus-Did Paul Lie for the Glory of God :- Eusebius and or modern times. The myths and legends;

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 constant-ly-increasing number of Christians, both erthodox and liberal. The old theory of plenary inspiration is being rapidly abandoned the Christian world, and that mistakes are found in the Bibie is now candidly ad-mitted by many of the leading Christian scholars. The fact that the exact date of Jesus's birth is unknown in no manner affects his his historic existence. The same is true of thousands of undoubted historic characters, in fact the precise date of birth is known of very few of the eminent men of antiquity. Oriental scholars differ to the extent of nearly two hundred years in the matter of the date of Buddha's birth, while the Chinese assign him various dates of birth. five or six hundred years earlier than his true time of birth; yet these do not at all affect the reality or importance of the life-labors of Shakyamuni. So of Zoroaster: schol-ars place his birth from over 3,000 B. C. to 500 B. C.; yet no doubt is feit 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 crucifizion 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 incrusted with myth and legend; but the myth and legend do not conceal from us the mighty personalities of Cyrus, Alexander the Great, Xerxes, Rameses the Great, etc., etc. We discard the legend, but we accept the historic fact; and so with Jesus, Paul, the twelve apostles, and early Christianity. I fail to understand why Mr. 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 certain-ly should know that I accept as probable or as true only that portion of the Bible that will stand the test of the keenest scientific and rational anylitical criticism precisely as in the cases of all other writings of ancient

very reasonable, then, that among the multitude of names mentioned by Josephus, there should be several Jesuses or Yeshuas. Being so common a name, why could not Mary of Nazareth have a son called Jesus, who lived his own life independent of the Jesuses named in Josephus? Moreover the incidents in the lives of the Jesuses of Josephus do not at all pertain to that of Jesus of Nazareth; the name is similar, but naught else; one was a lunatic, one a captain of a band of robbers, one a governor of Tiberius, and two were high priests. Jesus the robber, while on his way to capture Josephus, had his plans revealed to Josephus by one of his followers, 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 imagwords of the Gospel." What a lively imag-ination has Mr. C. to discover a Gospel parallet 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. x1, 23), said betrayal having taken place over twenty years previ-ously (Galatians i, 13, 17, 18, 11, 1). We have the certain testimony of Paul, he to the be-trayal, 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, Galations, and Romans, prove beyond a reasonable shadow of doubt, that Jesus was a Hebrew, regarded by his followers as the Messiah or Christ: that he was crucified, at the least, some twenty years before Paul wrote the epistle to the Galations, 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, of chief-apostles. Paul tells us that he knew the brother of Jesus, James, d and counseled with him and with Peter, John, and the other apostles (see Galations i and ii.) Mr. Chaney, Dupius, Robert Taylor, and other uncritical, super-ficial opponents of Christianity, tell us that Jesus and the Apostles are all solar mythe. and never lived on earth, and the accounts we have of them were written centuries after the time they are said to have lived. Paul, however, writing A. D. 57-60, tells us that he was acquainted with the apostles; that he had sharp controversies with them, owing to their narrow Judaism; that James the bother of Jesus,opposed his (Paul's).broader and more liberal gospel, and that in A. D. 57 there were Christian churches in almost all parts of the Roman Empire. Can a solar myth have a brother? If Jesus was not a man, how could James be his brother? If Jesus was not crucified as a man, how could the twelve 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 cruci-fied 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 Christi-anity 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 cholars think the New Testament was written long after Josephus's death, or "several centuries" after the fime at which the events are said to have occurred; and this outre theory he accepts. Who are these "best scholars?" There is not a sound scholar in the world, orthodox or heterodox, Christian or Rationalist, who is guilty of avowing so preposterous an idea. Such cranks and pseudo-scholars as Robert Taylor may have once voiced such an absurdity, but no scholar, worthy of the name, is so foolish as to advocate such a theory. That Paul's great episties 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 pub lic 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 ana I gave a list of Christian writers libh the time of Paul, in a continuous chain, down to A. D. 223-positive evidence of the existence of Christianity, all chrough that period in a flourishing condition. Still in spite of the overwheiming evidence of such spite co the overwheiming evidence of such existence. Mr. Chaney so utterly fails to ap-preciate the "logic of facts" as to ignore all-this wealth of positive proof and continue to claim that Christianity was manufficturesh-to order "several centuries" after Chrisi. Whyn a person defiberately shuts his eyes to the term of the several centuries after the several 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 origin of Vazareth are reduced. Jesus's name in his own language was Yeshua, a variant the profit of the writers. "It will not do," says Mr. Chaney, "to say that the authors of the under of the authors of the series of the seri

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 detail-ed account of the incidents attending the slege of Jerusalem, and the death of this Jesus was one of those incidents. Very nat-urally, 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 seditionist, leading to no outbreak, and attracting no attention, taking place nearly ten years before Josephus was orn.

#### 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 Chrisbians, as Mr. Chaney sserts. He and his followers are referred to in Acts, v. 37, as something entirely distinct from Christianity. Mr. Chaney also says, that some commentators think that the names of Judas and Jesus, like Jesus and Joshua. are so nearly alike that they stand as synonymes of each other. This merely shows the culpable ignorance of the commentators, and the same, or something worse, of their quoter. Judas is an Anglicized and Latinized form of the Hebrew Yehuda, meaning praise." Jesus or Yeshua signifies "help of Jehovah" or "Saviour." The Hebrew orthography of Judas is Yod, He, Yan, Daleth, He (YHYDH); of Jesus, it is Yod, Shin, Van, Ain (YSHVH); only two letters in, each are the same, the yod and van, corresponding, when the vowel points are added, to the Y and the U. No more connection exists between Judas and Jesus, than between David and Daniel, Solomon and Simeon, William and Walter, John and Joseph, etc., etc. THE DOUBLE CHARACTER OF JESUS.

Because Jesus's teachings were not always consistent, nor his practices always in strict accord with his precepts, it is not necessary to suppose, as does Mr. Chaney, that the lives of two or more Jesuses were brought under contribution in composing the gosies. Two indisputable facts sufficiently account for the phenomenon-the imperfection of the record, and the imperfection of human na-ture. Words and acts are attributed to Jesus to which he was a stranger; the narratives are innaccurate and largely mythical. Besides Jesus, like all other persons, was not at all times consistent, nor did he, any more than any other human being, embody in his daily life the perfect ideal of his teachings. Precept and practice never wholly agree.

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, publish-ed a book laboring to show that, not this passage only, but the whole of Tacitus's Annale. was a forgery of the fifteenth century; but his work made no impression in the literary and scientific world. The Edinburgh Re-view, 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 dem-onstrated that Mr. Ross was lamentably ignorant on many of the subjects he attempted to treat. Mr. Ross's work was full of blun-ders, 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 jourgals published similarly adverse reviews, such as the Academy, Ath-engum, 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, Duebner, 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. 449. In the words of Mr. Underwood on this subject. Puothing is gained by employing against Christianity, a method of argumentations which, if generaly adopted, would destroy the value of all

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JUSTICE TO OFPONENTS.

historical testimony."

of myself calling those liars

the Forged Passage in Josephus-The Passage in Tacitus-Justice to Opponents, etc.

#### BY WM. EMMETTE COLEMAN.

In the JOURNAL of September 22nd, Mrl 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 orig-inated the "tribe of Christians" referred to in the spurious passage in Josephus. Such quibbling as this is pointless and irrele-vant, so far as regards the sober discussion of the historical existence of Jesus of Nazareth. No one knows the exact date of Jesus's birth. The two New Testament accounts of his birth are legendary and unreliable. The older narrative—that of Matthew—places his birth during the reign of Herod who died B. C. 3 or 4; Luke's story names his birth as occurring at the time of the taxing under Cyrenius (Quirinus) about A. D. 7. Mir. Chaney is mis-taken in stating that the Cyrenian taxation took place eleven years after the supposed birth of Jesus in A. D. 1 (that is A. D. 11), and fifteen years after the birth of Jesus, B. C. 4. It happened A. D. 7, or eleven years (not fifafter the present accepted date of Jeteen) sus's birth in B. C. 4. For these two dates, B. C-4 and A.D. 7, the New Testament is re-sponsible; but the third, A. D. 1 is due to the carelessness of those who established the chronological era dating from the birth of Jesus. The probability is that the date in Matthew more nearly approximates the truth than the one in Luke, but I think the date A. D. 1 still nearer the truth. Luke tells us that Jesus was thirty years old in the fif-teenth year of the reign of Tiberius Cæsar. Tiberius ascended the throne A, D. 14, hence A: D. 29 was his fifteenth regnal year; and Jesus being thirty in A. D. 29, he must have been born B. 1. 1 or thereabouts. Thirty years of age being the time when it was customary among the Jews for rabbis and public teach-ers to assume the functions of their positions, it is very probable that Jesus began his public ministry at that age, as Luke asseris. The theory that Jesus was thirty-three when crucified is untenable. That Jesus taught three years rests solely upon the untrust-worthy statements of the gospel of John. The first three gospels limit Jesus's labors to but one year, and he probably met an un-timely death in his thirtleth or thirty-first

The gospel narratives of Jesus's birth and infancy arose at a late date in the nascent Christian Church, and were written to round out and supplement the narratives of his manhood labors and teachings. Being an 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 varity. 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,"

the contradictions and absurdities, the unreasonable and unscientific in that book I re-ject, 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 Testanew it was, it, as I declare, the New Testa-ment, 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 been as the minimum level New Testament is based on the miraculous birth of Jesus devoid of a human father. On the contrary, aside from the narratives of his birth in the earlier chapters of Matthew and Luke no reference is made in the New Testament to his birth of a virgin, but au contraire, Joseph is uniformly spoken of as his father. Omit these chapters, as some Unitarians have done, and Jesus appears as the legitimate son of Joseph and Mary, as he doubtless was. So, almost the whole of the New Testament could have been known to Josephus, and he be in ignorance of the angel Gabriel stories of Jesus's birth. Although a portion of the New Testament was written before Josephus composed his writings, it is unlikely that he ever saw any of them. The Christians were an obscure sect, principally among the common people, and the circumstances of Josephus's life were not such as to bring him in contact with them. There was no printing in those days, and very few copies existed, most likely, of Paul's epistles. Revelation, and the earlier 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 va-riant 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, fippant, dogmatic, iconoclastic, which violently denounces and ridicules everything connected with Christianity, often in the most, unjust and scandalous manner, without any rational judgment or discrimination.

#### JESUS OF NAZARETH AND THE JESUSES OF JO-SEPHUS.

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

#### DID PAUL LIE FOR THE GLORY OF GOD?

Mr. Chaney repeats the oft exploded mis-statement that Paul held it commendable to lie for the glory of God. \ Certain ill-formed he for the glory of God. Certain 111-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 in-cumbent on us to read what he says, in con-nection with the context or the circumstances attending its attended. attending its utterance. It is very unfair to Paul to pick out a sentence like this, express-ed in a doubtful, or interrogative form, de-tach it from the context, and then claim that Paul commends the practice of evil in order to accomplish good. For what says the very next verse? In the following verse Paul says he is "slanderously reported" as saying, "Let us do evil that good may come." and he says further that those who lie for the glory of God are justly condemned. Paul wrote these two verses in strong condemnation of the evil principle which it is so often claimed he inculentes; and this is infidel justice. In the first verse Paul asks the question, why is he s 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 goo' may accrue, and those thus guilty are justly condemned. Paul's system of morality was very string-ent 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, conscientions, a brave and fearless worker for trith as perceived by him-one of the world's truly great minds, despite his erroneous theology.

#### EUSERIUS, AND THE FORGED PASSAGE IN JOSKPHUS.

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 many other reckless assertions. No one knows when or by whom the passage was interpolated in Josephus and there is no evidence that Ensemins did it. Ensemine was credulous and careless and not always as scruphious as he might be, but that he was the wholesals forger certain reckless and not over scruphions free thinkers assert we have no good reason to believe. As a rule he is as from the transmitted of the sector of the sector. trustworthy as the average ancient historian, and his writings are invaluable to the stu-dent of printities Christianity.

THE PASSAGE IN TACITOR.

Mr. Chaney says some of the best scholars

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 decelyers. Some of them deserve this reprobation, but most Christians are as sincere as is Mr. Chaney, Mr. Church, or Mr. Ingersoli, 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.

Is 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 ap-preciate 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.

Monier Williams, Professor of Sanekrit, 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 theolo-gy, and the bete noir of Joseph Cook. Dr. Tiele is not a Christian partisan, but an untrammeled rationalistic scientist. No one living, probably, has more thorough knowledge of ancient religions and mythologies, and of the world's literature thereanent. Dr. Tiele writes me: "Your ably written articles, which I read with great interest and sym-pathy, prove your sound scholarship and clear pathy, prove your sound scholarship and clear judgment, as well as your extensive reading. I need not say that, to the best of my know-ing, 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 warm-by encoursed by Mr. Chaney, as well as a few

ly esponsed by Mr. Chaney, as well as a few remarks concerning the delusions of astrolo-

Presidio of San Francisco, Cal.

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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-trilance and self-denial will teach a man to drink out of his own cisiers, and eat his own sweet bread and to learn and inhor iruly to get his liv-ing, and carefully to expend the good things committed to their irust.—Bacon.

# RELIGIO-PHILCSOPHICAL JOURNAL.

#### Spiritualism in Russia.

The following article is translated from the French I La Revue Spirile, published at Paris for August, 884, being a communication from the Prince D. K. at L. Petersburg, of June 16th, 1883, by W.W. THEOBALD, Voodland, Cal.]

I invite the attention of your readers who are interested in the progress of Spiritual-ism in Russia, to a work full of interest, that has just appeared at St. Petersburg in Rus-sian, written by the eminent Spiritualist, M. Aksakof (known to you as editor of the Ger-Aksakof (known to you as entrop of the ter-man Spiritual Review, issued at Leipsic). The title of the work is: "Intrigue Unveile ed"—History of the Committee of the Natu-ral Philosophy Society of the University of St. Petersburg, for the scientific investiga-tion of mediumistic phenomena.

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

In May, 1875, the Society of Natural Philosophy studies of the University of St. Peters-burg, upon the proposal of Prof. Mendelef, nominated a committee of twelve persons: Mendelef, Professor of Chemistry; Petrof, Professor of Mechanics; Petrouchefsky, Pro-Professor of Mechanics; Petrouchersky, Pro-fessor of Natural Philosophy, etc., to study the facts of Spiritualism. M. AksaKof, well known by his spiritualistic works, whose de-votion to the cause in Russia, is above all praise, as well as the University Professors, Bouttlerof and Wagner, were invited to take part with the committee in its scientific re-corrected and them in their efforts. It searches, 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 builetin and his signature, as usual in cases of a serious labor in common. M. Aksakof sent the committee twelve

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

M. Clayes, good mediums. The committee, after four sittings with the Petty mediums in November, and four with the medium, M. Clayes, in January, obtained mediumistic phenomena perfectly well prov-ed; 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, Bouttlerof 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 commit-

tee. M. Prof. Mendelef deemed himself author-ized (in the name of science no doubt) after only four scances with the Petty mediums, to hold, December 15th, 1875, a public con-ference against Spiritualism and medium-ship, and had it signed March 20th, 1876, considerably prior to the term agreed on; although an erroneous report by the thirteen members of the committee, with the exception of Aksakof, Bouttlerof and Wagner, and published it in No. 85 of the journal, The Goloss, a report that aroused general indignation among the public interested in the labors of the committee. Buy Mere appear-ed in the Russian journal, The Monitor, of St. Petersburg, No. 122, a protest signed by one hundred and thirty persons, all belong-ing to the intelligent society of the capital, against the strange doings of Mendelef. Finally there appeared a book written by Mendelef, entitled, "Materials from which to Judge what Spiritualism is." In this book he affirms magisterially and officially, that "Spiritualism and medium-ship do not exist" as objects worthy of study and serious occupation; that they are only a formidable and stupid humbug; that Spirit ualists are fools, and mediums charlatans; such is the conclusion of this amiable and competent judge. Spiritualism obscures the common sense of the persons who busy themselves with it, confuses their ideas and renders their intellect obtuse, is what I affirm." says Mendelef in his book above named, p. 373. This verdict, precious document, proving that a famous fearned mad sometimes lacks good sense, gives M. Aksakor the best reason to declare, in speaking of the members of the committee, "Whom the gods wish to destroy, they first make mad." Aksakof wanted to reply to this selfstyled scientific report, this coarse pamphlet against Spiritualism, by publishing the book spoken of above, but has been unavsidably 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.

tire world that that philosophico-religious doctrine is only a superstition, which dis-tinguishes itself from other creeds by admitting the following truths, to wit: the coeternity 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 orgamic 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 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 philoso-phers of Russia have proclaimed. Alas! they have failed to understand that spiritual facts and religious or philosophical doctrines are beyond their jurisdiction or competence."

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

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

form of Spiritualism. For Russian Spiritualists, divided upon questions of detail, M. Aksakof's avowal is of great value, and is a banner around which all Spiritualists of every shade can gather, provided they are frankly moved by the de-

sire of studying Spiritualism or spiritual psychology and realizing the truths that flow from it in acts. For my part, though a follower of Kardec and accepting the hypothesis of re-incarna-tion is the logical and inevitable consequence of spiritual studies, I am happy to find M. Aksakof, representing Spiritualism in Russia, fully up to the height of his task, without predilection for any system whatever. Men like him, Bouttlerof and Wagner are too honest in a scientific sense, not to accept the truth, from whatever quarter it may come.

Thus philosophic, religious and scientific theories, based upon experience and facts and conformed to reason and logic, will al-ways 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 centleman has just published in the Moscow journal. *Russia*, an article upon Spiritual-ism, in reply to mother 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 religsects (there are already too many in ious Russia) will not be formed by true Spiritual-ists, since Spiritualism is bot a religion, with forms of worship and priests and never will be in-the sense usually attached to these words.) Its philosophy belongs to the faiths of all times-those based on the existence of a spiritual principle and its immortality. Spiritualism in its very essence, is hostile to all constraint and is imposed on nobody. It leaves every one free to raise his soul-towards God, to implore the principle that governs all things, in the way best suited to the needs of his heart and the advancement of his intelligence. Therein lies its force and its greatness-that is what puts it above all the sys tems of philosophy and all religions; its universality forms its power.

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 nend

send some one to wake him! Mr. Moody shows a thorough understand-ing 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 hear-ers, beyond even their own. The wisest and ers, beyond even their own. The wisest and the best men of the past have wasted their intellectual strength in striving to fathom them without success. Ever and ever these dogmas have been explained, yet ever await explanation. The strongest mind soon wearies in the vain attempt to grasp, and is content with the vague and so thing reflection that the mystery of godiness is past understand-ing. How then can the child become inter-ested in the dry discussion? To become inested in the dry discussion? To become in-terested it must understand, and this is im-possible. To interest the children the min-ister must talk on live subjects, such as appeal to the imagination and satisfy the in-quisitive 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 under-stand than to weary ourselves by a vain at-tempt at understanding.

#### For the Reingto 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 Gov-ernor's Palace (?), Mint and attendant offices and two churches.

In this State education is compulsory, but the methods of teaching are many genera-tions behind the age, though Don Rudolfo 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 Felizado Tor-res, is Director of the Mint, and also a thor-oughly 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 uphft their fellow countrymen who have had fewer or no advantages. This is a remark-able family in many respect; 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 con-tinued 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.

one, I will show you ten who drew the capi-

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

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

CAROL.

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

#### To the Editor of the Heitgio 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

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 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 relief upon in the conduct of life or the 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 per-fected conditions might have been saved. Even such minor follies as Mr. Coleman re-lates, of the Spiritualists of California, be-guiled by the tricks and schemes of a somewhat prominent improvisatrice, would have been avoided, had they more wisely watched the indications of her verbose and off-times empty harangues; or had they listened to the more than hints given in your JOURNAL concerning her unsoundness. We remember once writing of her absurd balderdash in the line of science, about planetary conjunctions Inte of science, about planetary conjunctions and perihelions and the wonderful signifi-cance of the star, "Alpha Draconis," in con-nection with the Egyptian Pyramids, which was the merest stuff, no more worthy of scientific notice than the veriest empiricism of the whilom astrologer. Such nonsense fully satisfied me at the time, what was more than suspected before, that her assumed oracular utteratices under

that her assumed oracular utterances under the equally assumed influences of great names, were as "sounding brass and a tinkl-ing cymbal."

There are others, prominent in the ranks of Spiritualists, wershipfully looked up to as almost infailible, 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 lefson which mankind are so slow to learn, be again repeated. Your contemporary and special friend (), the editor of the "Boston spiritual paper," seems to be the standing champion and up-bolsterer of all forms of rottenness and deceit. When will the many good people who now read and value that, sheet, have their eyes opened to the weakness (or wickedness?) of its principal editor? The more we extend our observations, the better we are satisfied, that amongst the fraudulent and tricky, aided by such papers, will be found the most earnest opponents of the organization of Spiritualists into a body of rational seekers after true growth. J. G. J. Hockessin, Del., Oct. 1, 1883.

# OCTOBER 20, 1883.

#### 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 Car-dinal Archbishop of Turin and the Arch-bishops of Milan, Florence, Naples, Palermo, Cagliari, Slena, Perugia, Pisa, and Spoleto, have arrived within the last week from Sici-ly, Sardinia, and all parts of the peninsula, the advance guard of the great Italian pil-grimage of which the lay section is to as-semble Monday next. This morning the ec-clesiastics were received in audience by Leo XIII. In the great hall of the Canonization above the vestibule of St. Peter's. Including above the vestibule of St. Peter's. Including the ecclesiastics of Pome 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 Pontific-al 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 re-ligious uaity, 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 conn-try because they continued faithful to him and to the Apostolic See and desired that its processive should see and desired that its prerogatives should remain intact and even its civil sovereignty be saved, that instead of disturbing should strengthem them. In that way they would show themselves the truest and most faithful friends of their country, for the Roman Pontificate was the most splendid of Italian glories, the richest source of her prosperity and greatness.

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#### A RATIONAL VIEW OF THE BIBLE!



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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 pas ed by, since the time when the theologians forbade naturalists, under penalty of death, from spreading among the people the knowledge of the motion of the earth, and declared to the whole world that this doctrine was a dangerous heresy, a superstition. This med-dling of the church in the domain of science would appear in our days, a thing impossi-ble, revolting, stupid. Yet the same spectacle is actually presented to us now, but the char-acters are changed. It is the naturalists who now impose slience on the Spiritualists and proclaim in the face of the universe that religious doctrines are nothing but super-stition. Twelve naturalists of the University of St. Petersburg have unanimously resolved the question and proclaimed before the en-

St. Petersburg, June 19th, 1883. [The editor of the *Revue Spirite* expresses his accord with the views of Prince D. K. and his esteem for Messrs. Aksakof, Bouttlerof and Wagner 1 and Wagner.

> For the Religio-Philosophical Journal, At the Christlan 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 pro-foand interest met with unusually lively discussion: "How shall we interest our children in the Gospel?" The Rev. Ray said it was certain that our babies have the same sinful nature as Cain and Abel. He regarded it as an instructive fact that when Jesus was holding little children he spoke most terribly of hell. Every child should be brought to receive Jesus Christ as its Savior.

Children do not desire to attend church, yet it is necessary that they do so, that the ideas of the sects take root in their plastic minds, and the habit of attendance be form-ed. 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 chro-mos 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 circum-stances 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 go-ing would become established.

To this Mr. Moody replied that he would

#### **GUAYMAS**

has a fine harbor which abounds in fish, in-cluding the lobster, crab and shrimp, afford-ing 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.

been visited heretofore more by Californians than Eastern Americans, but fatterly, 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.

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 rackless and desperate of all kinds of gambling, and none should indulge in it; who by reason of a lack of skill, knowledge and capital can-not control any enterprise into which they may be invited. Some men make money out of mining, but, dear reader, it is not you. Look about you, and show me one man in a hundred thousand of the "dear people" who has ever made a penny in mining; for every

And the state of the second second

#### 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 ardnong undertaking.

A little yielding here and there to disinclination, an unconscious succombing 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 rea-son 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

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

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Research that implies years of conscientious labor, "-Juniy Repister, Newbergh, N.Y.
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Tailibility."—*Herms Journal, New York.* This book will without doubt call forth much adverse criticians, jet it must be condemned only by Boos whoffes? to let the light of truth in upon the dark places of their innder-standings. — The book is clearly, forefulls, and ably written. The style is lively and calculated to interest all who have any takte for the subjects herein discussed. If is scarcely necessary to say that it is ingited "—The Jourgal (Friends"). Philadelphia. • All interested in the interest all interest all who have any takte for the subjects herein discussed. If is carried interested is the subject is barbon to the section (Friends"). Philadelphia.

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

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SONORA . being the north-western Mexican State, has

# MINES.

## OCTOBER 20, 1883.

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Bousehold.

#### 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. uspfinging from the heart.

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

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

And, failing this, a prince may homeless live/ Though palace walls are nigh: And, having if, a desert shore may give The loy wealth cannot bug.

Fat-reaching as the earth's remotest span. Whitespread as ocean's foam, one thought is sacred in the breast of man-It is the thought of home.

That tittle word his human fateshall bind With destines above, For there the home of his immortal soul Is in Gor's wider love.

.Inon.

CLIPPINGS CONCERNING WOMEN.

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

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

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

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

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

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

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

Three bundred women voted at the school election at Binghamton, N. Y., on Septem-ber 28th., The first time they had the privilege of voting was three years ago, when they polled only forty-seven votes. The election was very orderly. The voting of women has ceased to attract attention. In Boston, Mass., the number of voters has greatly increased. The widow of the Rev. Elkanah Walker is

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

The Tribune has the following: "Carmen Sylva, otherwise the Queen of Roumania, has lately retold the story of the Wandering Jew. She has treated it from a wholly modern point of view. The wanderings of her Ahasuerus are undertaken to find proofs of the existence of a God. Many stages of existence, many metamorphoses of being and mind, has Ahasuerus to go through before he is brought to the knowledge that God is no visible great king, but a spirit and a truth, and a working Power, pervading all things, whose man-, ifestations have been evolved and made evident through the ages in the form best suited to the peoples and the temper wherewith it dealt. Very tender as well as powerful is the scene in which he comprehends that God is the Life of the universe. He falls on his knees and cries: 'My God, my God, my God! I sought Thee on the whole earth; I sought Thee in sacrifice and renunciation; in sin and in madness did I seek Thee. I have suffered all wos on earth, have drunk of all grief. Doubt was my food, darkness my day. But now my eyes see. God is in human life. And having thus spoken, the spell that bound him is broken, and he dies. " A royal court is commonly supposed to be a centre of luxurious and extravagant influences, but that of Roumania certainly is not. Queen Elizabeth, when first she entered the country as Princess, was struck by the pomp and lavish extravagance of dress that prevailed, and has ever since been energetically working against it, and in favor of simplici-ty, modesty and economy. For herself she is fond of the plain costume of the Roumanian peasant girls, and habitually wears it at her summer home, among the Carpathians. Her manner of life, too, both there and at Bucharest, is unassuming. She rises early, often at 4 o'clock, even in midwinter, and without disturbing any of the household, lights a lamp and sits down to her work. Her rooms are richly adorned, in great part with her own handiwork, and she welcomes visitors in the most affable and unconventional manner. On State occasions, however, she bears herself with imperial dignity and is every inch a queen.

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

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

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

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

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

Science and Art.

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

Probably the fastest train in America is the afternoon express on the Canada Atlan-tic Railway, which leaves Coteau Station at 5:35 and reaches Ottawa, distant 784 miles, at 7:09, having made one stop of three min-utes at Alexandria. This is almost exactly fifty miles an hour. The fastest train in the world is probably the "Flying Dutchman," which runs without stopping from London to printed a distance of 1001 Bristol, a distance of 1184 miles, in just two hours-a rate of 591g miles an hour.

hours—a rate of 59% miles an hour. Selma has the most wonderful artesian well in the world. Two separate streams of water of entirely different properties flow from this well. This effect is produced by the insertion of a two inch pipe within a four inch tube. The larger pipe descends four hundred feet; the water has no mineral qualities, and is very cold. The inner pipe descends, seven hundred feet; the water is strongly impregnated with sulphur and iron, and compared with the temperature of the

The Presse, of Vienna, lately described an operation, the transfusion of blood, success-fully carried out by Professor Nothnagel in conjunction with Herr Ritter von Hacker. On account of the unsatisfactory results recently obtained in several cases by using human and lamb's blood, it was resolved to try a better method, already suggested by several physiologists. This consisted of a solution of common salt of 0.6 per cent rendered alk-aline by two drops of concentrated solution of soda. The patient theated or this occasion was a young man when was ft imminent danger from weakness of the heart, con-sequent upon loss of blood by reason of an abscess in the stomach. An facision was made in a vein in the upper part of the arm, and by means of a funnel-stated receptacie fluid in question were introduced into the system of the patient, who is now expected man and lamb's blood, it was resolved to try The Wisconsin State Medical Society, Mur-

ing its recent annual session, passed a resolution virtually declaring consumption to be an infectious disease, and urging the necessity of the proper isolation and disinfection of those suffering from it.

#### BOOK REVIEWS.

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

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

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

"Hope not the cure of sin till self is dead."

It exemplifies the thought that a great sorrow can be best assuaged by helpfulness to others; that the selfish promptings to es-cape the pain, no matter at what cost to other, reacts, and only add to the pain we vainly try to ease. Sorrow that is brooded over belittles; that which causes us to feel for others, strengthens and elevates.

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

"Self caressings, Unconscious drunk with incense from the sec. Which dins the higher vision, the mind gropes while thinking that if mounts triumphantly."

We quote also the following:

"Deep Nature's lifetul voice Is ever tunetul, ceaseless poun, paid To the creative Spirit, -a call On many-longued creation to remore In being with cadency musical. When cataract of lion yans, Each is in tune with robin's early pipe, Or the low-nested lark that singing sours."

#### Magazines for October het Before Mentioned.

WIDE AWAKE. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece, "You'il be my Grandmamma," I sighed; A Child's Party; The little Gold Miners of the Sierras; The Queen of Toloo; The blind childrens' Kindergarten; Autumn Gold; Cacique John; The boy to the Schoolmaster; Decorative 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 Echoi Child Marion has a Party; Cookery for Beginners; Tangles; Music; Tales of the Pathfinders; In case of Accident; Ways to do thing ; How success is won; Anna Maria's Housekeeping; C. Y. F. R. U.; Post Office Department.

THE HOMENTIC MONTHLY. (Funk & Wagnalls, New York.) The new cover and broader margins show it off to advantage, and its con-tents are fully up to its high standard of ex-cellence. The foreign pulpit is represented by Dr. Parker, Rev. Stopford A. Brooke and Rev. C. H. Spurgeon; while Dr. J. M. Buckley, Dr.,Buttz, of Drew Seminary, Dr. Dobbs, Dr. Jeffrey and others, sustain the American pulpit. Dr. Ormiston's able "Commentary on the Epistle of James;" Dr. Howard Cros-by's "Light on Important Texts;" and Dr.Curry's "Great Preachers Whom I have Known," are continued. ." The Minister's Study," by Rev. W. F. Crafts, and "Homilstic Spectacles," by Dr. Holme, are suggestive. THE MEDICAL TRIBUNE. (Robert A. Gunn, M. D., New York.) Contents: Metaphysical Medicine; Swallowing Batrachians; Saurians and Ophidians; Insanity; Is Disease Her-editary; Timely Catharisis; Cutaneous Diseases; Inertia; The use of Jequerity in Eye diseases; Extremes of Heat and Cold.

#### **Haverhill** and Vicinity.

To the Editor of the Bellgio-Philosophical Journal;

During the past few weeks a movement has een made by those having the charge of the spiritual meetings in this place, to find better hall accommodations in which to hold their honor of our ascended friend and brother, S B. Brittan. The first service was hold in the Hall, Sunday, October 7th, at 2 o'clock, P. M., with, one of the Lake Pleasant converts to the spiritual platform, Mr. Anthony Higgins, of New York city, who took for his subject, "Ancient Spiritualism." If Mr. Higgins has really taken a departure from the Woodhuli-Severance platform, then will his future la-bors tell, and undoubtedly every friend of Spiritualism will him severare Spiritualism will bid him good speed. Haverhill, Mass. W. W. CCRRIER,

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

Oahspe, The New Bible in the words of Jehovih and his Angel Embassadors. It is a history of the Earth and her Heavens for twenty-four thousand years. Bound in sheep in elegant style for \$7.50. To be had at this office.

Mr. Heaphy's Ghost. The London Artist's own version of an extraordinary affair, together with the correspondence . between Charles Dickens and Mr. Heaphy. Prig only ten cents, at this office.

#### Books Received.

THE SINGER'S WELCOME. By L. O. Emerson. Price 26 cents, Boston: Oliver Ditson & Co, Chi-rago: Lyon & Heaty.

GUY MANNERING, by Sir Walter Scott. Paper cover, 16 cents. Philadelphia: T. B. Peterson & ESTIM.

#### A SAILOR THIRTY YEARS.

About three months age I was taken with screers pains in the small of my back, in the region of the kidneys, from which I became a territile sufferer. I consulted with a limits lerr of physiciads, and finally placed superit under their treatment, they telling me I had the scintis rheumatists and kid try complaint.

On examination, my prine was found to be in a very had ondition, of a ver) dark color, and impressed d with a heavy red bries dust deposit, and very offensive. I lead the most careful and loss modical attendance, and fries all the poputar remedies without experiencing any relief. Fortunately about this time the virtue of Mant's Remedy being called for my attention, I bought and used a bottle, with such satisfactory results that I continued on for six weeks when, having ment four buttles, I found I was as well as ever and, entirely cored. All pains left nor, my water returned to its natural color. I am new its excellent health, and alsie to attend to my louistness (grocery).

Whenever an opportunity occurs to recommend your value able medicine I siways do so as I am confident it will do gli you claim for it, and that every time. Yours, with gratitude, CAPT. JUNN KINDALL.

San Longers, Conn., May 9, 1842.

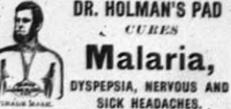
#### ALEXANDER'S CASE.

About one year ago I was taken with a severe atlack of dis and of the hidneys, from which I suffered severely. I applied our local physician, and not everyting any help I called on Mr John A. Morgan, our drougist, and stated my case. He muedlately handed me a bottle of Hunt's Remedy, effering it as the great specific for that conditatut. I commenced using it at once, and from the very start I began to improve, and by the time I had used the lottle was entirely well. I wontid advias any persons having difficulty with the kidneys to give Hant's Remedy a trial, I know of one case besides my own being curvel, and would cheerfully recommend it to any

CHARLES H. ALPIANDER. Foreman Dye Mouse, shetucket Mills. May 8, 1882. Greenseidlie, Coun-I certify to the above being a true case, having sold the

medicine to Mr. Alexander, and Rnow him to be a gentleman respected highly in the position he holds.

JUNN A. MURHAN May 8, 1843. Druggist, Greeneville Conn.



All Liver and Stommark Troubles, it is also a new PROTESTION amount Vellow Fever, See Sick, news, Typhoid, Billows and Intermiticant Firing and will entry Chronic Di-erhous, Summar Complaints Children's Disease, and conditions from which many lafter attent on themer. Beware of Institutions: For further inform attent used for Pamphiet or write to Dr. Holman personally 16 not found at your nearest dringplat, send registered letter efforts this often and set your Fod by return mail Regular Pait2.00. Special P-d Eldo, post and doty for Chuida, publ. HOLMAN LIVER PAD CO., P. 0. Box 2117 93 William Mt., X.-Y.

# THE INDEX!

RADICAL WEEKLY JOURNAL.

PUBLISHED AT 3 TREMONT PLACE. BOSTON, MASS.

Editors | W. J. FOFTER.

CONTRIBUTORS.

Momenze II. Converge and George Jacob Holgranke, of London will write for *The Index every* month during 1882. Among the other constructions are Prof. Fells Adder, John W. Chad which, M. J. Sarage, F. M. Holgard, W. C. Spercore, Mes. E. D. Chengy, Mrs. Advan Garlin Spercore, Contine H. Dale Mrs. Sar A. Understool Miss. M. A. Hardaker, The aim of *The Index* in-

To increase general intelligence with respect to religion; To faster a notice spirit' and quicken a higher purpose holds in the society and to the builtideal;

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

WOMEN IN JOURNALISM.

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

she wrote editorially for a London paper. Her | Paul's at London, 384.

A

and compared with the temperature of the twin stream, is quite warm.-Selma (Ala.) Times.

The hen has in her ovaries, in round numbers, more than 600 egg germs, which develop gradually and are successfully taid. Of these 500 the hen will lay 20 in her first year; 135 in her second, and 114 in the third. In each one of the following four years the number of eggs will be diminished by 20, and in her ninth year she will lay at most 10 eggs. In order to obtain from them sufficient product to cover the expense of alimentation, they should not be allowed to live over four years. -Annales de la Sociedad Odontologica, Havana.

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

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

The Washington correspondent of the Cleveland Leader writes: The Washington monument is the wonder of Washington, and its beauty the admiration of both Americans and foreigners. Already over 350 feet high, it rises from the banks of the Potomac a great white marble shaft, piercing the clouds, great while marble shart, piercing the choins, and backed against the blue of the sky. It is already the grandest obelisk the world has ever seen, and in the sons of the fullarle, should the nations of the day pass away, leaving no more records of their progress than the mighty ones of the Egyptian past, it will surpass the Pyramids in the wonder of its construction. It is already higher than the Third Pyramid, and within a hundred feet of the size of the second. It is tailer than St. Peter's Gethedral, and when finishwomen are naturally more familiar than men, and women will therefore treat them more satisfactorily and intelligently. But 'a woman's duty upon a newspaper' is sub-stantially the same with that of a man. "Perhaps the most con-pleuous and noted of women who have been employed in jour-nalism was Harriet Martineau. For some years and so the same at the strasburg the same st. Peter's Gethedral, and when inter-mediate the strasburg the highest structure in the world. To-day the Cathedral of Cologne, 512 feet high, is the tallest work in the world. Next comes the Great Pyramid, 483 feet high; then the Strasburg Cathedral, 473 feet; then of women who have been employed in jour-nalism was Harriet Martineau. For some years and so the strasburg at Vienna, 443; and St.

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.

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

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

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

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

Spiritualism at the Church Congress, by M. A. (Oxon). This pamphlet is sent forth inthe belief that it will be welcomed in many fwo fapers firm is its interest of spiritual ideas. thousend nomes where Spiritualism is listle By the purported docation of the base known, and it is so low that all can buy at least one copy. Price, ten cents: For sale at this office.

÷.  BEYOND THE SUN RISE, by two Travellers. Price paper Bover, 29 cents. New York: John W. Lorell & Co.

DANIEL WEBSTER, American Statesmen Series, In H. C. Lodge, Price \$125, Boston, Hougisten, Midlin & C. Mifflin & Co.

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EXPERIENCE OF SAMUEL BOWLES,

clate Editor of the springfield, Mass., Republican.)

- 13 -

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# Seligio-Philosophical Journal

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

When newspapers or magazines are sent to the Jorn HAL containing matter for special attention, the sender will please ... raw a line around the article to which he res to call notice.

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

NOTICE TO SUBSCRIBERS.

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



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 ter is in the nineties; whatever the reason, the result is the same, evangelists and oys-

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 avoidakce 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



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 somewhat superfluous when the thermome- 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 watchand 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.

#### J. Frank Baxter in Trouble.

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

To continuous, readers of the JOURNAL 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 scance at the close of his lecture, during which he describes, personates and gives names of those who have died, with dates and, sometimes, striking incidents connected with their lives. This lecturer goes to a little town, lectures, gives the usual scance and departs; following his departure an envelope is found in his room containing data which might have been for use, at least some of it to make success certain at the customary scance; 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 along. He makes a plausible explanation, but of itself alone without the moral supports of character to re-inforce it, this would not be accepted by the great majority of Spiritualists. In this trying ordeal Mr. Baxter can proudly point to

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

On Sunday evening last, George P. Colby, trance speaker, delivered an excellent address at No. 619 West Lake Street, taking for his subject: "The Needs of the Hour." The controlling influence carefully and critically analyzed the present status of Spiritualism, pointing out the many defects that exist and which are obstructions in the road of progress, and which must be removed by systematic culture on the part of mediums and Spiritualists generally. The mediums who have been selected, in a great many-instances, by those in spirit-life for the transmission of their thoughts, have been uncultured, and hence illy adapted to give expression to exalted ideas, and therefore the progress they have made in enlightening the world has been comparatively slow. This course, pursued by advanced spirits in selecting their mediumistic instruments heretofore, has been absolutely necessary on account of the religious and intellectual bias of those who have been systematically educated in the schools of earth, rendering them so unpliable that they are illy adapted to receive an influx of light from the supernal realms. As Spiritualism advances, making 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 have been known for years as spiritual impostors, and have been repeatedly de-nounced as such by the RELIGIO-PHILOSOPH-ICAL JOURNAL, Chicago, and other spiritual papers of the country. And were not this the case, every intelligent person at all familiar with the phenomena of Spiritualism, would know from reading their advertisements that they were frauds."

# OCTOBER 20, 1883.

#### GENERAL NOTES.

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

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

Macon, Georgia, has a somnambulist who s 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. having 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 Jour-NAL. The book can be obtained by addressing the author at Fredonia, N.Y. Price \$1.00; postage 9 cents.

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

A social meeting was held under the anspices 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. Colt 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 scance in the editor's library. Mrs. L. B. Sayles being present. Three spirits controlled, gave their names, fully identified themselves and spoke at considerable length. The first was Dr. Samuel Maxwell, the second, -Mr. Shepard, the husband of Mrs. Ophelia T. Shepard, the lecturer, and the third, Malcolm Campbell, an acquaintance of our boyhood whom we had not thought of in many years.

ters are tabooed in the months that have no R in them. Circumstances must be exceptional, indeed, that would make a church organize a revival in the summer time.

Revivals-times when old trutha blaze forth in men's minds with new light-are not new in the history of the world; but the professional Evangelist is. John the Baptist is said to have gotten up a very respectable revival, but he did not hunt for engagements, nor bargain for so much pay for his services sub rosa. The evangelist, from Moody down, always professes supreme indifference to money, but is particular as to his board and lodging. Perhaps because of this affectation of indifference, the getter-up of revivals gets well-paid generally; and as the same sermons will serve in a hundred places, the work is much easier than that of a stated pastor; so the crop of exangelists 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 rallroad car fever has struck a missionary, nam-ed E. A. Harris, who has been so excited by the specta-cis of the ease and comfort with which Mrs. Langtry, Boucicault and Modjeska have traveled over the country in special cars that he is trying to raise S16,000 by subscription, in order to build a 'mission car,' upon which he can go scooling 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 growd 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

#### On the Watch.

To the Editor of the Religio-Philosophical Journal:

I see in the JOURNAL an advertised watch, called the New American Lever Watch and a recommend to the readers of the JOURNAL to buy the watch as a good time-keeper. Flease 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. Brom well, at the West End Opera House. Miss "watch the market, of course, and a church is | Williams furnished the music.

port of the truthfulness of his statement. He has a right to ask, aye! 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.

his life's history, to his reputation for truth,

to his upright life in corroboration and sup-

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 peader 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 embodled in the platform of the American Spiritualist Association expresses our view:-"Character is the supreme considerationnot 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.

#### Death of Prof. Wm. Denton.

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

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

With deep regrets we read the announce ment of the transition from earth to spirit life of Prof. Denton. Eminent as a geologist. eloquent as a speaker, widely known as an author and profound thinker, and universal ly 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."

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

The Edmunds plan of putting an end to polygamy by disfranchising those who are guilty of it has not proved a success, and is doomed to further failure. The evidence of polygamy is in the hands of those to be punished, and they will not furnish it against themselves. Gentiles cannot penetrate into the recesses of Mormon homes to find out what are the real relations existing between those who say that they are living together an 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, sur prised every one by his beautiful decorations of the platform at Independent Church. On one corner stood several sheaves of wheat; on the other several of oats, with flowers, ferns, fruits, etc., etc., between. Also on the speaker's stand stood the beautiful "Gates Ajar." covered with white carnations, roses and tube roses, supported by a base of smilar. 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, s little thoughtreading, and a superal andance of egotistical description and wholesale vituperation anent the recent Labouchere challenge. Though a high price of admission was charged, and the experiments, etc., lasted for three hours, all that was attempted was the exposition of Psycho, the cabinet trick, two attempts at 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.

# RELIGIO-PHILOSOPHICAL JOURNAL.

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 did 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 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 Osawatomie.

The Herald of Progress of England, says: "We learn that our esteemed friends in Walsall 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 progration, cancer-so-called, tumor, etc., etc., have yielded to his magical touch. Mr. JOURNAL; Prof. Maria Mitchell, LL, D., of Dickson is not only a successful healer but a Vassar Observatory for many years; Mrs. Hesgentleman. He can be trusted to deal honorably with all who may need his services. Mr. and Mrs. Simpkins of Grant's Pass, Oregon, who have been readers of the JOUR-NAL for ten years, are to celebrate their golden wedding on the 24th, and have kindly sent an invitation to the editor and his wife to be present. As cold weather is coming on and the walking is getting bad, we fear the distance will be too great; but, if we cannot be present in person, our kindest wishes will go out to this worthy couple. May they have a golden 'time, and ere long when called to added to her previous writings the "Margaret "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 in Boston, where she has filled a whole acre home to vote. Depositing his luggage in the of space with woman's work and inventions; sleeping car, he went in pursuit of a basket | none being displayed that do not merit inof peaches and on his return found his train had left. It took all the psychological power men were among the one hundred and fifty in the JOURNAL office to reconcile him to the who signed the Call for the 1st Congress in situation, but by devouring his peaches and New York City in 1873; 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, ed- physical conditions, with a view to the imneational, and religious thought strikingly provement of all domestic and social relamanifested itself a few weel i 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 pelice 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 everiasting, 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."

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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, come 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 rail-roads 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 com-ing 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. STEBRINS. 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 broug t them to take prominent positions among workers of the opposite sex. So many respected names are connected with this Association, that a selection from them may seem invidious. Yet we may venture to quote Mrs. Charlotte B. Wilbour, at whose move the Association for the Advance-

ment of Women came into existence, and of

whom we will speak further, in a future ter 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, Llean 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 -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 trea. sure of the Congress and who has just distinguished herself anew by her successful engineering of the Woman's Department of Aprerican Industrial Exhibition now in progress vestigation and patronage. These good wo-

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 brotherhoud.

# For the Religio Philosophical Journal Letter to Geo. P. Colhy.

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 hold 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 meet-

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

tery. While speaking to an intelligent audience in Michigan City, Indiana, you named a spirit well known to your hearers, as being pres-ent. Of course they were on the *qui rice* 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 man-slaughter. But you say, "I hold myself re-sponsible to the law for every word I utter while entranced, believing it to be a daugerous 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 noise 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 coun-try 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 law

yers to persecute or prosecute people who have been publicly defamed by trance medi-ums. 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 sreat mission on earth. We do not add to, but bornew lustre from it, even when we do our best. Let us do no wrong to any man. Cincinnati, O. N. B. WOLFE.

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Reference.

#### Camp Ground at Clinton, Iowa.

To the Editor of the Beligio-Philosophical Journal:

Being in Clinton, Iowa, some three weeks since, I met Mr. Skinper, the veteran and de-voted 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

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 tions."

### 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 annovance. He wanted the old impulse of charity, the Chris-tian 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 for-gotten. 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 tenéments 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 tesement-houses [applause] if they were not too gor-geous for plain people; after they had prov-ed themselves brothers to every man in need

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CURES EVERT CASE OF PILES.

## Lassed to Spirit-Life.

Charles Mier departed this life last month ac Cliffdale, III. He was a German, upwards of 60 years of age, and a bpiritus alist in belief and fact. He met the change chaerfully and peacefully. May be rest in peace. Wa. H. HEED.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commission September "16th at 11 a. M. and 745.9. M. at the Hall, corner of Fulton and Sec-ford Avenues. J. Wm. Fitcher, speaker. All spiritual papers on sale in the hall. Meetings free. Ww. H. JOHNSON. President.

CHURCH OF THE NEW SPIRITUAL DESPENSATION. 57 Clinics Avenue, Brucklyn, N. Y. Public services every Environment and the second state of the second

rch Social every second and fourth Wednesday, in each Chu oth, at # P. M.

Mutani Lingwowey, end Fraieraity every first and third Wed-salay evening in each mouth, at 8 o'tlack. Insaid Count, Mu

Pepehie Fraternily for development of mediums, every hursday evening, at 8 o'clock, shorp. Out. John D. Granam

Trendent Brooklyn Spiritual Fraternitz every Friday evening 41 7.86. B. Stcholz, President. A. H. DAILEY, President. Mrooklyn, Sept. 24, 1883. (P. O. address 26 Court St.)

At Stack Hall, No. 11 East 14th Street, near Fifth Avenue New York City, the Harmonial Association, Andrew Jackson Davis, President and regular speaker, hald a public meeting every Sunday morning, at 11 o'clock, to which everyleady is most cordinally invited. These freetings-functions without in-bermission until Jurge 11th, 1885. Services estimates and conclude with mants.

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# Voices from the Leople, AND INFREMATION ON VARIOUS SUBJECTS.

### Love's Morning Call. .

BY JAMES 61, CLARK.

Come over the valley, my darling, my own. The flowers are waking in gladness and dew, The spirit of sight has described its throne. There's a blash of delight on the mountain's dark blue:

The arrows of morning are winging their way From a juiver of gold on the billow's broad

The isles of the ocean are purpling with day. The moon lies asleep at the gates of the west.

" I've seen the wild waters encompass your form

As you reached in the darkness for comfort and tight.

Twe hear i your low call in the din of the storm, And felt your soft touch in the stillness of

night: Your life shall forget all the anguish it bore

Your are shall forget all the angulas it love When adrift and alone on a desolate deep: The phantom of sorrow shall haunt you no more 'Mid the cares of the lay nor in visions of sleep. Ob, love is of being the glory and grace. The power, the impulse, the voice and the breath?

It can rest in the light of a dearly loved face,

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

40011.

And he swaged by the innermost pulse of your heart.

Come out from the lowiands, my beautiful one. Fys crossed the dark mountains that hid you from me: The young morning's laugh ripples up from the-

And dimples with smiles the sad face of the

From the highlands of gold to the valleys of green The voices of summer are singing in tune. And toses are waiting to welcome the queen With their red lips upturned for the kisses of

June,

. - Abbot's U. S. Monthly.

#### Private Correspondence With a Southern Truth Secker.

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

#### Dear Sir:

A friend of mine intends visiting the exposition at Louisville, Ky, and I am trying to persuade him to continue on to Chicago and see something of "spirit phenomena" that we of the South read so much about but never see. Would he be likely to find good "Bundy proof" mediums there during the month of October? Are there any materializing mediums in Licago? His visit, if satisfactory, would add to your subscription list many new subscribers. When we ask a person here to subscribe the outsting inwe ask a person here to subscribe, the question in-variably is, do you of your own experience know spirit retorn to be a fact? We then must candidly answer, "No!" What we read in spiritual papers is all we know, and that is only hearsay evidence, al-though we of ourselves feel that there must be something in it. The South is sadly behind on this one subject, whether it is our own fault or not, I cannot support, whether it is our own fault or hot, I cannot say. I wrote to Thomas Hazard over two years ago (believing he would enlist his pen in our behalf) railing his attention to our want of mediums. He re-ferred my letter to the *Banner of Light* and the *Banner* referred it to the waste basket I suppose; at any rate I have not heard from it. I knew when he referred the same to the *Baner of Light* that nothing would be the result, for I asked him to please explain why the guides of Mrs. Richmond, Slade and Colville, called them North, East, West and even across the wide Atlantic and falled to send them South where their services are so much needed; we would welcome them and treat them kindly.

would welcome them and treat them kindly. I should long ago have written to you on the same subject, but noted your reply to a Texps correspond-ent, somewhere about a year or so ago, where he wrote you, asking how mediums could be induced to come South, and you very kindly informed him to raise his own mediums, or something to that effect. Well, we shall patiently wait and, perhaps some one may come to our relief, but, I do not look for much until a good spiritual paper is published here

much until a good spiritual paper is published here in our midst, or until the JOURSAL or some other spiritual paper induces such mediums as Slade to Come South. Truly yours. CHAS. C. C. Pass Christian, Miss., Sept. 11th, 1883. Truly yours, CHAS, C. CHAMPELIN,

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

perpetrating frauds. I can now plainly see why you and your Eastern friend, the *Banner of Light*, do not agree on all sub-jects, and from this day, I promise to desist from ex-claiming (after reading an article in the JOURNAL on fraud) "There's another Bundy 'Unde' on an in-

on fraud) "There's another bindy brane on an in-nocent medium." I cannot help but feel that you are really trying to purge our ranks of all, save those who are working for the good of their fellow creatures, and the bless-ed truths of Spiritualism. I am forced to acknowl-edge that one genuine medium is worth a thousand tinctured with fraud. Then let us know who are the bless of the bless of the standy bless of the standard bless. pure and the balance let us stamp "oleomargerine," that every seeker after troth may be properly posted, thereby avoiding being imposed upon. Let me stop right here or 1 shall make this (in-

tended acknowledgement of yours of the 25th) a long letter. With many thanks for your brotherly advice and sympathy, and wishing the JOURNAL every success, I remain yours truly and fraternally.

CHAS, C. CHAMPLIN, Pass Christian, Miss., October 2nd, 1883,

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

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

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

#### A Vigorous Volce from Ohio.

To the Editor of the Ketigio-Fhilosophical Journal P desire to write you a personal letter of thanks for your good fight for decent and rational Spiritu-alism. I have been grieved at the lack of good sense shown by so many Spiritualists. Look at the absurd and ridiculous claims put forth in the advertisements of nearly every spiritual paper. Your own paper, the RELIGIO-PHILOSOPHTAL JOURNAL is not quite clear of them, still it is less faulty in this di-rection than any other that I know of. The claims of fortune tellers, astrologists, clairvoyants and healers are so nearly the same as to subject all to healers are so nearly the same as to subject all to suspicion. I have paid some money to investigate the claims of these advertised healers and character readers, and I have found yet nothing but fraud, and I very much question if one in a thousaud of them have any ability to do anything like they claim to do. Spiritualism has enough of genuine merit to attract the thinking class, but this absurd kind of claim will drive off every true and honest investiga-tor. Free-love and its kindred vices cannot hurt the cause more than these fraudulent practices. Spirit-ualism must become rational or it will sluk into a worse condition of superstition and terrorism than our orthodoxy of to-day. There are Spiritualists that would crucify me in a modern fashion for find-ing fault with jugglers, astrologists, healers and fortune-tellers, acting under the guise of mediums and claizoyants. There has never been any form of religious belief that has attracted more diversified intelligence to itself in the same time than has that intelligence to itself in the same time than has that of Spiritualism. We find the most eminentscientists believays in its phenomena after due investigation believing to its phenomena after due investigation and the mest sigorous experimentation. It is truly an experimental religion. Everything can be rigor-ously tested by experiment, and yet, there is no re-ligion worse freighted with error unless we honor the theology founded on the erroneous dogmas of the church religion, and there is but little of degree in religious error anyway. The reason that the errors of the Spiritualists are worse than others is because they (the Spiritualists) appeal to reason, while the ortho dox ignore reason and appeal to anthority. dox ignore reason and appeal to authority. I want to thank you for the stand you are making for right and reason. All good there must come to your way of viewing these finings. No free lust under the guise of personal Kerty should be toler-ated as a part of Spiritualism. The doctrine of hu-manity should be engrafted onto our belief. Every believer should be liberal and intelligent in views held by others. No belief should be promulgated hot founded ou absolute experimentation. Rigid morality as developed in the nineteenth century should be insisted on in the lives of Spiritualists. should be insisted on in the lives of Spiritualists. Men in all the walks of life should be just as good as women, and all should be as good as the best in society anywhere.

#### The Father of Fish-Culture.

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

#### (Turf. Field, und Farm.)

"How did you ever come to devise this scheme?" "I have been working at it ever since I was large enough to bend a pin."

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

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

trons end became my life work, and I am happy to say I have seen its accomplishment." "Were you successful on the start?" "No, indeed. Up to that time all artificial attempts to hatch and raise fish from the spawn had failed, and I was compeller, to experiment in an entirely new manuer. The work was a careful and tedious one, but I finally succeeded, and to-day I am able to hatch and raise fully sevent five per cent. of all spawn." spawn." 'Enormous! Why that is a larger percentage

than either the vegetable or animal "kingdoms pro-duce in a natural condition."

"I know it, but we exercise the greatest care in the start, and guard the little fellows until they be-come able to care for themselves." The foregoing conversation occurrer at Caledonia

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

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

"As we have never attempted to count them it will "As we have never attempted to constant when the be impossible to say. They extend way up into the millions though. We shipped over three millions out of the ponds this year and there seemed to be as many afterward as before. We have nearly be as many afterward as before. every variety of the trout family and many hybrids." "You speak of hybrds, Mr. Green. What do you mean by that?"

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

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

not help remarking so. "If you had seen me the last winter and spring, young man, you might have thought differently," "How is that. One would think, to look at you,

that sickness was something of which you knew nothing." "And so it was until last winter. I went down

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

there all the spring, and if there ever was a sick man J was the one." "It seems hardly possible. How did you come to "recorer so completely?" "My brother, who had been afflicted by a severe kidney trouble and threatened with Bright's disease was completely cared by a remedy in which I had great confidence. I therefore tried the same remedy for my malaria and am happy to say I am a well man to-day and through the instrumentality of War-ner's Safe Cure, which I believe to be one of the most valuable of medicines. Indeed, I see it is in-dorsed by the United States Medical College of New York, and that Dr. Gunn, dean of that institution, has written a long article concerning its value." has written a long article concerning its value."

### The Brooklyn Spiritual Fraternity.

To the Editor of the Religio Philosophical Journal

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

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

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

Pointing to the Old Testament where they found some similar phenomena, they said it was diabolism. They sneered at our mediums, claiming that this revelation, if genuine, could come only to the high and holy. So the organized teachers of science and religion in their colleges and churches, attacked and denounced Spiritualism—the "high and holy" would have nothing to do with it, because there was no or-ganization-because there was organization most complete and powerful opposed to us. The better class were scared away and the worser element preclass were scared away and the worser element pre-vailed, capping the climax by raising Victoria Wood-hull to prominence, thereby justifying some sharp things said about Spiritualists. There are said to be eleven millions of Spiritualists in the United States, I doubt it; but I am sure that out of the fifty millions of our population, at least forty millions have had their opinions materially modified by persistent at-tacks of Spiritualism. It is a comfort, too, that con-tacks of Spiritualism. It is a comfort, too, that conversion with us is permanent. Once a man becomes

convinced, he never changes. Once a man becomes convinced, he never changes. We need an organization that shall combine our numerous societies, so as to present an unbroken front to the foe everywhere, that, planting itself firmly on a few basic truths, should defy all attempts firmly on a few basic truths, should defy all attempts to corrupt these. There is no greater enemy to Spir-itualism than a medium who is busied in laying be-fore the world teachings that would sap the founda-tions of all morality. There should be no uncertain-ity in our utterances about free-love and common honesty. Whatever else may be in our organic law, these points must not be overlooked. Most of the objections to organization, so Tar, have come from those whose lives were not pure. Organization was forced on us physically and mentally; it was the means of advance for all men and all things. To us have been made the greatest material of any age, and it is time we told the story to larger audiences; and waked the echoes of the whole world by procla-mation of these wonders; it is time we devised the system of organization which alone would enable us to do this. to do this.

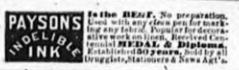
The Judge was followed by S. B. Nichols in one of his brief but telling speeches against materialism, atheism, free-love, frauds and other evils." He closed by calling Mr. Albert Smith to the platform, who paid high compliments to Mrs. Hyzer and Mr.French, paid high compliments to Mirs. Hyzer and Mr.French, contrasting them with others who spoke according to previous bias, and taught evil. An organization free from dogmatic certainties but based on mora truths, is needed and in his judgment could be ba 1 Measurs. Tice, Douglass, Cushing and Cole each ma d. short addresses, closing a very enjoyable session.de Brooklyn, N. Y., Oct. 5th. D. M. COLE

#### In Memoriam.

To the Editor of the Heligio Philosophical Journal:

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

Yesterday, all that was mortal of Uriah Jones was consigned to earth, and his career in this mundane sphere ceased; his life has been tollsome and his



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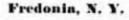
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stomach free, giving perfect digestion. .itead this ister: EUREEA, NWYADA, March Blat 1882. Mrs. L. R. Hubbell: A Your SportsKiller and Electric Anti-Inlious Fills have done inclinance good in a few weeks than all the best medical aid I could possibly obtain for thirty years, which not only failed to benefit me, but caused interge suf-fering. I prize your valuable remedies above gold, of allow or precious gens. F. D. COLE. Send stamp for circular to

MRS. L. B. HUBBELL,

Box 1413, Norwich, Ct.



CHICAGO, Sept. 20th, 1883. CHAS. C. CHAMPIIN, ESQ.— Pass Gristian, Miss.) Dear Brother.—Your breezy letter of the 11th, cov-ering \$5.00 on subscription was fully received. There is no medium for form materialization in

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

Dear Sir:

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

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

when you instructed him to try and develop his own mediums, and I shall try and profit by your wholes one advice.
Tshall show your kind letter to friends, so that they too may be convinced that Jno. C. Bundy is not a persecutor of all mediume.
There always thought (up to the receipt of yours of 25th) that the "guides" of such mediums as Mrs. Richmood, Henry Skide, W. J. Colville and others were working incessanily for the good and spread of the truths of Spiritualism, and that naturally they (the guides) would direct their media to go where most needed, or in other were not guided (?) to youch "fields and pastures new," therefore my breezy its of those mediums who were not guided (?) to such "fields and pastures new," therefore my breezy its of those are used in the field persons called mediume...(which I now see means "go between" where there is the most money), was too hastily formed. I looked up on them as exalted personages" (If I may use this term) working through these mediums solely for the good of humanity spiritually—not solely (as I now see) for their media's pockets. These "guides" certainly must be what are termed in Boston, "arthbound spirits," and I now see the necessity of an or-

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

Margaret Patty, of Windsor, Ind., writes: 1 received your letter of Sept. 22nd and it is impossible to express my thanks to you and Mrs. Simpson for your kindness. On last Saturday I received a regist-ered package from some unknown friend containing unsolicited on my part. I did not expect my letter to appear in the JOINNAL, but it must have been right, since so much good has grown gut of it to me, and I hope good will result to all concerned. I can't fully express my thanks, there being no language that can express my gratitude. I would say to my unknown friend that no favor was ever received at a better time. Good spirits werd surely engaged in it. Margaret Patty, of Windsor, Ind., writes: better time. Good spirits werd surely engaged in it, and I feel thankful to all.

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

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

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

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

M. Litchfield writes: I would miss the good old JOURNAL if it did not come to me each week, as I do the family circles we held in fillinois. We need a me-dium badly here. Spiritualism is not popular here, nor is it well understood. "And are you now as well as formerly?" "Apparently so. I keep the remedy on hand all-the while though and do not hesitate to recommend it to others?" it to others."

"One question more. How many ponds of fish have you here and how are they discled?" "Well, we have 43 ponds which are divided up as

"Well, we have 43 ponds which are divided up as follows: 22 ponds of brook trout, 2 ponds of salmon trout, 4 of McCloud river or rainbow trout, 2 ponds of German trout, 3 of California mountain trout, 2 -pones of hybrids, 4 of one-quarter salmon and threequarters brook trout, 2 ponds of gold fish, and 1 pond of Carp. Then we have what we call the centennial pond or 'happy family,' consisting of crosses of different fish, including Kennebec salmon, Land of different fish, including Kennebec salmon, Land Locked salmon, California salmon, brook trout, sal-mon trout and hybrids. These fish range in size from minnows to 18-pounders, and in age from one-and-one-half-months to eleven years. I forgot to say, also, that we have a 'hospital' pond, which is entirely empty, which speaks pretty well for a community of many millions. Indeed-the whole secret of fish culture can be summed up in four things. Impreg-nation-using no water. Plenty of food. Plenty of pure water and cleanliness." The numerous fish exhibitions which are taking place in all parts of Europe and the unusual inter-est which is being 'manifested in this subject

est which is being manifested in this subject throughout the world all owe their origin to the process above described as originated and conduct-ed by Seth Green. It is certainly cause for con-gratulation to every American that this country produces so many many mean where a could be bridge so that the set of the se produces so many men whose genlus brings value to the world, and it is proof positive of the greatest merit that a remedy even with such high standing as Warner's Safe Cure is known to have, should be so strongly endorsed and recommended by one so reputable and reliable as Seth Green.

#### Tests of Spirit Presence.

To the Editor of the Religio Shilosophical Journal:

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

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

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

struggies have oftlimes been hard, yet he has ever been cheerful, hopeful and submissive. The funeral services at the house were performed by our gifted Sister Hyper, assisted by the choir of the Third Society. Mrs. Hyzer paid a glowing tribute to the worth and merits of our Bro. Jones, in fervid ianguage of rapturous eloquence, that burned itself in upon the hearts of all fateners. The rites at the grave were performed by Rev. Pullman (Universal-ist) and the choir; the remarks of Mr. Pullman were

wery happy as well as eloquent. My acquaintance with Bro. Jones dates back 25 years or more, and I can say he was a true type of manhood, and faithful in every position of life in which he was placed. In the early part of the late war, I said of him: "If you want a man that can be trusted, a man that is a gentleman, intelligent, in-dustrious and honest, take him." The next day be dustrious and honest, take him." The next day he was assigned to the place, which was a most im-portant one, and most faithfully did he perform every duty required; then neither of us were Spiritu-alists. I had not at that time given the subject the slightest consideration. I spoke of him purely from the worth I had found in him. After he accepted the truth of spirit communion, he devoted himself of the cause of Spiritualism, with the same head and idelity, that have distinguished his career in business transactions. Ridicule and opposition could neither induce nor force him to lay down the heavy cross he had taken up. He chose to obey the behests of his field and wear the crown of thorns that scoffers placed upon his head, and bear its pangs, rather than deny or

his head, and bear its pangs, rather than deny or

his head, and bear its pangs, rather than deny or forsake the cause he had accepted. Bro. Jones, like all others who early espoused the cause of Spiritualism, and those who accept it even now, bad to bear the pangs of friendship separated, and the contumacy of professed followers of the meek and lowly Nazarene, who assume that all oth-ers must think and act as they do, otherwise they cannot be saved<sup>5</sup> by the same grace that saves them; nor can they become members of the same fashion-able church or society in which they move; in plain English, they wear the "Livery of Heaven and serve the devil," and would make all men serve as they do; even though their false, guilty, and perjured souls even though their false, guilty, and perjured souls dare not look into the mirror of truth and honesty. Against him they could not prevail; that you and I and others, may resist the wiles, temptations and thrusts of church-craft as he did, is the prayer of Baltimore, Md.

Win. Drury writes: Approving of your meth-ods of handling frauds and dead beats, and your af-forts to make Spiritualism respectable, I take pleas-ure in renewing my subscription to the JOURNAL and paying for two new subscribers for one year each hoping many of your old subscribers will do likewise. I believe in the ultimate triumph of pure and unde-fied Solition line in the subscriber of pure and undeiled Spiritualism.

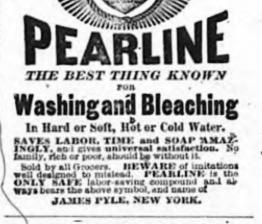
E. S. Caywood writes: I am one of your old-est subscribers, and I hope to be able to take the JOURNAL as long as I can read it, for it has been of untold value to me.

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

Charles J. Warren writes: I am highly pleased with the able manner in which your paper s conducted, and the fearless manner you attack fraud wherever found.

Sarah T. H. Pearson writes: The JOURNAL, as conducted now, I consider the most valuable pres ent I know of for the money.

S. S. Shimmer writes: There is nothing that will fill an aching void for me so well as the RELIG-to-Philosophical Jours al.



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# RELIGIO-PHILOSOPHICAL JOURNAL.

#### The Beautiful Land of Nod.

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

Away from life's worry and hoiry and flurry, Away from earth's shadows and gloom, We will float off together to a world of fair weather, Where blossoms are always in bloom. Just shut up your eyes and fold your hands— Your hands like the leaves of a rose— Your hands like the leaves of a rose—

And we will go sailing to those fair lands That never an atlas shows.

That never an allas shows. / \* On the north and west they are bounded by rest, On the north and east by dreams, 'Tis the country ideal where nothing is real. But everything only seems. Just drop down the curtain of your dear eyes... Your eyes like the bright blue tell... And we will sail out under stardit skies

And we will sail out under star-lit skies To the land where the fairies dwell. Down the river of sleep our bark shall sweep Till it reaches the magical isle

If it reaches the magical isle
Which no man hath seen, but were all have been, ~
And there we will pause awhile.
I will croon you a soug as we float along To that shore that is blessed of float,
Then, ho! for the fair land, we're off for that rare

The beautiful Land of Not. -Ella Wheeler.

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

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

Golden Fish-Hooks. The Tuscen Citizen says: "E. J. Smith, the Chunty Coroner, has four gold fish-hooks that he uncarthed in the South Amergold fish-hooks that he uncerthed in the South Amer-ican placers. He was mining in a river-bed near the city of Call, in the State of Cauca, United States of Folombia, in 1856, when he pulled up a small tree by the roots, and there in the sand lay an even baker's dozen of regulariy shaped gold fish-hooks of the or-dinary size. They are not bent in the Limerick fash-ion. Without doubt they are the work of prehistoric Indians governed by the Incas. When Mr. Smith re-burned to San Francisco he may some away, bot of-burned to San Francisco he may some away, bot ofturned to San Francisco he gave some away, lost oth-ers, and now he has only four left. He has been repeatedly asked to put his price on these, but refuses to do so. The other day he refused an offer of \$20 for one. It was such triffes as these that excited the avarice of Pizarro and other vandals, who tore down better governments than have ever occupied the same territory since."

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

The Table Turned, Certain zealous S

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1 6:50 ..... Daily, + Daily Except Sundays. 11 Daily, Except Satur-days. 1 Daily, Except Monday. Is. Sunday only.

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Sabbatarians, outraged at the landing of some fish Sabatariana, outraged at the innoting of some has recently on the Lord's day, set upon the impious fish-ermen with sticks and stones. For this breach of law they were arrested, tried, and septenced to six months imprisonment. Mr. Spurgeon now writes demanding their release, and expressing a hearty wish that "we had a people in England goodlenough to be capable of this Scotch crime—the crime of fearing God so much as to use violence for the preserva-tion of the Day of Rest."

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

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

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

Catholic Cemetery Quarrel. Father O'-Sullivan, of Salem, Washington County, N.Y. re-fused the key of the Catholic cemetery, which William Conner, of Ansterdam, demanded to inter the re-mains of his brother. William broke open the gate and buried the body. The deceased is said to have been a Catholic in good standing.

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

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

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

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

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

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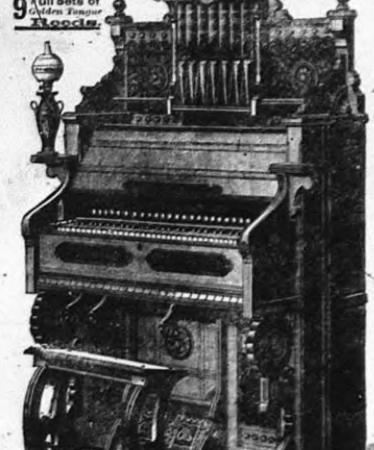
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# RELIGIO-PHILOSOPHICAL JOURNAL.

#### 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.

(Syracuse, N. Y., Journal.) GEORGETOWN, Madison County, October 1. We give for the benefit of the readers of The Journal, the following explanation of the method employed by Frank Baxter of Boston, to bring manifestations from the spirits of departed friends to a mixed audience:

The Central New York Association of modern Spiritualists held their annual convention at Brown's 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 obitnary notices of people who had lived in and about Saratoga Springs, where he was going to lecture the coming week; and also many more miscellaneous ones, some from Norwich N. Y., and vicinity, where he lectured before

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 "clamsy fraud," that the writing was not like Mr. Baxter's and that Mr. Baxter did not leave them there, but that they had been

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 bad found and asked the man of the house if he had found an envelope containing some slips. On being given these he accompanied the man of the house upstairs and while the man turned to examine the bed to find the money, Mr. Baxter spoke, "Ah, I remember! I pinned the money to the end of this bureau," and further re-marked he would go to the hall to find his lectures. Tuesday forenoon, the people where he stopped, deeming the evidence of Mr. Bax-ter's having called for these slips which he would so much need at Saratoga as sufficient-ly proving 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 gentléman 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 livery man who brought Mr. Baxter to my house which I will send together with the affidavits of my-self and my wife, that the above statements are true, if it should be necessary. FRANK E. WHITMORE.

To the Editor of the Beligio 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 receiv-ed 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 a ibbiem with spirit delineations. At any leisure mo-ments after the exercises are through, often-er while quiet and alone in my room, and yet sometimes while in an audience listening to exercises from others, I write off in very brief form on such paper as may be at hand, leaves from blocks or diary; sometimes on newspaper margins, etc., a memorandum of each of such descriptions as I may recall. While doing this frequently spirits have come to me and I have been compelled to write their names and such data and circumstances as they gave me. An instance of such coming you may recall while in Chleago, 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 re-ference or pleasure, but them into an anyal. a time as I could transfer them for future re-ference or pleasure, put them into an anvel-ope or my diary. Of late, particularly since the Lake Fleas-ant meetings, i have rarely had a quiet mo-ment that some spirit or spirits have not been attracted to me, and many of them distinctly stating that their object was the better ac-complishment of communication through me when I should have reached their old home to give an anticipated lecture. When I ex-pected to go to Norwich, Georgetown, Gran-ville and Saratoga, I was scarcely ever free from spirit influences. A few purporting to once live in Norwich, two only, I think, in Georgitown, some in neighboring places and many in Baratoga, visited me. What could it mean? Why must I constantly devote my time? I was informed by spirit communica-tion that my mediumship was undergoing a change whereby a greater good would come

that I had deemed it best for reasons to de-stroy 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 nfanifest ing on the three evenings following had previously visited me or been recorded, I cannot say, save in one or two cases where I knew they had. Some spirits came to me at night while on the cars going to Norwich, and I made a minute as best I could, on the outside of an envelope and of two on the margin of a newspaper. Since last August, some of these, I myself have found corroborated by newspaporial items-but a very few. I had however, cut these, or torn them, from the paper and put them with all this other data into an envelope and placed all in my pocket. There was one regular obituary notice, but of no one that manifested, and if the back of the paper had been examined and the folding of the same noted, evidence of its possible, not to say probable utility to me had been dis-covered, 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, was about to go to my room in a neighboring house, when a lady came up to me, saying, "Don't you remember when you gave your tests this afternoon, you named a soul child of Otselic and a Beebee woman of Caze-novia? Well. I thought I remembered seeing their obituaries in dur Advocate, and know-ing a friend who always kept the papers, I've been there and found them. Here they are." She handed me two clippings, one contain-ing 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 evi-dence, 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 de-scriptions briefly in pencil, but as it was too dark to continue, I put all the various memoranda from scances and private visitations, with the few printed items of corroboration, and the four obituary (per se) notices into the envelope, and as I was to change my white vest of the afternoon for another. I threw the envelope on the bed. In changing my vest I took the contents of the pockets out and placed them on the bureau. While divested of coat, I took from my valise some 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 dol-Among my pocket contents were sixteen dol-lars in bills, a part of that paid me that day, and when I was removing a button-hole bouquet, I saw the money had been separat-ed by the draught and I took the pin which had held the bouquet and stuck it through the bills, after folding them, and pinned upon the end of the bureau and then went 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 1 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 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 George-town 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 feit I must go. On arrival at De Ruyter the rain had ceased, but the wind had increased: At the livery stable po objection was raised had ceased, but the wind had increased: At the livery stable no objection was raised against going and we went, getting there about 9:45 o'clock. I asked upon arrival and entrance to the house, if any lectures, money or envelope of slips had been found. The answer was: "We found no lectures or money, but did find an envelope." At the same time it was voluntarily brought forward and plac-ed before me. I had not even asked for it directly, but, of course, I should have. I subsequently found the lectures and money, though by accident the latter, for noticing my wilted button-hole bouquet on the bureau, reminded me of the use I made of the pin. I

classification by pinning together certain of my memoranda in one series, and certain other in another. In my honesty, earnest-ness 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 wassuspected, and my heart sank. I then and there tore up every scrap and threw them away, and-although my wife thinks it a rash resolve-l have determined to keep no memoranda 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 frownliving. Popularity and public opinion frown-ing upon Spiritualism, mediums all live in an atmosphere of poisonous suspicion. I say to all, and say it ruly, 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 treatments: exposed to the venomous darts of foes and the stinging ac-cusations from hasty-judging and suspicious friends. friends.

Really trusting I may still merit the confi-dence and esteem of all of those to whom my statement shall be presented, I remain yours, fraternally and truthfully. Chelsea, Mass. J. FRANK BAXYER.

#### 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 dr wn in-to 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 ap-proached 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 ap-proached 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,  $si_{7}$ , 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, T was running then on a division of the Sandusky. There is a little station on that road where the passenger frains 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 rac-ing ground, and I tell you some mighty good time has been made there. At the time I had this presentiment the rivalry among the en-gineers on that stretch of track was at its height. It was a sharp winter night that I approached the station, on the down trip. 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 ap-proached the village at a terrible speed. I never thought of stopping. My locomotive was the fleetest on the road, and I was conwas the fleetest on the road, and I was con-gratulating 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 tossed my head, opened the throttle a little more, and oh, how we flew! Seems to me l 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 ap-plied 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 jumped from my engine I felt so embarrassed that I almost burned. I could make no ex-planation to the conductor or the trainmen planation 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 load-ed with carbon oil. Had I not seen it, scores of persons would have been killed and burn-ed. time of the way merely a greater good would communicate the clause in the beam of the great is the state time the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the state is the state time of the use of the use of the state is the state time of the use of the use is the state time of the use of the state is the state time of the use of

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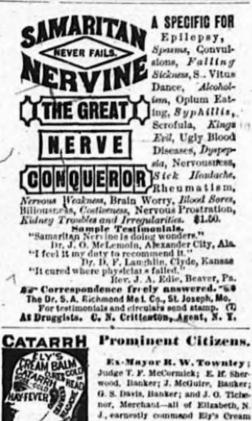
hand before me. I found the culvert filled with cross ties, wedged down so closely that they would have thrown us flat on our backs and the work was done so well that I would not have seen them had I not stopped and walked right up on them with a lantern. Did walked right up on them with a lantern, bid •I ever see another engineer who was a bellev-er in presentiments? Lots of them. I know old Jack Crane; and Jack Crane will swear that a foreboding is surer than eyesight it-self. 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 Ohle 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 me-chanical 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 caus-ed, and Jack remarked that he didn't know, but there was something wrong. He contend-ed 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 something was wrong, gotten at the station—was but a fancy. When within 100 feet of the Long Bridge, which looked dark and threatening, he was seized with a desire to reverse his engine. A terrible fore-boding of disaster and death took hold of him. He could see the train crashing through the structure and hear the screams of agony as the loads of humanity were hurled to death below. Like a flash of lightning he reversed his engine and screamed down brakes. The train ran 300 feet before it stopped-almost through the bridge. Jack got out and walk-ed 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 week-ly 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 re-presentative of Spiritualism from the city of Brotherly Love. It will be understood that I am only giving some personal impressions, and make no claim to anything like historical accuracy or completeness. Considerable interest was aroused. I remember looking around upon the sea of interested faces night-ly 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 Spiritu-alism, the Philadelphia man, opened the de-bate. 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 divergentiation of the spirite had 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 dramat-ic effect, the ready and able champion of orthodox Christianity at once admitted all the facts the other side had enumerated or might wish to enumerate, but emphatically denied that a single one of those strange phenome-na was caused by the spirits of the departed. This position somehow seemed to embarrass the lines of argument planned by the other the times of argument planna. 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 unex-pectedly 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 contest—it was the wrestling of caltured in-tellects. Mahan knew the weak and sore places of Spiritualism. He read extracts from some of its bad books, literary swash and scientific twaddle, attributed by the deand scientific twandle, attributed by the de-luded subjects of a diluted inspiration to various great men. Lord Bacon, Martin Luth-er, 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 Phave 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

# OCTOBER 20, 1883.



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